RURAL ORGANIZATION

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RURAL ORGANIZATION

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AUTHOR'S PREFACE

THE work presented here is the result of the author's experience in rural organization in local communities, first as a local leader and later as a rural organization specialist on the federal and state coöperative basis. As a part of that experience the author made a careful study of many types of rural work throughout the United States, and has kept in touch, in so far as possible, with rural development abroad. His purpose has been to secure the best for those communities for which he has felt a special responsibility.

The further one proceeds in such study and demonstration, the more truly does he come to realize that the work is still in an experimental stage, and that no one may justly assume to speak with authority in this field. In fact, the evolutionary nature of community development makes it essential that one should constantly approach the subject more as a learner than as a teacher—watching carefully to understand the meaning of each new stage and to give it intelligent interpretation.

In this treatise the attempt is made to present the work in terms of *action,* rather than of theoretical organization plans; to classify such action in terms of definite *functions;* to interpret all in terms of the *local*

community and for the benefit of the local leader; and to keep the entire matter in such simple and practical form that it will be useful to the local volunteer leader as well as to the professional paid leader.

For the purpose of uniformity and for convenience to the student, each subject is treated in the following manner: 1. The argument for community organized action; 2. Typical organizations and projects; 3. Questions for study; 4. Research problems for the local community. Under the second heading, the organization instances are restricted entirely to those that are typical, the account of which will encourage the student to seek for still other instances,—and no attempt is made to present an exhaustive treatment of everything undertaken in the rural organization field. Under the fourth heading it is the purpose to develop in the student the habit of community investigation with a view to remedying defects; therefore the questions are not to be judged as covering entirely the ground of what is ordinarily considered a rural community survey of a technical nature. Where the book is used as a text in special classes in Rural Organization and Rural Leadership, or as a supplementary text in Rural Sociology, the student may be required to make use of his own home community in working out the problems suggested, or a nearby rural community may be chosen as the field of investigation for an entire class. As a reading circle book, the local leader will of course make his own place of residence and work the basis of the study. A study circle in the rural community,

made up of the group of local leaders, may well make the text the basis of a definite program of community development.

The author desires to express special appreciation of the inspiration received from the work of Dr. T. N. Carver of Harvard University. In the beginning of the activities out of which this book has grown, Dr. Carver gave personal leadership and direction, and the classification of functions presented here was first suggested by his titles for committees in his bulletin prepared for the "Bureau of Markets and Rural Organization" and entitled "The Organization of a Rural Community."

Colleagues at Kansas State Agricultural College have given much valuable time and painstaking effort in criticism of the manuscript, and among these special mention should be made of Professor J. W. Searson of the English Department, Dean F. D. Farrell of the Experiment Station and Division of Agriculture, Dean E. L. Holton of the Department of Education, Professor W. E. Grimes of the Department of Agricultural Economics, and Professors V. L. Strickland and P. P. Brainard of the Home Study Service.

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PART I

GENERAL PRINCIPLES, ORGANIZATIONS, AND INSTITUTIONS

RURAL ORGANIZATION

CHAPTER I

THE RURAL COMMUNITY

Significance of Rural Organization

In this discussion of "Rural Organization," the rural community will be considered as an economic and social unit. It is proposed to discover and classify functions of such a unit, and to consider and develop methods by which typical rural communities may perform those functions. A parallelism may justly be drawn from the human body as an organic unit. A body has a certain number of known functions. In a condition of health it will properly perform these functions. A condition of ill-health is found to be due to the fact that some function is for the time being arrested; the normal process is not taking place. The failure of a boy in school may be found, upon examination, to be due to faulty eyesight. We know that the boy should be able to see well, but he is not performing that function; hence his failure in his studies. The examining physician diagnoses the case, the boy is sent to a specialist, the organic defect is corrected,

and the boy begins to function in seeing. So we recognize that any general failure of a person may be due to some organic trouble in seeing, hearing, breathing, etc. From this standpoint, if we should coin the phrase, "Individual human physical organization," we would obviously understand it to refer to the organic functioning of an individual human being. Just so, when we speak of "Rural Organization," we clearly refer to the organic functioning of a rural social and economic unit, i. e., the rural community.

Following the parallelism, a rural community may be supposed to have a *certain number* of functions which it should perform. If the rural community is not in a condition of health—if it is failing to "make good"—then an examination by a "community doctor" should disclose the function in which there is failure, and the specialist, following this diagnosis, should be able (if the patient will accept treatment) to remedy the defect and help the community to a condition of normal expression.

We are confronted with three questions: 1. What *is* a rural community? 2. *By what process* does it function? 3. *What are the functions* of a normal rural community?

What is a Rural Community?

A Rural Community may be defined as *a population group in an agricultural area of such size and unity as to permit its citizens to readily coöperate in group*

activities. We might speak of a city as comprising mainly its ground space and its buildings, because it has certain definite limits as to area. However, even in this case, we know that a city does not in reality consist at all of the ground area or buildings which it comprises, but of its people and their related activities. Since a rural community has no definite area which can be accurately and permanently charted, in a very special sense we use the term to designate a group of people mutually organized into the institutions of society —business, educational, religious, social. Such mutual organization is possible only where people live contiguous to each other, therefore a rural community will occupy a continuous agricultural area.* It is not to be concluded from this statement that the citizens of the Rural Community are all directly engaged in farming. The proper conduct of the business affairs of an agricultural area depends quite largely upon the maintenance of an efficient business center. The small city or village which exists for the primary purpose of buying and selling for farm people is an essential factor of the Rural Community, and its inhabitants are properly considered as part of this population group. To be sure, there still remains in some sections a type of agricultural grouping which has a certain unity of

* According to the statistical classifications of the United States Census Bureau, aside from the open country all towns of 2500 or less have been included in the "rural population." But since this includes many mining camps, oil towns, and small industrial towns, and the word "rural" has an inseparable agricultural connection, we will use it only as it applies to an agricultural region or population.

interests without comprising a small city or town as the business center. Perhaps in most cases this might be termed a "farm neighborhood" rather than a rural community—just because it lacks a business center. At any rate, the modern tendency in the United States seems to be to enlarge the conception of a community, and to center activities in the small city or town. Again, where there is no nearby small city or town, the tendency seems to be to so enlarge the "farm neighborhood" that the people eventually build their own business center. Therefore we seem justified in considering the normal modern rural community in America to comprise an agricultural area with a small city or town center—the center being used primarily as a "service station" for farm people.

Size and *unity* of the agricultural area are considered together as determining factors, because each is definitely related to the other. The size must not be limited to such an extent that the area does not take within its scope approximately all interests that may be common to the population group; else the limited size would detract from the unity. On the other hand, the size must not be so greatly extended as to bring within the area elements that are so entirely diverse to the common interest that constant strife will result, again destroying the unity. Physical barriers, such as rivers, hills, etc., may predetermine the form and size of the area within which interests can well be united. The very word "community" is made up of the prefix

"con," meaning "with" or "together," and the word "unity." The purpose of the "community" is that there shall be "unity together," and this inherent meaning of the word must be maintained in considering the proper area of a rural community. It is this relationship between size and unity which will determine whether or not the people can "coöperate in group activities." For "coöperation in group activities" is the objective of community life.

The Functioning Process

The functioning process of a rural community is the same as that of any form of animate life—*from within, out.* Every living unit has its power center—and this is as true of a social unit as of an individual unit. This is the secret of the "social center movement." The community center is not a place—it is a spirit, an idea; it is not a building—it is a composite personality formed by a central group of local leaders. A building at the center of the community geographically will not insure a "community center," and no agent from the outside can make it one, no matter how well he may succeed in organizing something while the enthusiasm is on. There must be a group of citizens who have become empowered with a community spirit, and who propose to work zealously to make that spirit function for the welfare of the community. This group may become the power center in any one of many ways. They may *assume* the posi-

tion, and "start something" in the nature of community interest; or they may be recognized by various organizations as official representatives of a common community council; or they may become the committee of some already existing organization in which the community is entirely unified; or they may become the executive committee of a new organization, such as a "community club," to perform the distinctively community functions.

The best organization method by which to get the power of community spirit into functioning action will, of course, be determined by the local situation. The functions themselves, however, are to be performed *by* the community; therefore the power and vision of the central group must be communicated to the entire community. This will mean community meetings for the discussion of functions to be performed for a wholesome community life. This is the purpose of the "community forum" or of the "social center meeting."

It is an error to assume that such meetings, whether of a social or educational nature, are in themselves adequate objectives. They are for a definite, concrete purpose—namely, to secure community action. A mere "get-together-fest" soon loses interest if there is not some definite thing to be accomplished. At such meetings the citizens get acquainted with each other in order that they may agreeably discuss the functions of the community and may follow such discussion with definite organized action.

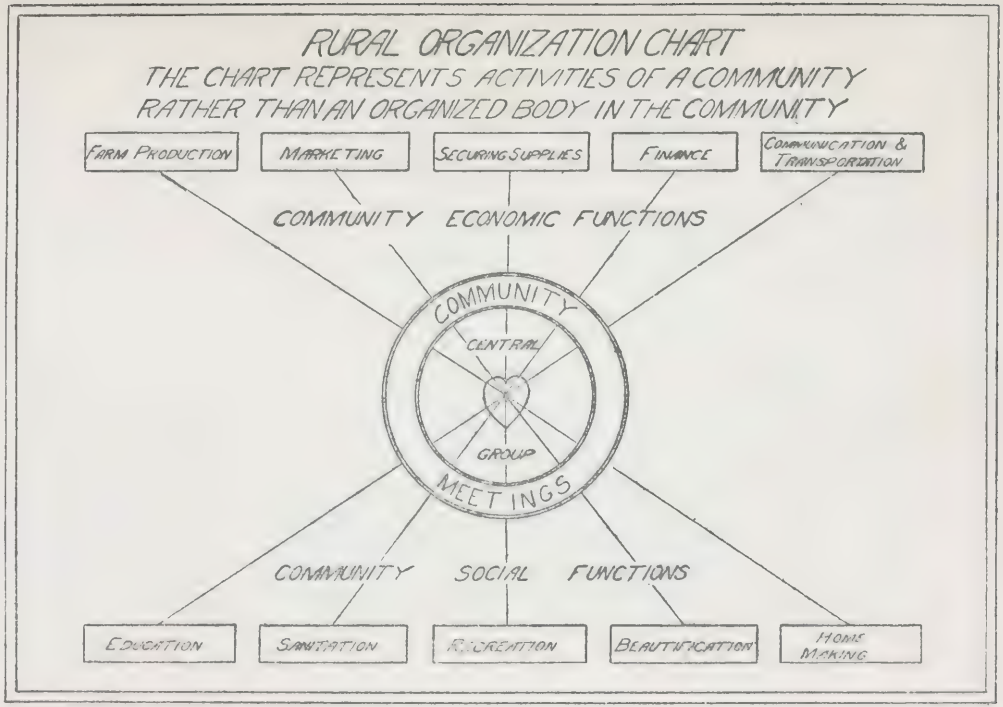
Community Functions

The Functions of a rural community may be conveniently divided into the two general classes: economic and social. Of course it is understood that no community functions are altogether economic and none are altogether social. The two classes are closely interrelated. Yet there are certain functions which have to do primarily with making and conserving wealth, and other functions which have to do primarily with the conservation of social resources. Usually, the two sets of functions are so inter-related that neither can be properly performed without the parallel performance of the other. For example, production may be considered as an economic function, and education as a social function. Yet one would despair of bringing about a higher type of production without the educational process, while at the same time one necessity in the process of getting better schools for a community is that there shall be a greater production of wealth so that the people may be able to pay for better schools.

The following has been found a convenient classification of the economic functions of a rural community: 1. Farm Production; 2. Marketing; 3. Securing Supplies; 4. Finance; 5. Communication and Transportation. These are all functions which the rural community must perform properly to maintain a healthful and normal economic life. The economic welfare

of a community depends basically upon the production of new wealth. The only new wealth possible for the people in the city center of an agricultural community, as well as for the farmers themselves, is the wealth produced on the farms. But such production would be of no use, and would not continue, without proper provision for marketing. Nor can production and marketing continue without provision for securing the supplies which make it possible for the people to continue in the business of production and marketing. Credit and bookkeeping and money are all involved in these processes, necessitating attention to community finance and accounting. And, even though the community were functioning properly in all of these ways, there would still be economic failure if there were no attention given to the means of communication and transportation, such as telephones, mail delivery, roads, and railway facilities. With all these functions in proper coöperative action, economic prosperity is to be expected. But no individual can bring this desirable condition about. That is a task for the community. Therefore these are essentially *community* economic functions.

The rural community that expects to *live* will use the wealth produced by the exercise of economic functions to help it to function socially—to make the community a better place in which people may *live together*. The community social functions have been conveniently classified as follows: 1. Education; 2. Sanitation; 3. Recreation; 4. Beautification; 5. Home-making.


RURAL ORGANIZATION CHART
THE CHART REPRESENTS ACTIVITIES OF A COMMUNITY
RATHER THAN AN ORGANIZED BODY IN THE COMMUNITY
FARM PRODUCTION
MARKETING
SECURING SUPPLIES
FINANCE
COMMUNICATION & TRANSPORTATION
COMMUNITY ECONOMIC FUNCTIONS
COMMUNITY
CENTRAL
GROUP
MEETINGS
COMMUNITY SOCIAL FUNCTIONS
EDUCATION
SANITATION
RECREATION
BEAUTIFICATION
HOME MAKING

QUESTIONS

1. What is meant by "rural organization"?
2. Give a definition of a rural community.
3. Explain the significance of "size" and "unity" in the definition.
4. What do you consider to be the distinction between a "community" and a "neighborhood"?
5. By what process does a rural community function?
6. What is a "community center"?
7. What is the significance of the "public forum"?
8. What is the objective of the "public forum" or "community meeting"?
9. Into what two general classes may rural community functions be conveniently divided? What further classification may be made of each of these?

RESEARCH PROBLEMS

1. What is the area of your community? (Draw a map.) Should the area be enlarged? If so, by what process? What are the limiting factors in each direction?
2. What other local business interests are there aside from farming?
3. Should other interests than those now present be encouraged, and to what extent?
4. Has this community a typical town center?
5. Are the various local factors united? How could the unity of action be improved?
6. Is there personal organization leadership? If not, how best developed? If so, how improved?
7. What community meetings are held, and with what results?
8. Of the ten functions enumerated, in what ones is this community weak? In what ones could it be most readily strengthened?

CHAPTER II

TYPICAL ORGANIZATIONS OF NATIONAL SCOPE *

Farm Bureau

The Farm Bureau is the agricultural organization which coöperates, through the States Relations Service, directly with the United States Department of Agriculture. It had its beginning in demonstration work in agriculture, conducted by the Government by means of trained agricultural agents. Through the "Smith-Lever Act" Congress recognized the efficiency of demonstration work in agriculture and home economics, and appropriated funds to be used for the employment of "agents" to conduct such demonstration work. The money was made available to those states which would duplicate the amounts received from the Government. The larger number of the states set up new organizations to function in the wise conduct of this program, on the county unit basis. These organizations are the Farm Bureaus.

The County Farm Bureau is an organization of a

* A number of organizations have undertaken, with varying degrees of success, to become nation-wide in their operations in the interests of agriculture. We shall consider here only those which, while having a form of national organization, work through an organized unit in the local rural community.

certain percentage of the farmers of a county, who meet requirements specified by state law, and by proper process usually secure federal, state and county aid in conducting their affairs through a county agent. The administrative agent in the state is ordinarily the director of extension in the state agricultural college, working coöperatively with the Department of Agriculture, through the States Relations Service.

The County Farm Bureau may employ a man as county agent, and a woman as home demonstration agent, with necessary assistants. It is the primary business of the county agent to provide the farmers of his county with agricultural education by means of demonstrations. Since demonstrations must be conducted in definite locations, and since the same problems are to be dealt with in the same communities, the organization in recent years has shown a tendency to operate on the community basis. In many states "Community Committees" of the farm bureaus have been developed, each such committee having its definite program for the development of the agriculture of the local community.

Since to develop the agriculture of a community means more than merely to develop its crops and live stock, and extends to the development of all the economic and social life of agricultural people, it is essential that as soon as possible every county in the United States should have a county agent. Federal and state funds are not always immediately available to accommodate the counties when they are ready to organize

this program, but such funds will be available rapidly, and such one hundred per cent organization should be considered as the goal to be attained.

In a farm bureau county, citizens should apply to the county agent to secure information along any of the lines of agricultural community activities. Where there is no county agent, application for information and assistance in agricultural community work should be addressed to the Director of Extension at the State Agricultural College.

In a number of states, the county farm bureaus have formed "State Farm Bureau Federations," and these in turn have united in the American Farm Bureau Federation.

The Grange

The Grange is an organization among farmers, for educational and social development. An early statement declares the purpose of the Grange to be: "To develop a better and higher manhood and womanhood among ourselves. To enhance the comforts and attractions of our homes, and strengthen our attachments to our pursuits. To foster mutual understanding and coöperation."

An official name of the Grange is "The Patrons of Husbandry." It is primarily a community organization, since the unit of organization is the local or subordinate grange. The subordinate granges of a given county or district often organize themselves into

a larger unit of the order. The National Grange is the authoritative head of the organization. The Grange operates locally with a "master" at the head, assisted by twelve elected officers. The most important office, aside from that of the master, is the "lecturer." In actual operation, the master is responsible for the financial and business activities, and the lecturer is responsible for the social activities. The latter include the arranging and conducting of programs, the bringing in of speakers, the planning of new programs of growth—and, in fact, the general activities that keep the organization developing.

For information concerning the activities of a local Grange in community work, interested parties should address the Master of the State Grange. The post-office address can be secured from any Grange member.

The Farmers' Educational and Coöperative Union

The Farmers' Educational and Coöperative Union is an organization of farmers primarily for the purpose of advancing trade interests through economic coöperative organization. The organization impulse is usually militant, and in the name of securing the rights of the farmers as a class. Much stress is laid upon the alleged waste of the competitive system, and the attempt to eliminate the middleman. In grain-producing sections the organization has been particularly successful in the conduct of coöperative elevators and mills.

In many instances success has also been claimed for coöperative stores.

This organization is especially significant from a community standpoint because the unit of activity is the *local chapter*. These local chapters have the officers common to local organizations, and conduct regular business, social and educational meetings. Many of the meetings are "open" to the public, so that the Farmers' Union, like the Grange, can be used freely as a functioning community organization, where it has already unified practically the entire citizenship in its membership. Sometimes where the town center is an influential part of the community, and it has seemed necessary to the leaders of the Union to be especially militant for the rights of the farmers as a special class, such an attitude has placed limitations upon the possibility of larger community service.

Those who are interested in securing information about the possibilities of the local chapter of the Farmers' Union in community activities should address inquiries to the office of the State President of the Farmers' Union. The address can be secured through the County Agent or the State Agricultural College.

Chamber of Commerce

The Chamber of Commerce, or a like business organization, in certain localities has made successful attempts to become agricultural-community-wide. Where

such a plan is adopted, the organization ceases definite connection with retail trade as such, and undertakes to unite all elements in the community for common welfare. In some instances the suggestion has been made to adopt the name of "The Chamber of Agriculture and Commerce," recognizing a duty to serve all business interests. For further information concerning the community work of this organization, inquiries should be addressed to the State Chamber of Commerce, the address being secured from any local banker or other business man.

Religious Organizations

The International Committee of the Young Men's Christian Association has maintained for a number of years a "County Work Department." In the United States this work functions through the various State headquarters, directed in each case by a State Secretary of County Work. A county committee is organized in each county adopting the county program, and this committee employs a county secretary. The work of the secretary is primarily with men and boys. It is based upon religious activities, including Bible study, and comprises also recreational and general social activities. The national headquarters is located at 347 Madison Avenue, New York City.

The Young Women's Christian Association maintains nationally a "Town and Country Department." Their plan also provides for a county secretary, with

leadership of girls and women in religious and social activities. They have national offices at 600 Lexington Avenue, New York City.

The Catholic National Welfare Council is stressing rural community work, and has secretaries in training to develop extension activities of a religious social nature in connection with the regular work of Catholic parishes. The central office is at 1312 Massachusetts Avenue, Washington, D. C.

Other Organizations

Other organizations with special economic programs for farmers are: "The American Society of Equity," strong in Wisconsin, Minnesota and the two Dakotas; "The Gleaners," starting in Michigan, among bean raisers and fruit growers; and "The Equity Union," with headquarters in Illinois, and membership also in Kansas and Nebraska.

Non-Partisan League

The Non-Partisan League had its origin in North Dakota, as a corrective of severe abuses which the farmers proved had grown up about the entire marketing situation. The leaders claimed that redress was impossible, because the state government was controlled by those corporate interests which were guilty of the abuses. They organized to influence political action,

in order to wrest control of the state government from the interests and secure it for the farmers of the state. Their attempt in North Dakota was successful, and they began to conduct a state in the interests of the producers.

The leaders of the Non-Partisan League advocate a form of state socialism. In an agricultural state, they argue that, since the means of handling the product are essential to the prosperity of the producer, it is the function of the state to own and operate these means, such as elevators, mills, packing-houses, etc. Therefore they undertake to get control of state government to bring about this end.

Since the Non-Partisan League proposes to change governmental forms, state by state, to the coöperative commonwealth plan, it has been charged with being un-American. Of course the institution of a different form of government naturally requires the overthrow of the present form, and in that sense is revolutionary. Also, since the promoters of such a change in government must expose the supposed ills of the present form, they have naturally attracted to their standard a great many people who are not favorable to the government of the United States or of the state in which they live.

This organization works through local communities for developing state machinery, but has no definite program for local development. The membership fees of individuals go entirely into a fund for nation-wide propaganda for their form of state government. Their leaders, however, claim their state governmental pro-

gram to be in the interests of farmers, and seek their membership from among farmers. Further information can be secured by addressing the headquarters at Fargo, North Dakota.

QUESTIONS

1. What is a County Farm Bureau? By what funds is it supported?
2. From what state center is the work of the Farm Bureau administered?
3. What paid workers render service for the County Farm Bureau?
4. What is a "community committee" of a County Farm Bureau?
5. What is the State Farm Bureau? The National Farm Bureau?
6. What is the declared purpose of the Grange?
7. What is the unit of organization in the Grange? Through what officers does this unit function?
8. What seems to have been the dominating motive of the Farmers' Educational and Coöperative Union? Under what conditions can it best function as a complete community organization?
9. What is the possibility of the Chamber of Commerce serving country business men as well as city business men?
10. What, briefly stated, is the program of the Non-partisan League? What bearing has it upon the local rural community?

RESEARCH PROBLEMS

1. How may the County Farm Bureau operate more efficiently in this community? Could it do more to develop farm business? Could it do more to develop home life?
2. What other agricultural organizations of national scope exist locally? How might their local work be improved?

3. How much money is expended by local people for agricultural organization? Do the returns justify the expenditure?
4. Is there need of agricultural organizations that have not yet been developed in this community?
5. What is the relationship and feeling, locally, between agricultural organizations and other organizations? How may they be brought to a better understanding of each other?

CHAPTER III

RELATIONSHIP OF PERMANENT COMMUNITY INSTITUTIONS

Institutional Leadership

USUALLY the local leader who gives his full time to the business of developing a more wholesome and satisfactory community life is professionally employed by one of the permanent community institutions, representing business, education, religion, or politics. He will want to know just how his institution is to aid the community to properly perform its functions.

There is a tendency just now toward a certain amount of strife among the leaders of these institutions, to get control of rural activities. One organization enthusiast says that the Chamber of Commerce or the Farm Bureau (or the two coöperating) would prove the proper institution for all community action. Another is so persistent for "the school as a community center" that he can scarcely see the use of other institutions at all. Another has much to say about the "rural church as a center," bringing it into competition at once with the business and educational organizations.

It should be evident to the impartial student that

these institutions are functioning members of the community, and that each has responsibility for special functions.

The Chamber of Commerce and the Farm Bureau must be considered together as the business institution of the community, because primarily they should harmonize to develop the business of economic interests. When their activities are properly understood, there is no competition between them, but the closest working relationship. Not infrequently the manager of the Chamber of Commerce and the county agent of the Farm Bureau occupy the same office, and sometimes members of the board of directors of one are members of the executive committee of the other. In their dual capacity they will be responsible for the "Economic Functions" of the community.

The school exists for the purpose of educating the children and youth, and will properly give its attention chiefly to that function. Beyond this, it has the responsibility of every activity which has to do with adult education for purposes of individual development and of community growth.

The church has a twofold responsibility. First, it is the great inspirational power of the community. While there might be a difference of opinion as to what religion really *is,* and as to what *kind* of religion might best inspire to wholesome community action, yet there could be no difference of opinion as to the central place of this great power of life. It is the heart and

soul of the community, and therefore cannot be charted as a mere *function* of community life. To be sure, one occasionally finds a benighted religious leader who does not turn the power of religion on the community at all, but makes it apply only to a life which he sees as entirely separate from the practical local activities of every day; but he is coming very rapidly to be a rare exception. The fact remains, at any rate, that wherever a permanently prosperous and wholesome community life has been developed, there has been a sincere and zealous religious power back of, or within, it. The other responsibility of the church is that of religious and moral education. Since this is part of the educational function, the church and the school will share the responsibility; but under the conditions in our democracy there are definite and necessary limitations placed upon the school in regard to purely religious education, so that the responsibility for this falls upon the church, in addition to the home.

Within these limits there is little room for discussion as to the scope of the activities of these institutions. That is, all will agree that business should attend to the economic interests, that the school should attend to the secular educational interests, that the church should attend to the religious-inspirational and the religious-educational interests, and that the school and the church should share with each other and with the home the responsibility for moral education. The only question which arises is how far any one of these

may go into the field of the other, and which one should undertake activities which seem not directly to belong to any of them.

Without considering the overweening tendency of any given leader to occupy the entire field, a part of this dilemma may be due to the fact that the other great institution of society does not yet function fully in terms of local community action; that is, in many sections the rural community is not organized as a governmental unit, so that the government cannot function locally. In the city, municipal government has the responsibility for public sanitation and health, beautification of publicly-owned property, public recreation, as well as transportation in so far as it applies to streets, alleys and walks. To be sure, in the country the county government has some slight control over sanitation and health, and together with the township government in some sections has certain responsibilities for the public highways; but usually with no local unit which can express the sentiments and meet the demands of an entire community. This may be the next step to be taken in organizing the rural community. There is no good reason why the small city center should not have incorporated with it the entire agricultural area for which it serves now as a school center and business center. This would give us a local governmental unit to coincide with the community as a unit. In states which have developed school consolidation or the rural high school in some adequate form, there may well be commended the feasibility of making

such area the real governmental unit, functioning in all ways in which a municipality functions.

Much difficulty will be avoided by a careful analysis and recognition of the responsibilities of the various institutions. There is no doubt that under a developed form of institutional life, all community functions would be properly performed without the necessity of a special "community movement" or any organization for so-called social center purposes. Business, school, church, government and home would all occupy their proper spheres, and there would result a prosperous and happy community. But at certain times these institutions do not function, and a "movement" or special temporary organization becomes necessary. Or it may be that one institution for some reason becomes very strong and capable, so that it could accomplish more than its own special task, while others have not yet arrived at the place of sufficient strength to perform their own duties. In such cases there can be only one fair decision: that there is an emergency, and that any organization form or activity is good which can give emergency treatment.

If the leader who discovers that the economic interests of the community are receiving no attention is a rural minister or priest, and he cannot get the citizens to perfect a business organization, then it becomes his duty to see to it that the church shall administer the needed emergency treatment. If the agricultural agent or the manager of the Chamber of Commerce discovers that adult education and progress are not being pro-

vided for, or that the means of recreation and sanitation are inadequate, and he cannot get the school or a governmental agency to attend to these deficiencies, then it is his business to have the Chamber of Commerce or the Farm Bureau supply the need. If the school superintendent discovers that there is no moral education carried on in the community, or that business interests are not being conserved, and he cannot get the church or business to attend to these matters, then he must see to it that the community is served in these capacities by the school. But every such leader must recognize that his institution has stepped into the sphere of another in so doing, and must have it as his purpose to perfect the other needed institution as soon as possible, and to turn the work of the institution over to it as soon as it is able properly to bear the burden.

Returning to our early parallelism: the members of the body have definite functions to perform. The eyes are for seeing and the fingers for feeling; but when the eyes are blinded the fingers may, through the sense of touch, render certain service which the eyes normally render. It is certainly the duty of the fingers to take the place of the eyes in this way as far as possible; but when the ability to see returns to the eyes, their function must be turned back to them with all the responsibilities and privileges involved. The armless freak in the sideshow writes calling cards with his toes; he is to be honored for making his living that way. But that does not argue that the toes are for

the business of writing calling cards. Just so the church is not for the purpose of permanently conducting a farmers' institute, a business men's club, a gymnasium, or health center, although in some sections it is necessary that it render temporarily such emergency treatment. Neither is the Farm Bureau to undertake to attend to all of the social needs of the rural community, although this task may devolve upon it while the other institutions are lying dormant. Nor is the school to manage the religious and business activities, although in given instances it may be necessary for it to do double duty in these ways for a short time.

In beginning a community movement, care should be taken not to organize something unnecessarily. An over-organized community is worse than an unorganized community. Frequently one will find a farm bureau committee, or a church, or a grange, or a farmers' union, or a school, in which all the life of the community is for the time unified. Where this situation exists, it is better to make use of such an organization than to perfect another one immediately.

Where many institutions and organizations exist side by side, it is frequently found a workable plan to forward the community movement by the formation of a Community Council. This consists of delegates chosen, one from each local organization, in order to get all the organized bodies back of a unified program of development. Sometimes, however, where there is an unfortunate condition of strife locally, this community council plan will not operate effectively, since

either the organizations will not elect delegates who are intelligently interested in such a program, or certain of them will elect delegates who are instructed to conserve their own organizational or institutional advantage, rather than to coöperate in a program for the common welfare. It sometimes proves true that the nearer strong forces are brought together, the harder they will fight; and where this seems to be the case any attempt at federated activity under such a plan as the community council will fail.

It may prove necessary to form a temporary organization, such as a "Community Club," * for the purposes of the community movement. It should be remembered, however, that such an organization is in the nature of a "movement," and is to be allowed to die a glorious death just as soon as permanent institutions right themselves and get into the job of community service.

QUESTIONS

1. Can the church and the school each be the "social center" in the same community?
2. Can either the Farm Bureau or the Chamber of Commerce serve permanently as the organization for community center activities?
3. What is the chief purpose of a business institution? Of an educational institution? Of a religious institution?
4. What leader should first undertake the community development program locally?

* For constitution and by-laws for a Community Club, see page 245.

5. May social center activities be divided among various institutions?
6. What is a "community council," and how may it function for institutions and organizations in local development activities?

RESEARCH PROBLEMS

1. List the institutions of this community.
2. Are the institutions working properly at their respective tasks? Are other institutions needed?
3. Is there overlapping in the activities of local institutions? If so, how may it be corrected?
4. Is there need of a social organization for general community development? If so, what form of organization would be most practicable, and how best perfected?
5. What would be the first steps of such an organization in a program of work for this community?

PART II
COMMUNITY ECONOMIC FUNCTIONS

CHAPTER I

FARM PRODUCTION

Community Nature of Farm Production

We passed through a period when it was common to think of every sort of business as an individual enterprise. This was especially true of agricultural production, since the individual farmer owned the means of production, and frequently he and his family performed all the labor necessary to production. But with the awakening of social consciousness and the recognition of community needs, we are coming to realize that the community may function advantageously in agricultural production as well as in marketing, or any of the other enterprises in which the advantages of coöperation have long been recognized.

Community Action in Corrective Measures

In controlling animal and crop pests and diseases, this lesson has been learned by experience and taught by demonstration. The hog cholera control district is but a practical recognition and demonstration of the fact that if pork production is to be maintained without serious losses due to hog cholera, it will not be by

isolated individual effort; but "community interest" must be awakened throughout an entire district—organization of this interest is perfected, and hog cholera eradicated. The control of foot and mouth disease and of tuberculosis in cattle is no longer a responsibility of the individual only; in fact, the organized community reserves the right now, under certain regulations, to destroy the herd of an individual, if that becomes necessary for the protection of the community.

The survey of a certain area of pasture land shows a definite number of acres of pasturage destroyed each year by the ravages of gophers. From the results of the survey, the approximate amount of loss in production per year is determined. At one time it would have been left to the individual initiative of the farmer to discover and correct this situation. But not so today, when we are functioning in these matters not merely as individuals, but as organized communities. Now a district is mapped out, the farmers are organized for a purpose, and simultaneously throughout the entire area the gophers are poisoned.

The extensive operations of the United States Department of Agriculture in attacking the boll weevil in the cotton areas is further significant of our general recognition that production depends upon community action. The story of that movement has always, as its tragic feature, the opposing attitude of those individuals here and there who either refuse to recognize the duty and advantage of community action or who, after having agreed to coöperate for the common wel-

fare, have seen an opportunity to profit individually by undertaking, stealthily, an individual effort regardless of the common good. By disappointing experience, our agricultural producers have slowly been learning the lesson that an individual alone can make very little headway toward the eradication of the Hessian fly, the chinch bug, the grasshopper, and other grain pests. Community organization for such a purpose is coming to be the commonly accepted plan.

Community Action in Constructive Measures

It is not only in the realm of preventive activities that we are recognizing agricultural production as a community function. Through united effort and experimentation, it is learned accurately that a certain variety of corn will produce the largest acre yield in a certain part of the country. By the same sort of community action, producers are encouraged to grow that variety. The locality becomes famous for that type of corn production. A community in Kansas becomes interested in Kanred wheat, which will produce from three to four bushels an acre more than will any other variety in Kansas. In a short time that entire region is producing that particular variety. Any such organized attempt at increasing the grain product of the community, is an example of "community production."

The dairying and beef cattle industries in many sections of the United States are coming within the realm

of community action. An individual small farmer cannot, without great difficulty and expense, indefinitely keep up his herd to a high type of production. A bull club, in which a group of farmers coöperate in the ownership and use of a high class bull, enables the group to function properly in the production of beef or dairy products. A live stock breeders' association provides an organized means of developing the production of all kinds of live stock, and organizes the entire business into a community function.

If the people of an agricultural area find their community "running down"; if, in spite of all the hard work and willingness of individuals, the nearness to market, the access to capital, etc., it seems impossible to maintain a wholesome and progressive community life, a diagnosis of the situation might disclose the fact that the community as such is failing to perform properly its function in production. With this discovery there will be found the need and opportunity of rural organization in order that this function may be properly performed.

TYPICAL ORGANIZATIONS AND PROJECTS

Cow-Testing Association *

In November, 1912, the writer (O. E. Reed) and a representative of the Dairy Division of the United

* Bulletin, Department of Dairy Husbandry, Kansas State Agricultural College, 1914, by O. E. Reed.

States Department of Agriculture, assisted by a number of local business men at Abilene, Kan., succeeded in organizing the first cow-testing association in Kansas. The Dickinson County, Kansas, Pioneer Cow-Testing Association for 1913 started with twenty-two members, representing or paying for 379 cows.

Each man was assessed a dollar a cow a year, payable quarterly. No member paid for less than twelve cows. Some herds contained only four to eight cows, but a minimum charge for twelve was necessary in order to secure enough funds in filling up the twenty-six testing days for each month. Two members used more than one day. One man required three days to test cows for Holstein Advanced Registry. A Jersey breeder used two days in order to have his cows tested for the Register of Merit. These members were charged at the regular rate for the extra days.

. . . . . .

The principal advantage of a cow-testing association is in obtaining an exact record for each cow in the herd. A very conservative estimate is that about one-third of the cows in Kansas do not pay for the feed they eat. If a cow does not produce a dollar's worth of milk and butter fat for each dollar's worth of food consumed she is a poor investment. Cows of this sort are worse than boarders, for they eat up the profit made by the good cows. With these facts at hand, it can easily be seen that there is a great opportunity to increase the net profits from the average

herd by spotting the poor cows and discarding them from the herd.

Moreover, knowing the record of production of the cows in a herd enables one to feed them more intelligently. It is a common practice to feed all the cows in the herd alike. Under these conditions the poor cow will be fed too much and the good cow will not get enough. The proper way is to feed each cow in proportion to the amount of milk she produces. When this practice is adopted it usually results in a greater production of milk on less feed.

Another advantage the members have is the suggestions and advice from the tester. Very often he can give information in regard to feeding the cows that will prove beneficial.

A record made by a man regularly employed for the purpose has a greater value than a private record when one wants to sell an animal or the offspring of one of the animals in the herd.

If desirable, the members will be able to coöperate along other lines, such as buying feed in carload lots, and thereby effect a great saving.

An organization of this kind often leads to community breeding, which means that a part or all of the members decide to handle only one breed of cattle. They can coöperate in buying or selling breeding stock, trade herd sires, and thereby reduce the cost of keeping up a herd. Continuous breeding of a definite breed in a community soon establishes a center for the breed.

Buyers will be attracted to this community and all surplus stock can be readily sold.

When one desires to make official tests on the cows in his herd, it can be done at less expense through the cow-testing association.

Coöperative Campaigns for the Control of Rodents *

Some idea of the losses suffered by individual states from native rodents may be obtained from the following estimates recently submitted by directors of agricultural extension: Montana, $15,000,000 to $20,000,000; North Dakota, $6,000,000 to $9,000,000; Kansas, $12,000,000; Colorado, $2,000,000; California, $20,000,000; Wyoming, 15 per cent of all crops; Nevada, 10 to 15 per cent of all crops, or $1,000,000; New Mexico, $1,200,000 loss to crops and double this amount to range. In a single county of Virginia, losses of orchard trees from depredations of pine mice during the last two or three years are estimated at not less than $200,000. Similarly heavy losses are being disclosed in other states as attention is being directed to these causes of decreased production, causes which too frequently have been overlooked, unrecognized, or considered unavoidable. That such losses constitute an entirely unnecessary drain upon the productive capacity of the farms, and that they

* United States Department of Agriculture, Yearbook Separate No. 724—W. B. Bell, Assistant Biologist.

may be permanently eliminated at a cost which is but a small fraction of the damage occasioned during a single year, has been abundantly proved by the extensive work already accomplished in campaigns conducted by the Biological Survey in coöperation with state and county organizations.

The fact has been recognized for many years that *community coöperation* is essential to the effective control of rodents which feed upon agricultural crops and migrate or wander from place to place in search of food and shelter. During the last four years plans have been conceived and put into operation which have effected the required coöperation of many thousands of farmers and have resulted in practical elimination of rodent pests over millions of acres of valuable agricultural land, attended by an enormous direct saving and followed by increase in crops produced. The eagerness with which farmers have availed themselves of the opportunity to join in concerted movements to obtain relief from these pests, where the effectiveness of modern poisoning methods has been demonstrated, is most significant and gratifying, while the returns in increased crop yields upon the amount of labor and money invested in the community campaigns have exceeded all expectation. A successful fight against rodent pests requires that all local, state, and national agencies concerned be brought into harmonious and effective coöperation and that methods of proved efficiency be used.

An initial campaign was launched against the Rich-

ardson ground squirrel, commonly known locally as "gopher," This animal each year caused enormous losses of grain, despite large sums which were being expended in unavailing efforts to combat it. Farmers were so familiar with these losses that little effort was required to convince them of the importance of eradicating this pest. So many kinds of poison preparation had been tried by them at great expense and with unsatisfactory results, however, that they were skeptical about the practicability of all such means applied to field conditions. Poison was devised and tested thoroughly at many points within the range of the ground squirrel, and was recommended for use. Wide publicity was given the work by publications, farmers' meetings, and field demonstrations throughout the infested portions of the state. The demonstrations, affording, as they did, ocular evidence in the form of scores of dead ground squirrels, were so convincing that skepticism gave way to the greatest enthusiasm and willingness to join in a concerted organized movement. . . .

The support of county commissioners and township supervisors was enlisted in several counties where it was desirable to undertake the control of native rodents, and funds were provided by them to purchase poison supplies in large quantity, thus obtaining much more favorable price quotations. Experts in rodent control detailed by the Biological Survey, aided by county agricultural agents, interested and organized the farming communities. Entire counties were organ-

ized in this systematic voluntary warfare upon the rodents, using the township as a convenient working unit. Poisoned grain was prepared in quantity, placed in plainly marked containers, and distributed to farmers, who then applied it, according to directions, about the ground-squirrel burrows upon their farms. . . .

Satisfactory progress was made also in the campaigns undertaken against jack rabbits in California, Oregon, Nevada, Idaho, and Utah. These animals at certain seasons congregate in large numbers upon wheat, oats, rye, barley, and alfalfa fields, often completely devastating them, besides destroying great quantities of alfalfa hay in the stack. A farmer in Oregon writes, "Jack rabbits are so bad they destroy all our grain. If we cannot obtain some help to get rid of these pests, we will have to do as other settlers are compelled to do—leave." This statement is characteristic of expressions from farmers throughout the regions where these animals occur in destructive abundance. The farmers' clubs organized for systematic poisoning of these pests in Crook County, Oregon, succeeded in destroying 59,000 during the winter of 1916-17, making a total of at least 134,000 jack rabbits killed in this county alone since the campaigns there were first undertaken. Many thousands of these animals have been destroyed in campaigns at a cost of less than one-tenth of a cent each. To the effectiveness of this work the saving of succeeding crops is largely attributed.

*Insect Pest Control**

Early in May a careful survey of the various communities in Finney County was made with regard to prospects for the grasshoppers hatching out in damaging numbers. Evidence of many hoppers could everywhere be found and a meeting was called on May 12, when the Farm Bureau Board proceeded to work out a schedule and definite plans for the control work.

The fourteen communities of the county were assigned dates, community mixers arranged for, and the campaign started on May 17 at the Holcomb school, six miles west of Garden City.

The Farm Bureau was instructed by the county commissioners to proceed with the buying of a car or more of bran, ten tons of molasses, three tons of arsenic, lemons in crate lots and such other materials and equipment as would be needed.

Within two weeks after the campaign started, the entire county had been covered *by communities* and about two hundred and fifty farmers had the material on hand, ready for distribution. Until about May 25, the hoppers were thought to be too small to poison to an advantage, but since that time efficient use of the materials distributed has been made.

By June 1, 15 tons of bran, 15 barrels of syrup, $125 worth of lemons and nearly one ton of arsenic

* Official report of Chas. E. Cassel, County Agent, Finney County, Kansas, June, 1920.

had been distributed to the farmers of the county. The county paid all expenses of materials which were bought in wholesale lots and a truck was furnished to dray the materials to the various neighborhood centers for distribution.

Seven communities were visited and other districts are planning to establish these central mixing points.

Community Breeding Association *

The first unorganized community breeding in America, perhaps, was that of Merino production in Vermont, Pennsylvania, and Ohio. The first flocks of importance were established very early in the last century, and by the middle of the century many flocks of Merino occupied the hills of Vermont, western Pennsylvania, and eastern Ohio. So famous did Vermont become as a Merino center that in far-away Australia, to which these sheep were exported, the natives supposed all Merinos from America were grown in that state, and they were known as Vermont Merinos.

The first organized community breeding association in America, so far as the writer can learn, was the Western Reserve Holstein-Friesian Association, which was organized in 1905 at Burton, Geauga County, Ohio. Later the name was changed to the Geauga County Holstein-Friesian Association. This organization had a very successful start, and in the spring of 1912 had 154 members, representing 4000 head of

* Ohio State University Extension Bulletin by Chas. S. Plumb.

cattle. The primary purpose of this association is to extend the interest in the Holstein-Friesian breed of cattle in the community, and to encourage among the members intellectual and social development. An annual picnic is a feature of this association, on which occasion some guest of prominence is invited to address the members. This association has been most successful, and large numbers of cattle have been shipped from the herds of its members to various parts of America, as well as to Mexico, Japan, and South Africa. Many great milk and butterfat records of the world-breaking class have been made in these herds. . . .

The Waukesha County (Wisconsin) Guernsey Breeders' Association, established in 1906, is one of the most notable community breeding associations in America, and deserves notice here, as demonstrating what coöperation may do for a breed. In 1908 the members of this association owned 277 purebred and 436 grade Guernseys, and by 1914 the purebreds had increased to 2000. In 7 years we see an increase of 700 per cent in the Guernseys in this county. During the 4 years 1910-1914, the butterfat production in the county increased an average of 100 pounds per cow. At the annual sale of the association in 1918 there were sold $23,460 worth of cattle in one day. Sixty-one head averaged $383 each. In one year 66 breeders in this county are reported as owning over $400,000 worth of Guernseys. From a very modest beginning with a membership of 10, Waukesha County has become the Guernsey center of America, and is a

notable example of what may be accomplished by intelligent community breeding.

The Delaware County (Ohio) Percheron Breeders' Association, organized in 1913, represents a coöperative movement in the community, where Percheron horses have been bred since the middle of the last century. This organization is primarily to promote the Percheron horse breeding industry in Delaware and adjoining counties in Ohio. Article II of the constitution, outlining the object of the association, specifies: (1) Closer business relationship between farmer, breeder, seller, and buyer; (2) advocating coöperation in horse buying, breeding, and selling; (3) the dissemination of educational matter relative to breeding, rearing, feeding, and management; (4) to assist in the observation and enforcement of existing legislation relating to ownership of stallions for public service and encourage and insist upon honest registration; (5) to assist farmers and breeders in obtaining purebred stallions and making sales; (6) to encourage proper classification and premium lists for horses at state, county and other fairs; (7) to discourage the use of unsound stallions and mares for breeding; (8) to encourage the use of purebreds, and educate against the use of grade and crossbred sires.

This association holds a Percheron show each fall, and employs judges of national reputation to make the awards. The Percheron show at Delaware is the main attraction of the so-called Delaware Pumpkin Show, and large numbers of people attend. Each year

at the Ohio State Fair, in the Percheron classes Delaware County is largely represented. The association has about 85 members, most of whom own small studs. This is one of the largest Percheron breeding communities in the United States, and buyers come here from a wide range of territory outside of Ohio. In 1917 five head were purchased from this community for shipment to Japan.

Better Poultry through Community Breeding Associations *

The Petaluma district of California, the Little Compton section of Rhode Island, and the Vineland community of New Jersey have received national recognition as important producing centers of poultry and eggs. Yet probably those districts would be heard of but little had they not centered effort on one breed of poultry. A community interest in any one type, breed, or variety of live stock is one of the greatest steps toward better and more profitable agriculture that a rural section can inaugurate. Community poultry-breeding associations are the natural and logical outgrowth of poultry educational work. In numerous cases, they have followed activities by the U. S. Department of Agriculture and state agricultural colleges in encouraging boys' and girls' poultry clubs.

Besides the various general advantages derived

* United States Department of Agriculture Yearbook Separate No. 778, 1918, by J. W. Kinghorne.

through coöperative effort, a community poultry-breeding club creates additional interest by centering all its efforts on one breed or variety of fowl. Under such an arrangement all the members raise the same kind of poultry, and consequently their interests are mutual. The best methods of handling and breeding the accepted breed or variety soon become common knowledge so far as the association is concerned, and each member's experience is of value to the other members. Thus by concentrating all their efforts on one breed of poultry, the members build up a local industry that eventually becomes known as an important source of supply for fowls and eggs for market, eggs for hatching, breeding stock, and day-old chicks. More than that, coöperative community poultry-breeding associations can be developed further to include coöperative buying. This is a direct means of reducing considerably the cost of feeds, supplies, and other necessary materials. Establishment of community breeding centers does not imply that the members of the association are engaged in the production of poultry to the exclusion of other farm products. On the other hand, most of the poultry-breeding organizations that have been fostered by the Department of Agriculture and state colleges have been in communities where general farming is practiced.

Development of community poultry-breeding associations has been especially noteworthy in Kentucky, North Carolina, Tennessee, and Virginia. In practically every case the interest in poultry keeping, which

is now evident on all sides, is in marked contrast to the former careless methods and lack of interest.

Coöperative Bull Association *

Coöperative Bull Associations are formed by farmers for the joint ownership, use, and exchange of purebred bulls. The purchase price and cost of maintenance are distributed according to the number of cows owned by each, thereby giving the farmer an opportunity to build up his herd at a minimum expense. The organization also helps its members to market dairy stock and dairy products, to fight contagious diseases of cattle intelligently, and in other ways assists in improving the dairy industry.

The bull association does not give something for nothing, but with an outlay of $50 can furnish a share in five purebred bulls. These bulls can not increase the production of the cows in a herd, but they may double the production of their daughters. The daughters of association bulls and grade cows can never be registered, but in all other respects they may be the equal of purebreds.

Coöperative bull associations have existed in Europe for a long period. In the United States the first coöperative venture of which there is any record was started in 1908 by the Michigan Agricultural College. On July 1, 1917, there were 36 active associations

* Farmers' Bulletin 993, United States Department of Agriculture, by Joel G. Winkjer.

in 17 states, with a total membership of 1158, owning 189 purebred bulls.

The history of the coöperative bull association shows that it is especially adapted to small herds, where a valuable bull for each herd would constitute too large a part of the total investment. Thus the organization enables the owners of small herds to unite in the purchase of one good bull, so that each may own a share in a registered sire of high quality. Though still in its infancy, the coöperative bull association movement promises to become eventually a very great factor in the improvement of our dairy cattle.

The typical coöperative bull association, as organized in this country, is composed of from 15 to 30 farmers and jointly owns five bulls. Its territory is divided into five "breeding blocks," one bull being assigned to each block. As many as 50 or 60 cows may belong to the farmers in each block, and the bull in the block should be kept on a farm conveniently situated. To prevent inbreeding, each bull is moved to the next block every two years. If all the bulls live, and if all are kept until each has made one complete circuit, no new bulls need be purchased for ten years. In this way each member of the association has the use of good purebred bulls for many years, at a cost of only a small part of the purchase price of one bull. Ordinarily the purchase price and the expense of supporting the bulls are distributed among the members of the association according to the number of cows owned by each.

A typical association is composed of 16 farmers and is organized into five blocks. The farms are so

situated that the bulls are at no great distance from the farm of any member. Before the association was formed, each farmer had an average investment of $89 in a scrub bull. These bulls were disposed of when the association was formed, and five purebred bulls were bought at $240 each, or an average of $75 for each member. A larger membership would reduce the expenses still further. As in other associations, the farmers united in the use of one breed and selected good bulls of that breed.

An advanced step which has not yet been taken by any association is the purchase of an exceptionally good bull to mate with the best cows in the herds of every block. Such a plan for improvement of the better cows of the herd is applicable to purebred herds as well as grade herds.

For the purebred herd the coöperative bull association undoubtedly will do as much as for the grade herd, because it enables the breeders of any class of stock to buy better bulls than they otherwise could afford. In case the association is large and composed of well-to-do breeders of purebred dairy cattle, bulls of the highest class for use with all the cows are within its reach financially.

The Threshing Ring *

Farmers have long recognized the advantage of exchanging help as a means of securing larger crews than

* United States Department of Agriculture Yearbook Separate, 1918, by J. C. Rundles.

the farm affords. The plan of organizing definite threshing rings or circles, which guarantee those inside the club the amount of help they need, has been tried in different sections of the Corn Belt during the last decade or more. At the same time, coöperative ownership and management of threshing machinery has been tried with more or less success in many communities.

The advantages of systematic coöperation, as usually cited, whether the threshing ring is owned or hired by the circle, may be summarized briefly as follows: (1) The threshing order is so arranged that the least possible time is lost in moving from farm to farm. (2) As a job nears completion, the first men through, knowing their assignments and the next place, may go immediately and have the grain ready to be threshed by the time the outfit arrives and is set. (3) No time is lost either in contracting an outfit or in securing a threshing crew, for that is arranged for in advance. (4) Certain men may be utilized most efficiently by assigning them to one kind of work for the season. (5) Unless the weather prevents, the threshing continues until all the jobs are completed in the circle, thus little extra work is required in shifting wagon boxes or hay loaders. (6) The labor of putting the crop in the barn can be dispensed with. (7) The threshing season is greatly shortened. (8) The ordinary farm work is usually postponed until the threshing is all done, and thus the farm labor schedule is not seriously interfered with. As a result, the oats stubble can

be plowed considerably sooner, the seed bed for wheat can be more thoroughly prepared, there is more time to haul and scatter manure and to attend to early fall work, and thus the farmer has a better chance to keep ahead of his work.

Membership in a threshing ring serves to relieve the farmer of much anxiety and worry: (1) Each member is assured that a machine for doing his work has been arranged for. (2) The chances of losing his grain are reduced to a minimum and a smaller percentage is lost or damaged. (3) A member can calculate approximately his time to thresh, for he knows the order of threshing and the acreage ahead of his, and the women can plan accordingly. (4) The plan usually guarantees him most of his necessary help. (5) The credit for labor differences may be properly adjusted. (6) The coöperative spirit may extend to other lines of work and its influence may be felt in a social way, as, for instance, the threshing season in a number of rings ends with an annual picnic.

A circle should include at least as many farms as would be necessary to supply the hands needed to do a job of threshing most efficiently. That number will depend largely upon the capacity of the outfit. When the threshing ring is one of the largest, and the farms have a very large grain acreage to thresh, the purpose of coöperation may be defeated, for the help can not be handled to the best advantage, the last jobs are too long postponed, and too much time is lost in exchanging help at a distance. In case the machine is idle, be-

cause of a breakdown or bad weather, too much time is lost with a large threshing ring. Only a few of the very large rings have proved successful. In most cases circles with a combined acreage of 1000 acres or more to thresh have found it advisable to reorganize in smaller units.

Typical Instance—The Madison Creek Threshing Company

The Madison Creek Threshing Company was organized on June 6, 1911, about five miles north of Milford, Kansas.

This generally being a poor locality for carrying on threshing as a money-making business, it was impossible for the farmers to secure competent threshermen and first class machines to do their work. Due to this condition, a meeting of all those interested in a coöperative threshing outfit was called by Mr. W. A. Sharp. Several farmers responded, and an organization was then formed which is still working successfully.

The number of members is limited to ten and all members must own equal shares. The charge for threshing is the same as for other machines, whether the work done is for a member or some one outside of the company. Each year the total expense is subtracted from the total income and the difference is divided equally among the members of the company. As no fund is kept for buying new machinery, it will

be necessary to assess the members when new machinery is needed. So far, the amount to be rebated back to the members has been about five hundred dollars per year.

Besides a president, secretary, and treasurer, there is a manager elected, who has charge of the routing of the machine, the hiring of men, the securing of work, etc. The manager always has been either the engineer or separator-tender.

The benefit of the enterprise has been more in the way of money saving than in money making, in that it gets the work done in good shape and at the proper time. As a money maker little can be said excepting that it probably will have more than paid for the machine and all expenses, including interest on the money invested, by the time the machine is worn out.

QUESTIONS

1. To what extent may farm production be made a community function? What are the limits of such development?
2. What are some corrective measures that require community organization?
3. To what extent has the community a moral right to demand that the individual farmer join in organized attempts to eradicate crop and animal pests and diseases?
4. What are some constructive activities that prosper most through group action?
5. What is a cow-testing association?
6. Describe briefly a campaign for the eradication of rodents.
7. Describe a county agent's campaign for the eradication of grasshoppers.
8. What is a community breeding association?

9. What is a threshing ring? What other farm work besides threshing might be better developed through group organization?

RESEARCH PROBLEMS

1. What are our chief local farm products?
2. Is this a "one-crop" community?
3. What other farm enterprises should be introduced?
4. What new types of farm equipment or machinery are needed?
5. What are our soil problems?
6. What, in this community, is the probable annual cost of insect pests? Rodents? Plant diseases? How best eliminated?
7. Is there a drainage problem here?
8. Is irrigation necessary or feasible?
9. What local organizations are there for the purpose of better or larger production, and what are they accomplishing?
10. What other organizations (such as cow-testing association, a breeders' association, a bull club, etc.) should be encouraged?
11. What is the relation of farm tenantry, locally, to production? To what extent does it prevail? How best corrected?
12. What type of land leasing prevails, and how does it influence production?

CHAPTER II

MARKETING

Need of Organization

THE rural community which greatly increases production, but does not function properly in marketing, may bring to itself an injury rather than a benefit. This is eventually as fatal as it would be for an individual to stimulate and satisfy the function of eating without properly providing for the function of elimination. It takes more time, money, and effort to "make two blades of grass grow where one grew before," and it impoverishes people to do so if there is not a means whereby that extra blade of grass can be utilized in a way that will justify the expense of producing it.

The lack of organized arrangements for performing the marketing function was not so noticeable in the time when the farmer produced on his own land and by the labor of himself and his family practically all of the necessities of life, and could take time (which was of little value) for hauling small loads, great distances, with teams of oxen, or with the same abundant leisure, and with free pasturage en route, could drive his cattle across entire states if necessary in order to market them. But under modern condi-

tions, when time is worth big money and the farm is a manufacturing plant turning out its own specialized product, which must be sold readily for money which is to be used in turn to keep the "factory" going—such independent and individualistic methods fall down. If the community is to organize to produce something that is worth producing, then it is just as necessary that the community should organize to market that product properly.

Community Action Desirable

One finds now a continually increasing number of farmers who raise their own feed and their own live-stock, coöperating in these enterprises through the farm bureau and the live-stock breeders' association. Such a farmer gives his entire attention to the one big specialty of producing cattle and hogs for the market. At the proper time, he turns the product over to his live-stock marketing association.

Through this agency the community as such performs its marketing function, and the individual farmer remains at his own post; he no longer tries individually and alone to perform that which has come to be recognized as a community function.

Other examples of this recognition of marketing as a community function rather than as an individual function are found in the very successful farmers' ele-

vators, fruit marketing associations, and, in short, marketing associations for every sort of farm product.

Close Relation with Organized Action in Production

In this connection must be noted carefully the close relationship of the functions of production and marketing. A marketing association ordinarily must be for the purpose of marketing a definite product of which there is an ample quantity to warrant organization for marketing. Because a marketing association of a certain type has been successful in one community, it does not necessarily follow that the same type of association will be successful in another community. Organization for agricultural production must usually precede, or at least parallel, organization for marketing. A farmers' elevator for handling and marketing the grain of a community will not be a paying venture unless a survey has shown that the community produces normally enough grain to warrant such an establishment. A milk condensing and shipping company of a type which has been very successful in one community might utterly fail in another community because of the lack of a sufficient production of milk. No matter what flattering reports of community rehabilitation through a live-stock shipping association come from a certain locality to a grain or fruit producing section, the people of such a section will, of course,

not be tempted into organizing such an association unless they first decide for some reason to change from grain and fruit production to live stock production, or to add the latter to the former as a part of their farm industries.

Organizing in Terms of Major Products

Since a local community cannot easily develop with success an unlimited number of production or marketing associations, it becomes obvious that a given community will do best to develop through organization at least one major type of production, and organize for the marketing of that special product. It is certainly clear also that we are rapidly passing out of the time when community finances can be built up by the process of individuals producing any varieties of any products that may suit their convenience or whims, and depending upon chance for individuals to market those products in the same hit or miss way in which they were produced. Where production and marketing are not speedily recognized as parallel functions of an agricultural community, no excessive encouragement of any other functions will save that community from an economically diseased condition. People need not be deceived into thinking that any other activities—social, educational, or otherwise—will take the place of these functions in agricultural community development.

TYPICAL ORGANIZATIONS AND PROJECTS

Coöperative Marketing Associations *

The farmer is himself a manufacturer, but when the manner of selling his products is observed the conclusion is formed that his marketing methods are not worthy of the name, as they consist chiefly of "dumping" rather than of marketing.

Many a case of so-called "overproduction" is only a failure to distribute properly the products to the points where they are desired. While one market suffers from congestion, caused by an oversupply, another may be suffering for want of a sufficient amount, and at the same time tons of food products may be wasting in fields and orchards for want of a profitable market. The remedy lies in a more uniform distribution.

Many reformers attribute marketing difficulties to the presence of so many speculators and middlemen; but it must be remembered that these intermediary agents have come into existence to perform services that the farmer fails to perform for himself. If the farmer will not or can not arrange to finance his business, he must expect to pay others to do it for him. If he will not or can not store his crops and hold them

* United States Department of Agriculture Yearbook Separate No. 637, 1914—Coöperative Marketing, and Financing of Marketing Associations, by C. E. Bassett and Clarence W. Moomaw and W. H. Kerr.

until the markets are ready to use them, he calls into existence a class of speculators who demand and receive a liberal price for taking the chance and performing these services. If he is unable personally to distribute his crops and deal direct with the consumer, he must employ agents or commission men to do this work for him. All of these agents must be paid, and most of them are in a position to collect their charge, whether or not the consignor realizes anything at all.

The producers of perishable products that are grown at a great distance from the consuming markets have been the first class to be driven to a system of coöperative marketing. This accounts for the fact that the best organized coöperative marketing associations in America are found among the California citrus-fruit and nut growers and the deciduous-fruit growers of the Pacific Northwest. The perishable nature of the products and the heavy transportation expense have compelled the growers to organize and stay organized, so that they might grow the best, grade and pack honestly, distribute evenly, and market economically.

The work of the marketing associations includes the establishing of grades and standards; the adoption of brands and trademarks; the securing of capital and credit; proper advertising to encourage consumption of a meritorious but little known product; discovery of new and extension of old markets; securing information as to crop and market conditions; the equitable

division of profits, adapting production to meet market requirements; the use of by-products; securing cold and common storage facilities; the coöperative buying and manufacturing of supplies; coöperative use of expensive farm machinery; securing of lower freight rates, more equitable refrigeration charges, and more efficient transportation service; the securing of more and better labor; and the general cultivation of a spirit of coöperation in all community affairs.

Farmers must be willing to furnish their products, invest their share of the necessary capital, and at all times give their enthusiasm and most loyal support to the coöperative enterprise undertaken. Frequently a member offers to "let" the association handle a part of his products, forgetting that the favor is to himself rather than to the organization, and that the part of his crops which he holds back furnishes the most difficult competition for the coöperative effort to face. The person who lacks sufficient faith in the coöperative plan to "go in all over" will prove an element of weakness rather than of strength.

Strange as it may seem, there are many who prefer to ship their products to a distant market, of which they know practically nothing, to be handled by some firm, of whom they know less, rather than to have their property marketed by a competent manager of their own selection, acting under surety bonds, and who is directly answerable to themselves. A person who prefers to patronize a market lottery, when he

knows from experience that his prospect of drawing a prize is very improbable, is not ready for a united effort with his neighbors.

Farming communities coöperate to secure better churches, better local government, and better schools. If they are willing to leave their religion, their politics, and the education of their children to coöperation, why should they hesitate to leave the marketing of their farm crops to a coöperative system that has passed the experimental stage?

The California Fruit Growers' Exchange is a coöperative organization of citrus growers through which over 60 per cent of the citrus fruit shipped out of California is distributed. The annual report of the general manager for the year ending August 31, 1916, shows that the exchange shipped 24,024 cars of oranges and grapefruit and 5799 cars of lemons during the year. The amount returned to the growers for this fruit exceeded $27,000,000. At present over 8000 growers are members of the exchange.

The growers are organized into *local associations,* which in turn are members of district exchanges, and these are united in the central exchange. The local associations are made up of the growers in a community, the membership ranging from 40 to 200. The fruit is assembled and prepared for shipment by the local associations. The district exchanges order cars for the local associations in their respective districts, keep records of the cars shipped, receive the returns

from the central exchange and distribute the proceeds to the local associations, and keep the local associations informed with regard to matters pertaining to the industry. The central exchange provides the facilities for the distribution and marketing of the fruit of its members.

The California Fruit Growers' Exchange has agencies in the principal markets of the United States and Canada which represent the exchange and its members exclusively. In this way the exchange is able to exercise careful supervision over the distribution of the products of its members and also to secure daily information with regard to conditions in the various markets. The exchange has a number of departments which undertake different lines of work. Thus, the sales department looks after the marketing of the fruit; the traffic department takes up matters relative to transportation; the field department assists in the standardization of the fruit and its preparation for market, and also in securing new members; the advertising department handles the work of advertising the products of its members; and the legal department keeps the exchange and its members informed with regard to legislation affecting the industry.

Supplies needed by the growers are purchased through a separate organization known as the Fruit Growers' Supply Company. This company reports handling a business of over $4,000,000 during the year ending August 31, 1916. The supplies purchased by the members through this organization include box

shooks, labels, tissue wraps, spray materials, fertilizers, and other packing-house and orchard supplies.

The California Almond Growers' Exchange consists of a number of local non-stock associations with a membership fee ranging from $1.00 to $2.50. The local associations are formed in communities where sufficient almonds are grown to make this advisable, and the associations thus formed affiliate with the central exchange. By special arrangements, growers in districts where there are no local associations may market through the exchange. A contract date is set after which no growers' tonnage will be accepted for sale. In this way a fairly accurate estimate of the prospective crop is secured which enables the sales department of the exchange to make arrangements for placing the crop.

The Delta Creamery Company (California) was formed in 1910. Its membership is composed of dairymen and the business is operated for their mutual benefit. The returns from products handled by the company have been much more satisfactory than those received when the members marketed them individually.

The creamery has established a wholesale house in San Diego and at present about one-third of its output is marketed through this outlet with good results. It is planned to extend this method of selling so that the entire output can be sold in this way. The manager states that he believes the creamery owes its success

in a large measure to its efficient employees and to the businesslike methods used in conducting the operations.

The Florida Citrus Exchange is a coöperative nonstock association which was formed on account of unsatisfactory conditions surrounding the marketing of the citrus fruit of Florida. Before this organization was formed, each grower attended to the marketing of his own fruit and, as a consequence, proper supervision was lacking and sufficient attention was not given to grading and packing. Most of the packing was done in sheds, barns, and similar places, and little attention was given to the appearance of the fruit. During a period of six years a number of packing houses were built, and at present the Florida Citrus Exchange with its allied membership has about $600,000 invested in such plants. An idea of the growth of the exchange is obtained from the statement that about 700,000 boxes of fruit were handled during its second year, while in 1915 it handled over 2,000,000 boxes. At first the loss on account of decay was large, but because of improved methods this loss has been greatly reduced, until at the present time it is comparatively small.

The exchange has been instrumental in securing new markets for Florida fruit. In the early days of the organization, fruit was shipped to but 18 or 20 markets, while at the present time there are approximately 135 agencies throughout the United States and Can-

ada which handle the output. During the last four years $250,000 has been spent in advertising the brands of the exchange. It is considered that this money has been well spent, as a reputation has been built up by proper grading and standardization which has been brought to the attention of many dealers and consumers, thus increasing the demand and resulting in greater consumption and better distribution.

The Florida Citrus Exchange consists of four divisions: First, the individual growers; second, the local associations made up of individual growers; third, the subexchanges, made up of local associations; fourth, the central exchange made up of the subexchanges. The growers are the producers and the owners of the entire business. The local associations look after the picking, hauling, packing, and loading of the fruit belonging to its members. The subexchanges act as forwarding agents for the associations. The central exchange takes care of the selling, collecting, advertising, and kindred matters.

The Ozark Fruit Growers' Association is found in southern Missouri and northern Arkansas. The principal products marketed are strawberries and peaches. The organization consists of a central association which markets the fruit of a number of *local associations* affiliated with it. The secretary reports that there are 500 members, that the capital stock is $2000, divided into shares of $1.00 each, no member owning more than 10 shares. Several hundred carloads of strawberries

and peaches are marketed annually. The total business transacted in 1915 amounted to approximately $600,000.

This association has been successful in standardizing its products and making its brand known to the trade. A new venture recently undertaken is the use of various trade papers in advising the trade generally of the association's output through advertisements carried during the marketing season. Marketing conditions and returns to growers have been much more satisfactory since the creation of this sales agency. As in the case of most successful fruit associations, better distribution has been obtained, together with a standardization of output and sales methods.

Coöperative Live-Stock Shipping Association *

The coöperative shipping of live stock has been found practicable and profitable in sections where live-stock production is a side line in connection with general or specialized systems of farming.

A coöperative live-stock shipping association requires only a simple form of organization. A small membership fee is charged and a specified rate per hundredweight or car is deducted from the returns on each shipment to cover the manager's commission and the running expenses and to provide for a sinking fund. The principal requisites for success are a com-

* Farmers' Bulletin 718, of the United States Department of Agriculture, by S. W. Doty and L. D. Hall.

petent manager and loyalty on the part of the members.

Members should bring their stock to the shipping point on the designated shipping day. Only carload lots should be sent to market. All stock should be marked. This makes it possible to allot to each member his proper share of the total shrinkage and dockages and to make proper adjustments in case of loss or damage in transit.

The manager should prorate the receipts, expenditures, and shrinkage for each shipment. His knowledge of each shipper's stock and his records made on shipping day enable him to adjust individual accounts equitably.

Whenever coöperative live-stock shipping associations have been formed an appreciable saving to the farmer has resulted. Moreover, the activities of a competent manager and the influence of a successful association make for a general improvement in methods of marketing and a better knowledge of market prices and conditions among the farmers of the community.

The Coöperative Elevator and Mill

Throughout the wheat belt, coöperative elevators have proven successful. The addition of the cooperative mill is a somewhat later development, but is rapidly gaining favor. Such an organized activity at Wamego, Kansas, is typical of the success which attends this type of community enterprise when prop-

erly conducted. A report of the organization of this enterprise (quoted from *Mail and Breeze,* Topeka, Kansas) states that:

"When the formation of the company was first begun, the 'can't be done' sentiment was strong. The doubters had to be shown—and were. Starting out to take subscriptions at midnight, after an evening's discussion of the undertaking, the supporters of the project sold stock amounting to $60,000 by six o'clock the next evening. The concern is chartered for $100,000, and 240 stockholders own $65,000 of the stock. Only Farmers' Union members may own stock, and each stockholder has only one vote, no matter how large his holding.

"The mill company purchased the mill and elevator then in operation in Wamego and started active work July, 1919. The mill has an excellent business both in Kansas and in the East. Wheat is bought only for milling purposes, while corn and oats are purchased in Kansas City and shipped direct to small buyers for whom the mill has obtained the shipment, operating on a brokerage basis. The mill itself has a capacity of more than 200 barrels of flour daily, and the storage capacity is 75,000 bushels.

"We are operating this mill on a strictly business basis," the manager declares, "with the intention of making all the honest profit we can. We do business with any individual or concern, supplying products to all Wamego stores and shipping much stuff to other coöperative associations."

Community Egg Circle *

The first "egg circle" reported in Kansas was organized in Lyon County. This organization has very appropriately been named the "Quality Egg Company." It is, in fact, a federation of egg circles, one in every neighborhood that wishes it, with headquarters and a central organization at Emporia. Every circle has its own officers—a president, vice-president, and secretary-treasurer.

The egg circle is one of the latest products of the movement for more effective rural coöperation. Its great advantage lies in solving the marketing problem. Strict rules are laid down as to gathering and caring for the eggs, so strict, in fact, that one is inclined to be skeptical as to whether they will be observed, remembering the conditions under which eggs are produced and marketed on the average farm.

But in the Quality Egg Company a breach of the rules is punishable by the loss of the offender's membership, which means that the stamp with which the eggs are marked must be turned in. The rules specify that all eggs must be gathered at least once a day, and twice on very cold or very warm days. They must be kept in a cool, dry place, and marketed at least twice a week. Only strictly fresh eggs are to be sent. Every member agrees to pen up or otherwise dispose of all male birds from June 15 to September 1.

* Farmers' *Mail and Breeze,* Topeka.

By means of the stamp, every egg can be traced back to the farm from which it came, making it a simple thing to place the blame for bad eggs. Every circle in the federation is designated by a letter—A, B, C, D, etc., as far down the alphabet as there are circles. Members in the circles are numbered and every member's stamp bears the circle letter and individual's number. This stamp is placed on the large end of every egg before it is marketed. Thus, an egg stamped "A-22" signifies that it came from Member No. 22 in Circle A. Reference to the secretary's books completes the identification. The stamp costs a member 35 cents, and membership dues are 25 cents, which constitutes all the expense there is connected with becoming a member.

All eggs are paid for at the rate of one cent a dozen above the prices paid by Emporia commission houses. At the end of every month accounts are squared and the balance accumulated as profits is prorated to each member according to the quantity of eggs he or she has marketed.

All eggs sold by members are graded. Grade No. 1 consists of clean eggs of a uniform color, well packed in neat cases or cartons, and weighing not less than 24 ounces to the dozen. Grade No. 2 includes clean eggs, neatly packed, and weighing not less than 21 ounces to the dozen.

Every case of eggs sent out by the company bears the name "Quality Egg Company" conspicuously lettered upon it, and also contains other advertising litera-

ture. By this means and by keeping up a high quality of product it is hoped that a widespread reputation for these eggs will be built up. Even now good markets do not seem to be lacking, as one Kansas City concern recently applied for 50 cases of eggs a day. The company has also received many requests from hotels, restaurants and packing houses. One of the buyers has been the Harvey eating houses system of the Santa Fe railway.

The Country Market

The Welborn Community Market has been open on the evening of each summer day, since June 13, 1917. Welborn is about thirteen miles from Kansas City, and the market serves the purpose of selling country produce from a rural community directly to the consumer. Kansas City people drive out in their cars and lay in the next day's supply. The manager reports as follows:

"The first night only four wagons came to market but there were so many buyers came out from the city that more growers came to try out the new scheme, until August, 1918, we had over 800 during the month. Perishable fruit put in an ice box the day it is gathered will stay in good condition three or four days, but if it gets warm the next day it will nearly always mold by the time it gets cold in an ice box. Sweet corn gathered in large wagons will heat in eight hours and little of it gets to a morning market that

has not been heated, which causes it to become hard and seem too ripe when it may have been pulled soft and tender.

"We hope to be able to establish a standard of quality and a standard of quantity, as mills, canneries, packing houses and other industries have. We know by the brand or grade what we buy in other commodities—why not in farm products?

"We have almost an acre of ground and have organized under the laws of the state of Kansas with a capital of $5000. The shares are $25 each, which is small enough to allow any one to become a member. Under our charter we may handle baskets, crates, seeds, tools, etc. We like to have every one interested in the market to report far enough ahead what they have for sale that it can be intelligently advertised."

The Community Market

Finding the tendency of farmers to organize for the purpose of marketing their products in bulk, and wishing to render that service for them, the merchants of certain town centers have found a way to be a part of this agricultural marketing business. A striking example of this attempt is to be found at Stillwater, Minnesota.

We quote the following from their *Market News,* May, 1917:

"The Stillwater Market Company, formerly known as the Stillwater Equity Market Company, is a cor-

poration made up of business men and farmers, numbering about 250 members, incorporated some eight years ago, under the laws of Minnesota. While it assures its stockholders 6 per cent, the main object of the organization is at all times to have a market for the products of the different producers of Washington County, and that part of St. Croix County which is adjacent to Stillwater.

"Three years ago the Civic Club of Stillwater saw that there was one thing needed with the market, which at that time was limited to the purchase of grain, hay and straw, and that was to have a place that would purchase produce at all times.

"A committee set about looking up the feasibility of such a place, and on the first day of July, 1914, they inaugurated the Produce and Dairy Department of the Stillwater Market Company, agreeing to reimburse the company any deficit up to $2400 that might be incurred during the first year of business of said department.

"The object of this department—and this object has been practically carried out—is that the producer should be paid a full market price for his product, minus just enough margin to carry on the overhead expenses. As a matter of fact, the department showed at the end of the first year a deficit of $400, which was duly paid by the Civic Club, and since that time has made its own expenses, being assisted by the main company only.

"It might be here mentioned that quite a few producers overlook the main object of our market. Of

course we are glad to receive as much of the farm product as we possibly can. However, that is not the real main object of our establishment. We act something like a clearing house. We wish to coöperate in the marketing of the producers' products, whether he sells us his holdings or not. We try to make a study of the different markets throughout the entire country, and at any time any one wishes to receive any information regarding the marketing of his product we will cheerfully give him all the information that we know and, as above stated, whether he sells us the product or not. Our telephone is busy almost all the time answering different questions, and if our questions get to be too many, we will gladly install another telephone.

"For example, if you should happen to have some product, regardless of how little or how large, you can be benefited if you will only call the market before you have engaged said product some other place. Of course we do not profess to be able to pay you at all times more than other dealers who are dealing in the produce line. Sometimes we can pay more, and there are other times we have to pay less; yet, if you call us up before trying to sell your product, you will have a price to go upon.

"After you have gotten our price, then if some one offers you more, you of course can use your judgment in accepting his offer. Our prices are not taken from one place; they are gotten from all over the country—from Chicago, Minneapolis, Duluth, Omaha,

St. Paul and different places. We are shipping all the time, and we have had our products go east as far as Brooklyn, N. Y., as far south as Oklahoma, and as far west as the state of Washington. So you can readily see that we are not making a market on the local conditions at all. You will find that quite often our local grocerymen and butchers pay more for a certain product than we do. This is brought about by a better demand right here for that particular article than there is abroad. And it is our aim that the people of Stillwater are served first, providing, of course, that they are willing to pay as much for the product, on a comparative basis, as we can receive from other sources.

"The Stillwater Market Company is a larger institution than a great many people think it is. You are not, perhaps, aware that the two departments together, during the year 1916, did a business amounting to over $150,000. And please bear in mind that we handle quite a lot of farm products, which do not run into large amounts of money, such as hay and straw, apples, rutabagas, etc.

"We will not place potatoes on that list, for a part of the year 1916 that product ran into quite a sum of money. The reader is perhaps not aware that, on an average, there is shipped through this market nearly one and a half cars of farm products every day of the year.

"You perhaps are not aware that Stillwater, up to a

very short time ago, had the only market of its kind in the entire U. S. A.

"You are perhaps not aware that on an average the prices you receive for your products at this market, and here in Stillwater, are from 2 to 8 per cent on an average more than any other country town can boast of in the entire state of Minnesota."

Coöperative Motor Truck Route *

The operation of a motor truck route by a coöperative association is illustrated by "The Farmers' Cooperative Company of Harford County, Incorporated." This association appears to have met the needs of the rural community it is serving in a very satisfactory manner, and at the same time has eliminated effectively the problems of profit and destructive competition. This method is a decided departure from usually prevailing methods of operating motor truck routes.

The association operates in Harford County, Maryland. Its motor trucks offer a daily round-trip service from Churchville and Bel Air to Baltimore, taking milk and other farm products to Baltimore and bringing back to the farmers feedstuffs, salt, seeds, fertilizers, farm implements, and other articles for use on the farm, together with merchandise shipped from the

* Farmers' Bulletin 1032, United States Department of Agriculture, by H. S. Yohe.

wholesale houses of Baltimore to rural merchants who are members of the association. The distance covered daily is about 60 miles.

The territory served by the association is a very productive agricultural region. Many of the farmers produce milk which is shipped to Baltimore, some raise truck crops, and the remainder practice general farming. That section of Harford County in which the association operates has but one railroad.

Prior to the appearance of the commercial motor truck, the farmer hauled his products by team, either to the railroad station or to Baltimore. Except to the farmers near the railroad, hauling to shipping points meant the loss of the use of a team and man for at least half a day. To the farmers producing milk who had to make this trip daily, this loss was appreciable. As the trip to Baltimore was hard on teams and always required at least two days' time, few farmers marketed in this manner.

A few years ago, some of the farmers engaged in large operations purchased small motor trucks to meet their own needs. But such an investment was usually so disproportionate to the returns earned that comparatively few farmers felt that their operations would warrant the expenditure. Commission merchants in Baltimore who owned trucks began about this time to make occasional runs into the district at certain seasons. This service was irregular and not dependable, and the usual result was that the farmer did not get the price he should have received for his products.

About the same time a motor truck owner offered to carry milk to Baltimore and bring back such commodities as might be needed by the farmers and rural merchants. As the farmers were only required to place their milk on the main highway, the hauls from their farms to the highway were negligible when compared with the hauls to the railroad shipping points. This service to the milk producers was satisfactory for several years, but with increased cost of labor and materials for repairs the operator felt obliged to increase rates more than the farmers felt to be justified.

When the new rates were put into effect, a few of the leading farmers and merchants of Bel Air and Churchville determined to organize a coöperative association to furnish reliable transportation at reasonable rates to its members. A canvass among farmers and rural merchants was made for the purpose of learning the sentiment toward the formation of an association and of ascertaining how much freight each member of the proposed association would have moving into and from Baltimore. The canvass showed that a sufficient number of patrons could be secured and that there would be sufficient tonnage moving in both directions to warrant the operation of one truck of about four tons capacity. Steps then were taken to effect a permanent organization on a business basis.

The Harford County Association, at the outset, was able to establish a rate lower than that charged by the private operator before making the increase which brought about the formation of the association. This

could be accomplished because the association does not plan to make a profit, but gives to its members in the form of lower rates the profits which flow from the business which they contribute.

As compared with the service rendered by the railroad, the benefits are very marked. Rates on many commodities are decidedly lower. In addition the congestion and embargoes of the past year would have greatly inconvenienced the farmers and rural merchants if they had been forced to depend on the railroad. Not only does the association afford a cheaper and more convenient service to milk shippers, but they seldom lose any milk cans. Milk shipments made by rail resulted in the loss of many cans each year.

Shipping by motor trucks has saved much valuable time for association members. Previously they were obliged to take milk shipments to the railroad shipping points. Except for those more favorably located, this usually meant the loss of the service of a man and team two to five hours every day. At present the association trucks pass the doors of many of the farmers each day and pick up their milk and produce. Those living back from the main highway bring their products to the highway only. This saves considerable time. With the present shortage of labor such service means much to the busy farmer, and even under normal conditions it is a real economy. One farmer voiced the appreciation of the milk producers generally by stating that they would rather pay from ½ to 1 cent more per gallon for the present service than to return

to former conditions. Another dairyman stated that with the present difficulty in securing competent help, he would be forced to discontinue his business if it were not that the association trucks relieved him of the daily haul to the depot.

QUESTIONS

1. Why must organization for marketing necessarily follow organization for production?
2. How do conditions differ to-day, as compared with former times, making marketing organizations more necessary?
3. What is the advantage of a survey, before launching a co-operative marketing association?
4. What are the advantages of a community becoming noted for producing and marketing a major product?
5. What producers have been the first class to "be driven to a system of coöperative marketing"?
6. What does the work of a marketing association include?
7. What are some outstanding features of fruit marketing associations? Of live stock shipping associations? Of other marketing organizations?

RESEARCH PROBLEMS

1. What local products are marketed outside of this community?
2. Where are these products sold?
3. What local independent marketing agencies are there?
4. Do the local marketing agents deal justly?
5. What marketing organizations exist locally? Are they co-operative associations or stock companies? Are they successful? How could they be improved?
6. Could local products advantageously find some other market?
7. Could the marketing of certain special products be improved?

CHAPTER III

SECURING SUPPLIES

Community Responsibility

THE successful continuation of the production and marketing functions depends upon adequate provisions for securing supplies. Farm machinery, building materials, commercial fertilizers, household supplies, and such stock feed as is not locally produced, must be kept coming into the community in a constant flow. Any shortage, or any excessive price, of these materials may seriously cripple the community.

This business of properly supplying the people with the things which they need has also in the past often been left to the hit or miss action of individuals, rather than based upon a careful study of needs and made a regular *community function.* This brings us to the consideration of the problem of retail distribution as it applies to an agricultural community.

It is necessary, since this is within the scope of economics, to lay aside all sentiment, and especially all acrimonious feeling, and consider securing supplies as a community function. The question becomes this: "How can this agricultural community best supply itself with those necessities which must be brought in

from the outside?" It must be understood that the ability of an agricultural community to pay for cultural things will depend upon the amount of money which it secures for what it sells outside of the community, *minus* the amount of money which it pays for what it buys from outside the community. It is on the balance of money in the community as the result of these functions that we support schools, churches, and recreation. Success in this regard will then require that the community shall so produce and market as to bring in the largest possible amount of money in exchange for the product, and so buy as to send out the smallest possible amount of money for the things that are necessary to keep up the economic process properly. From this standpoint it becomes a civic duty of the local people to eliminate any wasteful processes of distributing supplies.

Place of Coöperative Organization

We need to guard here against any method offered as a panacea. Merely to declare that we "must get rid of the middlemen" is to get nowhere, and to awaken personal animosities which are not easily quieted. An agitator who does not live among us may be applauded for his tirade against the "thieving middleman"—but after he leaves and the local war which he has started continues for a little while, it is discovered that in the average American community the "middleman" is the husband of the farmer's daughter, or the father of the

farmer's wife; that he attends with the farmer the same church, lodge, and social functions. It is therefore better to speak of eliminating unnecessary middle processes, or of reorganizing rural trade on an efficient basis for the purpose of permitting the community to perform properly its function of securing supplies.

A careful study of rural trade will convince those who buy and those who sell that a certain percentage of it frequently can best be carried on through coöperative organization. How large a percentage this is, and in what lines, must be determined by careful study of each situation. It seems clear that coöperative organization is to be encouraged where that method will secure a maximum of satisfactory service at a minimum of expense per unit, and discouraged where it will not attain that end. In this connection there must be taken into consideration the value of the time and energy which the farmer expends in the coöperative purchasing activity, and whether or not it would pay him better to expend that time and energy in some other activity.

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Experiments have shown that in very many cases it pays the producers to *market* their product coöperatively. This marketing process calls for certain facilities, such as transportation vehicles, elevators, ware-

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Coöperative purchasing should be indulged in when it pays the purchaser, and not otherwise. If a scientific survey of trade conditions will prove that any sort of community economic venture will permanently render good results and leave a larger balance of wealth in the hands of the producers than they would otherwise have, then that venture should be undertaken.

Town and Country Coöperation

In some backward sections there is a feeling among retail merchants that if the community organizes to purchase its supplies, the town center will be injured. The fallacy of this statement is readily seen when we realize that all supplies not produced in the community must be brought in from the outside; that the only

money which can bring them in is the money made on that which is produced in the community and sent outside to bring in the money; that there is absolutely no ethical or moral obligation, and certainly not an economic one, with regard to who sends the money out to get the supplies; and that, no matter who handles the transactions, all supplies for the community must be brought to and distributed from the town center.

In the same backward sections farmers have sometimes been misled into opposing the town center, forgetful of the fact that the town center is absolutely necessary to the Coöperative Elevator Company, the Live Stock Shippers' Association, the fruit-marketing association, the cream station, and the coöperative store.

Happily, in the most intelligent sections, farmers and town people have learned that they are essential to each other, and are studying the trade conditions to the end that the entire community may be economically supplied with the necessaries of life.

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under the previous heading as organized for the purpose of marketing various products have conducted a considerable side business in purchasing coal, feed, implements, etc. There are, however, special organized plans exclusively for securing supplies.

In the farmers' general plans for improving their conditions it is necessary for them to take advantage of the coöperative principles for conducting their business, to the end that they also may be able to eliminate waste. Efficiency is the watchword, and the farmer should pay for necessary and efficient service only. In case he finds that he can serve himself more efficiently than others are serving him, if he can install and operate his own business machinery, arrange to pay cash, or furnish his own credit, he should do so. The trade should, and usually will, consent to meet him on this thoroughly sound basis.

If it is good business and entirely proper for manufacturers, wholesalers, retailers, to unite in their respective organizations, not to control prices or restrain trade, but for greater business efficiency and to eliminate waste, what argument should induce farmers to refrain from similar action to improve their business? What can the manufacturer gain by such organization which the farmer can not? Is the average intelligence of the manufacturer less than the average intelligence of the American farmer? If it is advisable for the manufacturers and dealers to federate into state and national associations for the above-named purposes, by what line of reasoning do some conclude that it is

unnecessary or absolutely improper for the farmers to organize even on a community basis?

The farmer is interested first of all in securing goods of standard quality. Large amounts of spraying and fertilizing chemicals are now used on many farms, and it is essential that these materials be of high grade and free from impurities. The amount purchased by each grower is not sufficient to warrant having chemical analyses made, but where full carloads are purchased by a group of farmers a composite sample may be taken, and one analysis will show the average quality of the whole.

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Another association secured the adoption of one style of fruit package where no less than eight had formerly been in use. Manufacturers who formerly had to keep in readiness eight styles of basket forms and eight kinds of supplies can now devote their entire force and factory to the making of one style, thus lessening the cost of making and decreasing the selling price, while insuring a constant supply.

The advantages to be gained through a farmers'

coöperative marketing association have been mentioned in a previous yearbook article, but it must be remembered that in all cases the advisability of a coöperative organization depends upon the probability of more efficient service being secured thereby.

Persons with good business experience should be selected for the officers, the secretary usually acting as business manager. A board of five or seven directors, that number including the executive officers, should conduct the business. All persons who handle any funds or property should be bonded. A small annual membership fee is often advisable to provide for the expenses of the association. Each purchaser may also pay an additional small per cent in excess of the cost of the goods he orders to cover salary of manager, postage, printing, and any other expenses connected with the business. Paying the manager a small per cent on the business handled encourages him to work for members and orders, but the total amount paid him in any one season or year should be limited to a reasonable sum, based on the character of the business and the value of the service rendered. Unless a supply of goods is to be kept on hand, no warehouse or store building is needed. Fertilizers, spraying materials, packages, feed, coal, and other supplies that are bought in carloads should be delivered direct from the car to save expenses and possible loss in rehandling. It must be kept in mind that the object is to secure goods of highest quality and buy such goods at the lowest price by buying under contract in large quantities for cash.

While the safest and most economical purchasing plan is that of collective or joint purchasing, with delivery direct from the car, this enterprise sometimes results in the acquisition and use of a warehouse when the business grows large enough to require it. Farmers' clubs often make use of an extra room in their hall for the storing of repair parts and surplus stocks of farm staples. But this plan of buying in advance of the farmers' needs involves extra cost to cover the rent of a warehouse, capital or credit for buying goods, cartage from station, insurance, expense of salesman in charge, etc. Any association that carries a large stock of supplies on hand for its members is almost sure to experience losses caused by a drop in market prices, or, on account of a change in the fancies of members, it may have a stock of some goods on hand for which there is no demand. For example, when arsenate of lead became popular as an insecticide one association was caught with a quantity of Paris green on hand. The demand for Paris green became so slight in that locality that the market price dropped, and the association suffered a severe loss. Such supplies as coal, salt, lime, lumber, implements, seed, flour and feed often are handled economically by farmers' coöperative elevators for their members, but as far as possible delivery should be made direct from the car.

Community Coöperation

A merchant in a Kansas village has solved for his community a portion of the problem of securing sup-

plies, by studying the farm supply business, and undertaking to genuinely serve the farm community in all of its needs. He carries those goods that the people want, and that he can afford to sell to them at a price which will make a saving to them and a reasonable profit to himself. Goods for which there is very small demand he helps his customers to order from a mail-order house. He is equipped to do such a large bulk of business that his small profits make him an abundant income in the aggregate. He does this by going out after the business; he runs a regular system of delivery and produce wagons, rendering for the farmer the double service of hauling goods out to him and of hauling his produce to town for him. For a period of years he has rendered such splendid community service by these methods that when recently a number of his customers considered buying him out and running a coöperative store, after an investigation they decided they could not serve themselves as well or as cheaply as he was serving them, and agreed that if he would stay in the business they would stay out of it.

During one year in a small city in the northwestern part of Kansas, the merchants organized to do the co-operative bulk buying for the farmers. The business was taken in bulk, through a secretary, cash on delivery; it was divided among the merchants; hauled home by the members directly from the freight cars without extra handling by the merchants; and the merchants received a fair commission on the transaction.

Another attempt to serve the rural consumer in his desire to secure supplies is appearing in the "dollar a

month" store. The proprietor of this store proposes to have his books open for inspection at all times; to charge the cost price on the goods, with a definite charge for overhead, and to charge each family one dollar a month for transacting the business.

The Coöperative Store

A good example of a successful coöperative store is found at Wamego, Kansas. Its organization was preceded by a few years of careful educational work, both in Pottawatomie and Wabaunsee counties, so that the farmers who led in the movement had the background of coöperative history and principles.* The manager reports that "the store account for 1918 showed total sales amounting to $168,700. A 5 per cent refund on merchandise, either for cash or in trade by stockholders, was made, after the 8 per cent dividends demanded by the Kansas law had been provided for. The average overhead expenses were only 9 per cent for that year, while 15 per cent is the average amount for business concerns in that line. The stockholders have increased from 338 to 394, with little effort made toward selling more stock."

Inventory showed stock on hand, January 1, 1919, valued at $55,580. Sales up to December 1, 1919, have amounted to $183,700—an increase of $15,000 for 11 months over the entire sales for 1918. Prices, both for farm produce and for manufactured com-

* Farmers' *Mail and Breeze,* Topeka, Kansas, December, 1919.

modities, have remained about on a level with other stores. With a good town trade already established when the union purchased the store, the association has, if anything, increased its hold upon town customers.

That most excellent business methods have been employed is shown by the service given diners on Union Pacific trains, fresh butter and eggs sent to special customers in Kansas City, Manhattan and other points, and the reputation for high class products which has been built up to afford a ready market for all farm produce. An idea of the immense volume of business done in farm produce may be obtained from the fact that in one day $1700 worth of eggs were bought, candled and prepared for shipment.

The manager of the store claims approximately three hundred square miles in his trade territory. He believes that merchants in other lines in the town will bear him out in the statement that the Farmers' Co-operative store has been the means of drawing trade from an even wider area. Bank officials in particular declare that a difference in patronage could be noticed immediately upon the establishing of the coöperative store. The farm folks are also brought to the town more in a social way than was formerly the case.

The stock of the store itself shows the trend toward better farm life. A line of farm lighting plants has been installed, straw spreaders and all up-to-date farm machinery are in stock, and in the store proper may be noticed all the well-known and reputable brands of

goods. "We find it advisable to handle the nationally-advertised goods," says the manager, "in groceries and all other lines, for customers are familiar with them and are certain of getting reliable commodities. They are willing to pay more for some brand of established reputation, rather than take a chance on something they're not acquainted with."

In addition to the store itself, the association operates a cream station and also ships live-stock. The cream station probably affords the most favorable opportunity for coöperative endeavor. During 1918 the Farmers' Coöperative Association did a business of $45,000, and present records show a steady increase. The most up-to-date equipment obtainable is used, and there is practically no dissatisfaction among patrons of the station. So careful and accurate are the weights given that in one month, shipping 13,000 pounds of cream to Kansas City, there was just one-tenth of a pound difference between Wamego and Kansas City weights. A refund of 3 per cent on the volume of business for 1918 was made, amounting to approximately 1½ cents a pound more for butter-fat.

Only hogs are handled in the live-stock department. Business was begun in April, 1918, and 72 carloads of hogs were shipped during the year. A total of $224,000 was paid to farmers in that section for these hogs, and the number shipped was approximately 50 per cent of the total number going out of Wamego for that period.

to former conditions. Another dairyman stated that with the present difficulty in securing competent help, he would be forced to discontinue his business if it were not that the association trucks relieved him of the daily haul to the depot.

QUESTIONS

1. Why must organization for marketing necessarily follow organization for production?
2. How do conditions differ to-day, as compared with former times, making marketing organizations more necessary?
3. What is the advantage of a survey, before launching a co-operative marketing association?
4. What are the advantages of a community becoming noted for producing and marketing a major product?
5. What producers have been the first class to "be driven to a system of coöperative marketing"?
6. What does the work of a marketing association include?
7. What are some outstanding features of fruit marketing associations? Of live stock shipping associations? Of other marketing organizations?

RESEARCH PROBLEMS

1. What local products are marketed outside of this community?
2. Where are these products sold?
3. What local independent marketing agencies are there?
4. Do the local marketing agents deal justly?
5. What marketing organizations exist locally? Are they co-operative associations or stock companies? Are they successful? How could they be improved?
6. Could local products advantageously find some other market?
7. Could the marketing of certain special products be improved?

CHAPTER III

SECURING SUPPLIES

Community Responsibility

The successful continuation of the production and marketing functions depends upon adequate provisions for securing supplies. Farm machinery, building materials, commercial fertilizers, household supplies, and such stock feed as is not locally produced, must be kept coming into the community in a constant flow. Any shortage, or any excessive price, of these materials may seriously cripple the community.

This business of properly supplying the people with the things which they need has also in the past often been left to the hit or miss action of individuals, rather than based upon a careful study of needs and made a regular *community function.* This brings us to the consideration of the problem of retail distribution as it applies to an agricultural community.

It is necessary, since this is within the scope of economics, to lay aside all sentiment, and especially all acrimonious feeling, and consider securing supplies as a community function. The question becomes this: "How can this agricultural community best supply itself with those necessities which must be brought in

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Place of Coöperative Organization

We need to guard here against any method offered as a panacea. Merely to declare that we "must get rid of the middlemen" is to get nowhere, and to awaken personal animosities which are not easily quieted. An agitator who does not live among us may be applauded for his tirade against the "thieving middleman"—but after he leaves and the local war which he has started continues for a little while, it is discovered that in the average American community the "middleman" is the husband of the farmer's daughter, or the father of the

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A merchant in a Kansas village has solved for his community a portion of the problem of securing sup-

plies, by studying the farm supply business, and undertaking to genuinely serve the farm community in all of its needs. He carries those goods that the people want, and that he can afford to sell to them at a price which will make a saving to them and a reasonable profit to himself. Goods for which there is very small demand he helps his customers to order from a mail-order house. He is equipped to do such a large bulk of business that his small profits make him an abundant income in the aggregate. He does this by going out after the business; he runs a regular system of delivery and produce wagons, rendering for the farmer the double service of hauling goods out to him and of hauling his produce to town for him. For a period of years he has rendered such splendid community service by these methods that when recently a number of his customers considered buying him out and running a coöperative store, after an investigation they decided they could not serve themselves as well or as cheaply as he was serving them, and agreed that if he would stay in the business they would stay out of it.

During one year in a small city in the northwestern part of Kansas, the merchants organized to do the co-operative bulk buying for the farmers. The business was taken in bulk, through a secretary, cash on delivery; it was divided among the merchants; hauled home by the members directly from the freight cars without extra handling by the merchants; and the merchants received a fair commission on the transaction.

Another attempt to serve the rural consumer in his desire to secure supplies is appearing in the "dollar a

month" store. The proprietor of this store proposes to have his books open for inspection at all times; to charge the cost price on the goods, with a definite charge for overhead, and to charge each family one dollar a month for transacting the business.

The Coöperative Store

A good example of a successful coöperative store is found at Wamego, Kansas. Its organization was preceded by a few years of careful educational work, both in Pottawatomie and Wabaunsee counties, so that the farmers who led in the movement had the background of coöperative history and principles.* The manager reports that "the store account for 1918 showed total sales amounting to $168,700. A 5 per cent refund on merchandise, either for cash or in trade by stockholders, was made, after the 8 per cent dividends demanded by the Kansas law had been provided for. The average overhead expenses were only 9 per cent for that year, while 15 per cent is the average amount for business concerns in that line. The stockholders have increased from 338 to 394, with little effort made toward selling more stock."

Inventory showed stock on hand, January 1, 1919, valued at $55,580. Sales up to December 1, 1919, have amounted to $183,700—an increase of $15,000 for 11 months over the entire sales for 1918. Prices, both for farm produce and for manufactured com-

* Farmers' *Mail and Breeze,* Topeka, Kansas, December, 1919.

modities, have remained about on a level with other stores. With a good town trade already established when the union purchased the store, the association has, if anything, increased its hold upon town customers.

That most excellent business methods have been employed is shown by the service given diners on Union Pacific trains, fresh butter and eggs sent to special customers in Kansas City, Manhattan and other points, and the reputation for high class products which has been built up to afford a ready market for all farm produce. An idea of the immense volume of business done in farm produce may be obtained from the fact that in one day $1700 worth of eggs were bought, candled and prepared for shipment.

The manager of the store claims approximately three hundred square miles in his trade territory. He believes that merchants in other lines in the town will bear him out in the statement that the Farmers' Cooperative store has been the means of drawing trade from an even wider area. Bank officials in particular declare that a difference in patronage could be noticed immediately upon the establishing of the coöperative store. The farm folks are also brought to the town more in a social way than was formerly the case.

The stock of the store itself shows the trend toward better farm life. A line of farm lighting plants has been installed, straw spreaders and all up-to-date farm machinery are in stock, and in the store proper may be noticed all the well-known and reputable brands of

goods. "We find it advisable to handle the nationally-advertised goods," says the manager, "in groceries and all other lines, for customers are familiar with them and are certain of getting reliable commodities. They are willing to pay more for some brand of established reputation, rather than take a chance on something they're not acquainted with."

In addition to the store itself, the association operates a cream station and also ships live-stock. The cream station probably affords the most favorable opportunity for coöperative endeavor. During 1918 the Farmers' Coöperative Association did a business of $45,000, and present records show a steady increase. The most up-to-date equipment obtainable is used, and there is practically no dissatisfaction among patrons of the station. So careful and accurate are the weights given that in one month, shipping 13,000 pounds of cream to Kansas City, there was just one-tenth of a pound difference between Wamego and Kansas City weights. A refund of 3 per cent on the volume of business for 1918 was made, amounting to approximately 1½ cents a pound more for butter-fat.

Only hogs are handled in the live-stock department. Business was begun in April, 1918, and 72 carloads of hogs were shipped during the year. A total of $224,000 was paid to farmers in that section for these hogs, and the number shipped was approximately 50 per cent of the total number going out of Wamego for that period.

will be recognized as perfectly safe because of property backing and neighborhood acquaintance, but especially because the money will be put into new wealth-producing enterprises. Such loans are made through the bank. It then becomes essential for the interested neighbors to render every possible assistance in making the new enterprise successful, with the result that not only is the money paid with interest, but added money from that goes into deposit in the bank.

This bank has placed funds behind farm boys and girls in their dairy club projects, their pig club projects—in fact, in anything which they wish to do which will prove a good investment.

In this case "neighborliness" has been placed on a sound economic basis, and a way has been found, without any new legislation which might be termed "paternalistic," or without any faddish form of new financial organization, to build up local rural finance.

Local Credit Union

Many of the nations of the old world, and a number of the states in the United States, have legal provisions for the Local Credit Union. Any group of neighbors who want to save their spare money, however little that may be, may organize a credit union. The savings thus invested are loaned to such members of the union who may at times apply for loans. If any of the savings are not loaned, they are deposited

for safekeeping in the nearest bank until application is made for them.

The treasurer of the union is one of the members and handles all the money involved and therefore must be bonded. The members receive 4 per cent interest on the money deposited with the union. Members who borrow pay 6 per cent interest, 2 per cent being used to pay the actual expenses of doing the business.

Members can borrow money only for investment in productive farm enterprises, because a loan for a productive purpose will soon pay for itself, and the neighbors who are members of the union and whose money is being used will put forth every effort to make the enterprise successful.

The borrower must give his note to the union when he receives the amount of the loan, and it must be signed by one or two of his neighbors for security. The credit union has a credit committee of three to decide whether the security and the nature of the proposed enterprise are such as to warrant the loan.

Mutual Fire Insurance Company *

Farmers' mutual fire insurance companies represent one of the most successful efforts at rural coöperation in the United States. Nearly 2000 such companies are in existence, a total amount of insurance in force ex-

* United States Department of Agriculture Bulletin No. 530—The Organization and Management of a Farmers' Mutual Fire Insurance Company, by V. N. Valgren, investigator in agricultural insurance.

ceeding five and a half billion dollars. These companies are increasing rapidly in number and size. In some states of the Middle West fully three-fourths of all insurable farm property is now insured in the farmers' own companies. Organizations of this kind are found in every state except Florida, Mississippi, Louisiana, New Mexico, Arizona, and Nevada.

The organization of a farmers' mutual insurance company should be preceded by a certain amount of preparatory work. The legal step of incorporation should not be taken until as large a percentage as possible of the substantial farmers in the community have been interested in the undertaking. Twenty-five states now provide in a separate chapter or division of their insurance laws for the incorporation of farmers' mutual fire insurance companies. In most of the other states it is possible to incorporate such companies under the insurance laws referring to fire insurance mutuals in general.

In any case the organizers are required to set forth in a formal paper, usually called articles of incorporation, the name of the proposed company, the location of its home office, the purpose of the organization, the business territory, the conditions of membership, a brief outline of the form of management proposed, and the conditions under which the various provisions outlined in the articles of incorporation may be altered or amended.

The purpose of the organization should be stated clearly in the by-laws. It should be made evident that

the object of the company is to safeguard its members against the burdens of disastrous losses, and that this is to be accomplished in the way that best serves the interests of the membership as a whole. This means that the company must promote energetically the elimination of preventable losses and distribute on an equitable basis the burden from those losses that it can not prevent.

There has been a growing tendency in recent years on the part of leigslatures to permit farmers' mutuals a wide business territory. Several states now permit companies of this kind to operate in the entire state. The tendency on the part of the companies to avail themselves of this privilege has been somewhat less marked. While it seems a natural ambition on the part of a farmers' mutual to desire to grow by extension of its territory as well as by adding to its risks within the territory already partly covered, there is danger that such ambition eventually will lead to less desirable results. One of the most important advantages that farmers' mutuals in general enjoy over larger companies is that of a community interest and a community pride in the success of the undertaking. Each member distinctly feels himself a part of the company. The individual member actively promotes the interests of the organization, is anxious to see all losers receive equal justice, and is usually satisfied with a reasonable settlement in case he himself suffers a loss. These conditions, together with the knowledge of one another's

character and business affairs, tend to reduce the moral hazard to a minimum.

Even if a case of over-insurance in a farmers' mutual should occur in connection with property owned by an unscrupulous member who would be quite ready to occasion a loss to a large insurance company, located perhaps in a distant city, such a member is likely to hesitate to throw the loss upon *his own neighbors.* Thus the moral hazard is greatly reduced in the *local farmers' mutual.* Many of the local mutuals have done business for half a century or more without a single lawsuit. Such a record would rarely be possible except in a company founded on true coöperation and embodying the principle of community interest in some direct form. When risks are confined to a limited territory the saving in traveling expenses of directors, inspectors, and adjusters is also a large item.

All persons whose applications for insurance have been accepted should be members of the company in every sense of the word. The character of the owner as well as the physical condition of the property should be considered before the application is approved. Once his application is accepted and a policy is issued to him, however, the new member should be treated in exactly the same way as the charter members.

Active coöperation of all the members should be the aim. The annual meeting should be well advertised and, if possible, made an interesting and significant community event. Members who know little or noth-

ing about the organization to which they belong can hardly be expected to prove effective voluntary promoters of its interests.

A coöperative organization is logically an aggregation of persons rather than of wealth. While many plans of voting based on the amount of insurance carried are in use by the farmers' mutuals in different states, it is commonly conceded that the simple plan under which each member has one vote for each official to be elected, or for each measure to be passed upon, is best.

A Nebraska Coöperative Fire Insurance Company *

Fire and lightning insurance is costing the members of the Mutual Protective Association, of Jefferson County, Nebraska, only 15 cents for each one hundred dollars' worth of protection. The association was organized on the mutual plan thirty-eight years ago, and it has saved its members hundreds of dollars. Expenses are kept down to a minimum, there being no high-salaried officers nor high rental office buildings to maintain.

A head secretary is elected every three years, to govern the affairs of the association, his salary being a certain per cent of the fees, and $2 for each claim adjusted. For example, any one taking out insurance pays 20 cents for every hundred dollars insured. Besides this, he pays the secretary 5 cents for entering

* *Wallace's Farmer,* May 28, 1915.

his name. The secretary gets 5 cents on each hundred dollars of insurance taken out, and the remaining 15 cents goes into the general treasury for payment of losses and expenses. After the first year, a member is assessed 15 cents on each one hundred dollars of insurance he carries. This is payable in March each year. Failure to meet the assessment before April 1 means that a member becomes suspended and has no claim for losses until he is reinstated.

The association insures stock and buildings in other counties or states. A group of farmers elect an adjuster and make payments to him the same as they would to the head secretary. The adjuster also gets 5 cents for each one hundred dollars insured, and 5 cents for entering each name. Fifteen cents for each one hundred dollars insured is forwarded to the head secretary.

The organization will not insure property for more than two-thirds of its value. This includes buildings, live-stock, tools, and general farm equipment. The limit of insurance on horses or mules is $100, on stallions $500, cattle $40, bulls $100, hogs $15, and sheep $5. Other property is in proportion, but no building will be insured for more than $1500, and no member can carry insurance greater than $3000 on all his buildings and equipment. Cattle and grain are not included in this.

When grain or hay stacks are to be insured, a member must take the precaution of plowing around the stacks. Only one-half the loss is paid on these stacks if the fire was caused by negligence on the part of

the threshing machine owners. The association does not accept threshing machines for insurance, on account of the great risk.

Insurance is taken on town buildings when they are situated at least 150 feet from other buildings. In the case of farm dwellings the chimneys must extend at least two feet above the roof, and must be kept in good repair. As a protection against prairie fires in localities where they are likely to occur, a member must plow around his buildings a strip of sufficient width to afford protection.

During the nearly forty years of the organization's existence, the annual loss has not been more than 15 cents on each one hundred dollars insured, and this has been enough to pay all expenses. The head secretary has the power of making an extra assessment upon all members in the event of a deficit in the treasury. The aim is to adjust and pay all losses as soon as possible after a fire, but they must be paid within sixty days.

QUESTIONS

1. What is the natural basis of rural credit in a local agricultural community?
2. What is the relation of rural finance to production, marketing and securing supplies?
3. To what extent, for individual and community good, should farmers make use of the credit value represented in their land? For what purposes?
4. Compare, from the farmer's standpoint, the plan of the old type of farm loan company with the plan of the Federal Farm Loan Act.
5. To what extent, in an American rural community, may the principle of "mutuality" be depended upon in organizing a local credit system?

6. How may a bank in a rural community, without any change in laws, become a "rural bank" in spirit and method?
7. What is a National Farm Loan Association?
8. How may credit for financing a group farm project be secured through a "joint note"?
9. How may a commercial organization aid in securing farm credits?
10. Describe a local credit union.
11. Describe a farmers' mutual fire insurance company.

RESEARCH PROBLEMS

1. What is the total farm land mortgage in this community?
2. What is the prevailing rate of interest?
3. What commission is ordinarily paid by the farmer who borrows through a local representative of a farm mortgage company?
4. If there is a local farm mortgage company, what has been its aggregate business in this community during the last fiscal year? How much of this is profit?
5. What available farm credit is unused? Why?
6. Is a National Farm Loan Association in this community desirable?
7. How much money do the farmers have at any given time on deposit in checking accounts at local banks? How much in savings accounts and at what rate of interest?
8. What new wealth-producing enterprises could be developed with profit, if capital were available? To what extent would local farmers' bank balances and savings accounts supply the capital?
9. Does any bank in the community especially encourage and financially back farmers in new wealth-producing enterprises? If not, what would be the best means of securing such service?
10. How much local money has gone into investments outside the community during the last year?
11. Is there a farmers' mutual fire insurance company operating here, or is such an organization needed or desirable?
12. Is there any movement locally for the purpose of inculcating habits of thrift in the young people?

CHAPTER V

COMMUNICATION AND TRANSPORTATION

Modern Conditions Depend upon Organized Action

As the individual must be able to speak and move about, so the community must be able to communicate and travel freely, both for internal relations and for relationship with the outside world. While this two-fold function could never be said to be entirely individual, yet we did pass through a time when the provisions for exercising the function were left to the responsibility of the individual. In that day, time was not of so great importance to the individual. Did the farmer want to borrow an implement? He hitched up the horse, drove to a neighboring farmer's house to see if he could borrow it there. If that neighbor could not accommodate him, he drove on to the next—and perhaps the entire day was occupied in finding the implement desired. But now he steps to the 'phone in his own home, "rings" a few of the neighbors, one after the other, and in ten minutes is in touch with an entire community and has found out where he can get the implement. If his own neighbors can not supply it, he can, for a few extra cents, call up a farmer twenty-five miles away, negotiate the loan, and secure

the implement with his auto—all in a period of a couple of hours.

It would hardly be possible for a live-stock shipping association to operate if it were not for the fact that the shipping agent can notify the shippers in a few minutes of the time and method of shipment. Likewise, bulk purchases through the coöperative elevator company would not be conveniently made if their arrival could not be quickly announced over the 'phone. The consternation caused through an entire rural community when a severe storm puts the telephone system out of commission for a few days only proves that the telephone has come to be a community function upon which the normal life of an entire social unit depends. Since this is true, the telephone system becomes the proper subject for discussion by the people in their group meetings, and for united action through effective committees.

Unified Telephone System Essential

It is especially important that the telephone system should be *one* throughout an entire community. One might almost say that if a unity of life is to be maintained at all, it is as important that the community have a common system of communication as it is that an individual should have a common circulatory system. One who is interested in the common relationship of groups of words sees a real significance in the similarity of such words as "unity," "communion," "com-

munity," and "communication." In modern life at least, there can be no unity, nor communion of people, nor community of interests, without giving special organized attention to the means of communication.

Two telephones in the same home usually stand as proofs that the community is divided. Through a period of strife, enough opposition to the existing system is generated to make it possible, at new expense, to organize a portion of the local population into another system. In such a section the big live-stock farmer who wishes to deal quickly with neighbors living in various directions must rent two 'phones instead of one. The man who feels he can not afford two 'phones often loses an opportunity for economic trade or social enjoyment, because he does not happen to be on the line of the one who would otherwise deal with him. This division is sometimes threaded in and out over an entire area, in which case it is difficult to correct, since the uniting of these two means of communication involves the tearing down of certain duplicating lines and the discontinuance of certain 'phone service. In other cases it represents two opposing areas, in which case there are few physical difficulties to uniting the systems, with only the necessity of discontinuing one central office and connecting the wire to the other. Where there is unity of service, by all means the bringing in of duplication should be discountenanced, and where there is duplication or division unity should be brought about as soon as possible for the sake of community welfare.

Community solidarity is best conserved where the central exchange of this system of communication is located at the center of the community—namely, the village or small city. Sometimes patrons boast that they are on a central line from a distant city—as though in some way this gives them a more cosmopolitan citizenship. Of course, where an attempt has been made to develop a community on too small a scale, such an extended system may be essential, but if a community is to be complete in all of its functions, it is as necessary that it should have its own telephone central as it is that it should have its own shipping and trade center.

Spirit of Mutuality Maintained

Mutual telephone companies have developed rapidly throughout many areas of rural America. Since this matter of communication is a mutual function, it is quite natural that its organization should have developed along lines of mutuality. It is often claimed that a mutual company can render service at a lower rate than is possible to receive from an individual owner or a corporation. Of course the essential thing in this connection is that the spirit and practice of mutuality be maintained. If it is thoroughly understood that this is a community function, and not an individual function—that the objective is not excessive profit but community service—then the exact form will not make so much difference. There are those who believe that

in all such matters local citizens should buy expert service from those who are trained to render it and who have it to sell. They argue that the average citizen can make more money by expending on his own job the time and money and energy which he expends in trying coöperatively to conduct a line of business for which he has no inclination or training. It is sometimes argued that even if such special service should cost him more when rendered by an individual or corporation than when rendered through a mutual company, he can better afford to pay the larger cost for the better service which he receives and for the extra time and money and energy which he will save and use for conserving his own interests. The fact probably is that whether the community shall perform this function through a mutual coöperative company, or through employing the service of an individual or corporation, will depend entirely on the nature of many factors in the local situation. The main thing to be remembered is that this is a community function, that the system must be one and must be community-wide, and that it must properly serve in performing for all the citizens this function of communication.

Service of Free Delivery to Rural Community

Since the inauguration of rural free delivery, the mail service has come in a peculiar sense to be a function of the community. The mail is delivered first to the central village or small city post office. There it

is sorted according to routes which radiate from the center through the agricultural area. Rural carriers deliver the mail on these routes each day, keeping a constant line of communication open from the outside world, the city center and to each farm, and back again. Here is an element of personal touch, the importance of which is frequently overlooked. The personal visitation of the rural carriers, federal employees, living in the small city center, and moving among the farm people every day, is a community factor such as never existed in the world before.

It is well that this system of communication should also center at the place where the farmer has his church, school and trade center. In some cases this is very difficult to bring about, since a farm home whose occupants have a certain small city as their common center may be more conveniently placed on a route out from some other post office. It is very distressing to meet a man in his town center, at a church, lodge, or coöperative meeting and to have him tell you that he is a citizen of that community and a member of organizations there; and upon later addressing him at that place to have the letter fail to reach him because the Post Office Department has found it more convenient to place him on a rural route out from some other center. For example, no matter how well you are acquainted with "Mr. Harris of Smithtown," the Post Office Department knows no such person, but persists that there is a "Mr. Harris of Jonesville, Rural Route 3."

While often this cannot be avoided, yet frequently through strong influence of a community organization adjustments can be made in rural routes, so that a larger number of the people of the same community may be served from their own town center.

Community Interest in Roads

Roads also form arteries of communication, and there is a phase of their building and maintenance which is peculiarly a community function. Often the matter of rural mail delivery just referred to can be greatly facilitated in the interests of local solidarity, by giving attention to maintaining good roads. While the powers of different governmental units differ with regard to road work, yet the same responsibility and power rests with every community in the last analysis to look into the condition of its own roads. Frequently the Post Office Department has found it necessary to discontinue the service entirely from a rural route where the people take no interest in keeping the roads in good condition. Again, it is an advantage to a rural community to be on one of the great public, marked automobile highways; and many instances are on record where a locality has lost this advantage by refusing to use influence and effort to keep the highway in good condition, while a neighboring place has swung the road through its area by giving attention to maintaining a smooth-surfaced road which travelers

soon found and traversed in preference to the road through the negligent community.

It is sometimes charged that merchants wish the farmers to build good roads to town in order that the merchants may secure more trade; that tourists wish the local people taxed for good roads in order that the tourists may ride in greater comfort, etc. When transportation is looked upon as a community function, and the importance is seen of keeping the larger local area unified and in proper relations to the outside world, such charges and countercharges disappear. Very clearly, then, it is the duty of all citizens in a local community to organize effectively to bring about the very best possible means of performing the function of communication and transportation.

TYPICAL ORGANIZATIONS AND PROJECTS

Mutual Telephone Company

The mutual telephone company ordinarily starts as a neighborhood affair, and becomes community-wide by the consolidation of a number of mutual companies. Where a neighborhood is not otherwise served by this means of communication, it is frequently due to the fact that regularly organized companies for profit do not find in the meager support which the small number of families would promise, sufficient attraction for the investment of capital. In such a case a few neigh-

bors can easily share the initial expense for materials, contribute the work coöperatively, pay a small fee each for central service in the town center, and attend to repairs either by coöperative labor or a small assessment or both.

A typical Farmers' Mutual Telephone Company is that owned and operated by a group of thirteen farm families near Frankfort, Marshall County, Kansas. It is known as the West Fork Telephone Company, and is for the primary purpose of supplying telephone service to the members. In the beginning of this company each member paid $45 for construction purposes, and since that time each has paid 60 cents a month for connection with the Frankfort exchange. Service is sold to non-members at a monthly rate of $1.50, and thus far the income has been sufficient for maintenance. The company is not incorporated, and has called meetings whenever there is business to transact. It is in this sense a strictly neighborhood affair. The suggestion has been made that the situation would be improved if all of the mutual lines around the common center should merge, possibly conducting a central office of their own. However, many make the objection to this plan, and with some good reason, that this would destroy the "mutuality" of the enterprise, require incorporation, bring the service under the jurisdiction of the State Public Utilities Commission, duplicate service in the small city center and in those parts of the community where there were no mutual lines—and generally introduce all the problems

of a competitive commercial telephone business. The "neighborhood" feature seems best to serve the purposes of mutuality.

Township Road Construction

Roads are so essentially "cross-country" propositions that much of the agitation for "good roads" is necessarily of wider than community interest. From the strictly governmental angle, about the nearest approach that many states have to a means of developing community roads is through the township government. However, there are wide differences noted in the methods and results in different townships, and this is due to whether the citizens look upon the road work as a drudgery and mere means of making money in a leisure time, or as a privilege and a duty because of community pride. The most satisfactory plan that has yet been devised under the township system is for the township trustees to let out, on bid, the entire business of grading and dragging the roads for which the township government is responsible; specifying in the contract the exact terms by which the roads are to be maintained. This enables the contractor to keep in employment the necessary number of men and teams, and to use and care for continuously the grading and dragging equipment which may be owned by the township. It also makes it possible for every resident of the township to place the responsibility exactly where it belongs, for the upkeep of roads. Where the job is

"farmed out" to people who live along the road, the good results of the other plan are likely to be lacking.

Benefit District

In the construction and permanent improvement of the roads under the Federal Good Roads Act, the nearest approach to community action which is possible is under the "Benefit District Plan." Where it seems not to be practicable for a county to take the necessary action, the people of a number of communities, cooperating, may secure action which will benefit them in a somewhat local degree. The method of procedure under this plan in a typical state is announced as follows: *

1. Designate the road to be constructed, which must be a road of general public utility and connecting market centers.

2. Lay out, by metes and bounds, the Benefit District, showing the lands owned by the citizens who are presumed to petition for the construction of the road. The size of the proposed Benefit District is entirely in the hands of the petitioners.

3. Prepare the petition, according to legal requirements. The State Highway Commission will furnish blank petitions to any citizens desiring same. Petitions may call for a choice between several types of roads and several widths of roads, leaving the final choice and the number of assessments for the payment

* Bulletin of Kansas State Highways Commission.

thereof with the county board, subject to approval of the State Highway Commission. The petition, after having been prepared, should be forwarded to the Highway Commission, along with a map showing the proposed Benefit District, to be checked over before signatures are secured.

4. After the petition has been circulated among the owners of the land in the Benefit District, it should be filed with the board of county commissioners. It is then necessary for the board to declare the construction of the road prayed for to be of public utility before making application to the State Highway Commission for federal aid. Blank forms for application for federal aid will be furnished by the Highway Commission to the board of county commissioners.

Community Road Days

Where there is no opportunity to secure funds by taxation for the improvement of a particular stretch of road that is of importance to community welfare, much can be accomplished by the inauguration of a few "Community Good Roads Days." Such a movement at Summerfield, Kansas, is thus described by a local citizen, Mr. James F. Menehan:

"Our good roads movement started from the fact that we had a stretch of road on the Kansas-Nebraska state line, about ten miles in length, running east from Summerfield, that was in very bad condition, a part of which was almost impassable. This particular piece

of road had been neglected by both states, nothing of any consequence having been done in the way of road improvement for some time. Finally our citizens decided that from a business standpoint the city and community would benefit to a great extent were this road improved. A community mass meeting was advertised by the mayor to meet in the city on a certain date to discuss plans to carry out the work.

"The meeting was well attended and an organization formed known as the Interstate Good Roads Association. All the details of the work were arranged for at the meeting and the funds necessary to defray all expense were contributed by the community interested in the road. All road work was donated. Committees were appointed to arrange for the different details such as providing the necessary tools, men, horses, meals, amusements, etc. Dates were agreed on for doing the work.

"When the time came, the entire community turned out in force—men with horses and road tools of every description, men with axes, spades and shovels—and also a dynamite squad for blasting out trees and stones and stumps. The men were distributed in gangs over the entire length of the road, each gang in charge of a foreman and all gangs under the supervision of a general superintendent. A large tent was erected centrally located to the work for the purpose of serving meals for the men. The ladies of the community were out in force to serve the meals. Each evening the tent

was provided with seats and a stage and entertainment furnished for the large crowds in attendance. Amusements consisted of music and a variety of entertainment; also some very prominent speakers from each state to preach the gospel of good roads.

"The boards of county commissioners of the adjoining counties were on the ground also and arranged for building $10,000 worth of cement bridges, which were all built during that year (1917).

"Taken as a whole the movement was a grand success from the standpoint of road improvement. The value of the work done by the community and as an immediate result later by the counties would amount to $15,000."

QUESTIONS

1. Distinguish between individual interest and community interest in roads.
2. What are some of the advantages of the rural telephone in relation to modern rural organizations?
3. Why is a *unified* telephone system desirable for the community?
4. Distinguish between a *mutual* telephone company and a corporate or independent line.
5. Why is it advantageous for the farmer to be on a rural mail route out from the town which is also his center for other activities?
6. Is it more to the interest of merchants or of farmers, to have good roads?
7. What is the best system of road maintenance by a local unit such as a township?
8. Describe a "Community Road Day" program.

RESEARCH PROBLEMS

1. What is the system of organization for telephone service in this community: Corporation? Independent? Mutual? Coöperative?
2. Is the entire community served by one system?
3. Is the rate charged sufficient to maintain good service?
4. How could the service be improved?
5. Is the rural mail delivery system effectively organized?
6. Do the routes as arranged properly serve the people of the entire agricultural community?
7. How may the people better coöperate with the carriers for better service?
8. Are the roads of this community up to standard? What ones need special attention? In what way?
9. What is the prevailing system of road maintenance? Who drag the roads and with what efficiency, and at what cost?
10. How may this community best coöperate with government—county, state and federal—in securing good roads?
11. For emergency service, would "community road days" be helpful?

PART III
COMMUNITY SOCIAL FUNCTIONS

INTRODUCTION

"A Happy Community" is the goal of life activities. No man ever dreamed of a happy situation which did not have in it the idea of relationship. Even the savage would have found no anticipatory pleasures in a happy hunting ground where he would be the only hunter. The ancients pictured their future places of abode as holding for them the extreme of what they considered the most satisfying social relationships. The Christian believes in the "communion of the saints"—a communion which he expects to have perfected elsewhere in the hereafter. "The Happy Community" is the goal of them all.

To make the rural community a happier place in which to live is the real goal of present-day community life. There is a certain enjoyment, to be sure, in working together, performing economic functions. These in themselves, however, are not final, but principally that the community may be able to perform those functions that make for *living more happily together*. We have taken the word "social" out of its old restricted meaning, and have made it apply to all the human relationships; so "social functions" may be made to refer to the functions which a community performs in the realm of those activities which make for happy living.

CHAPTER I

EDUCATION

Growth from Individual to Community Responsibility

In the old, individualistic period, a man who could afford to educate his children employed a tutor. His children were thus made superior in knowledge to those who had a less advantage of wealth. Since wealth and education went together, and wealth also provided for leisure, education and leisure were companions. Only a few individuals of the leisure class could enjoy the educational pursuits. Among our own American pioneers, the spirit of coöperation which already was beginning to appear, suggested the possibility that a few families, even of moderate means, might assemble their children under one roof, unite their money and their facilities, and employ a schoolmaster. Education then became a coöperative function among families. Since each family had a home where there were more or less adequate sleeping quarters, and where food was abundant, the schoolmaster "boarded around"—each family having children in the school providing its share of this "housing and feeding" part of the teacher's pay. The "district school"

is the development of this coöperative family idea of education.

But later we came to realize that the business of the school is to educate not only the children of certain families who want educated children, but to develop an educated citizenship. So attendance upon the district school became compulsory, in a continually increasing number of states, and the burden of financial maintenance was placed upon the property of all the people of the district, whether they had children in the school or not. To divide the state into legal units called school districts, and provide compulsory means for these units to conduct their own schools, was a recognition of the fact that *education is a community function.*

Developing a "School Community"

As pioneer days passed away, and people came to take stock of the larger community interests, it was realized that these districts did not in any sense follow community lines. Coöperative organizations found the school district too small as a unit of coöperation, and quickly crossed such district lines and undertook to embrace all the area in which there were common interests. Churches, lodges, business organizations, and all, began to recognize the larger and more natural unit. With the coming of the automobile, this tendency to recognize the larger area as one community was greatly emphasized. With this condition apparent,

the district school begins to fail, because, although its development was a recognition that education is a community function, it does not have a community scope in the new order of things, and therefore does not permit the larger community to function educationally. The school district offends the "size" and "unity" requirements of a rural community of the present day. It does not conform to the size of the community, and is a dividing influence rather than a uniting influence. It is therefore doomed in the natural order of things. The consolidated school is not introduced as a mere theory of leaders as one way to correct the inefficiency of the district school; it is the "next step" in the natural evolution of a social community. The larger community has arrived, and since education is a function of any community, this larger community, *as a new unit,* will function educationally. The enemies of natural progress may oppose this tendency for a little while, and may slightly retard its development, but they can no more prevent it than they can prevent the natural movement of the stars in their courses, or any other process that obeys fundamental, natural law.

A Complete "Community School"

Since education is a community function, then it becomes the duty of the community to educate all its people. We are, of course, dealing with that education which is considered indispensable for happy citi-

zenship and below the grade of specialized education for trained leadership, such as colleges and universities offer. "Reading, writing, and arithmetic" were at one time considered the only prerequisites for adult success for the ordinary individual. But in this day a high school education is recognized as a very desirable if not absolutely necessary training for good citizenship. Since this standard has been generally accepted, the community which does not offer such an education is not adequately performing this community function. The appearance of the "Rural High School" or of the "Community High School"—under whatever name it is known in any state—is due to this demand that the community shall function in giving a complete education for community service.

Mutual Service of School and Community

There is coming to be here a definite relationship recognized between the community economic function and the community educational function. Clearly education is to continue to cost more money. This money must be secured through the development of economic functions. It is true that the tendency is also for the states and the federal government to aid local schools, but this is frequently on a coöperative basis, for new branches undertaken, and in itself it requires a larger local investment. The question may well be asked, "How can the rural community stand the drain that is to be made upon its resources by the constantly

increasing demand for local education?" Aside from the possibilities of federal and state aid, it is clear that a leading part of the education itself shall be of such a nature as to result in the increase of the wealth of the community, a percentage of which increase may then be properly expended again on a still more improved local school system.

The farmers have a right to demand that the "rural high school" or "community high school" shall have this practical effect. If it *does* have this effect, educators have an equal right to demand that the new wealth register in terms of a better school.

A certain region used to be noted for its long-horned Texas steers; an instructor in agriculture in the Rural High School undertook project work with the young men in beginning herds of purebred Herefords; the Hereford herd now grazes over the same pasture formerly consumed by the lean Texas steers. The added wealth in that case is the direct result of the new type of school work. A considerable percentage of the increased value of that herd belongs to the school.

A farmer purchased a tractor; it "went dead" in the field; he 'phoned to town for a repair man; the trip out and back and the time occupied in the repair work cost him five dollars; the delay in his work in the field also registered a cost account. Suppose now that the new farmer (the farmer's son) has fallen heir to the place; the Rural High School has given him Farm Shop Practice, and the rudiments of work

in Tractors and Farm Mechanics; the tractor "goes dead" in the field; he knows where the trouble is, and remedies it in a short time. How much of the five dollars, plus the value of his own time in waiting (saved to him because of the practical knowledge given by the Community School) should go back to the school in part payment for this knowledge?

It is argued that for a community to exercise the educational function to train for community service would be to narrow and provincialize the student, enslaving him to a career for which that community is prepared to train him. This would be true if such training were all that would be offered; but we are supposing the general ground-work of a common school education is the least that the community can do, and this education for community service to be added to the least requirements. Also, no one can truly measure the real cultural results to be gained from any kind of specialized industrial education. At any rate, it seems clear that the community is justified in exercising its educational function beyond the grades mainly for that sort of training that will best prepare for citizenship in that community, or in another one essentially like it.

Community School Preserves Solidarity

The "Rural" or "Community" High School is necessary also to preserve the unity or solidarity of the community. Under natural conditions, a community

is made up of men and women, youths, and boys and girls. In other words, it is an association of families comprising persons at these different periods in life. This is necessary in order that the community life be well balanced. But with the coming of the demand for a high school education, where the community does not meet the demand adequately, those persons who are between the ages of approximately fourteen and nineteen must leave it, thus robbing it of one of its component parts, and so destroying the unity. This lack of persons at this period in life often registers in a dearth of social life, the premature aging of the elder people, the bringing in of hired men to do the work that the farm boy and girl would have done, and the making of such a gap between the little children and their elders that the former cannot easily pass over. In a day when one's education is not considered complete for ordinary life success without four years in the high school, local solidarity demands that the community supply such an institution. If it fails in performing this function, it robs itself of such a vital factor that in a few years its weakened condition from this cause alone will place it among those usually spoken of as "dead communities."

Organized Education for Adults

But education of children and of youths is not the limit of this function for the rural community. While agriculture and home making are the oldest of civil-

ized callings, yet they ever present new problems and new possibilities. People are coming to understand that education is never "finished," and that to "grow old" is just to lose the capacity to learn new things. Without the opportunity to learn new things, of course one may lose the capacity. Also, since we understand that the community as well as an individual is subject to the laws of evolution, we know that what knowledge we acquire to-day as to how we may further develop the community may be fearfully out of date to-morrow. "Rural civics" must not be confined to the school alone. Then there is that vast fund of knowledge of current history, politics, art treasure, etc., which makes a community realize its oneness with the outside world, and the study of which takes away the irksomeness of working life and provides the highest means of social enjoyment. This all means education for adults.

"Extension education" may well signify not only the fact that education may "extend" out from the college or university to the community, but also that it must extend beyond the school age and on through all the adult age in the community. "The forum," the "community center meetings," the "community short course," the "community institute," the "agricultural extension school," the "home economics extension school"—all of these popular projects for and in the local community are recognition of the fact that the community is to perform the function of education for adults as well as for children, and that the prin-

cipal purpose of this function is happier and more successful living together in the community.

TYPICAL ORGANIZATIONS AND PROJECTS

Conducting an Agricultural Community School Campaign

The experience of the last few years has taught certain lessons with regard to successful methods of organizing and developing a campaign for any new type of agricultural community school, such as a consolidated or rural high school. At the beginning we were experimenting, but we have now the record of a large number of organizations consummated, with a small number of cases where such campaigns have failed. We recognize that many of the causes for success and for failure can now be known, to the profit of communities contemplating the securing of a new type of school.

The campaign should be launched by an influential local group. If the leaders of some local organization or institution first get the desire for such a development, they will be wise to consider to what extent their leadership or the leadership of their group will be effective in securing that following which will put the proposition across. That type of case is on record where such a plan would really have been acceptable to the citizens if it had been sponsored by right leader-

ship, but has been defeated by people who would rather be deprived of the results of a good measure than to follow uncongenial or irresponsible leadership. In fact, except in unusual cases, the group in charge of this forward movement should be representative of all the organized groups of the community, so that the action may not seem to be an attempt of any one faction to secure added advantage for their own organization or institution.

Since the launching of such a campaign is ordinarily left to the discretion of any person or agency, it is best for the ones who originate the idea locally to move slowly until they see to it that every possible organization is represented in the leadership of the campaign. When this has been accomplished, it will be time to announce the plan and begin the campaign work itself.

The campaign must be made entirely educational. For this reason, those interested in furthering it must remember that there is an element of time involved. Merely because a law specifies how many days must elapse between the official launching of the plan and the final election of a board, it does not follow that the entire program can or should be put through in a brief period. It is desirable that the vote on the establishment of the new district shall be as nearly as possible unanimous, and in order to secure this result time must be taken to let all of the people understand thoroughly every phase of the project. There have been cases where energetic leaders have made a "drive,"

and put the project across by a majority of a few votes—and with such a vigorous feeling of opposition generated in the large minority that the minority has easily become a majority in the election of the board, and elected members who were pledged to bring about conditions in which the new plan would prove unsuccessful. There are also a few cases where the campaign has been lost in such a rapid-fire drive, and left in the community animosities that it would take a generation of time to heal. The community has been for so many years without the new type of school, that a full year of time ought not to be considered too long in which to win the people to the proposition.

In conducting such an educational campaign, much assistance is available from the outside. Literature bearing on such a program is published by the federal government and by institutions and departments in various states. It may be secured by applying to the State Agricultural College. The local committee should use it judiciously, placing it with those parties who most need information on the subject, and who will carefully study the contents. It is well to send such literature out from the local committee in a regular "follow-up" system—the bulletins being timed so as to allow enough time to elapse between bulletins so that the individual may be able to read each carefully and be ready for more.

Another feature of such a regular educational campaign will be meetings conducted in various parts of the community, at different times during the year, for

the discussion of the project. These meetings will be in country schoolhouses, as well as in the town center. Their spirit will be that of careful searching into the feasibility of the plan, rather than of impetuously driving the plan through. In many cases the program will take the form of a debate, both sides of the question being presented by local talent. Where this is done, all possible facilities should be placed at the disposal of both sides to secure the very best facts for the support of arguments for and against. In this way the public will be educated beyond that which would be possible if the debate were founded merely upon arguments that would be brought forward out of personal prejudice. In such a debate there should be no judges and no decision, since such action might be taken as a precedent of the voicing of the will of the community. Sometimes a supporter or an opposer of such a movement will, if he thinks a majority of his side present, call for a vote of the meeting, by the result of which he intends to further sway the general public opinion. Of course such an acclamation vote would signify very little, since it would not be known what representatives of community opinion were there —and yet it might further confuse the situation. Voting and decisions should be left until the time of the official ballot.

A speaker may usually be secured from any educational institution or department of the state. Such a speaker should not be expected to come in toward the last of a brief campaign, and bear the burden of lead-

ing a fight for the project. The struggle belongs to the local community, and must finally be decided there. The cost of the bonds for the building and of the tax levy for maintenance will be entirely upon the local people, and the right sort of a man from the outside feels a justified reticence about using emotional campaign methods in leading a fight to impose a financial responsibility of which he himself is to bear no part. Such a speaker should be expected to have at his disposal all of the facts with regard to similar movements elsewhere throughout the nation, should understand the legal factors involved, and should have been given the results of local investigations as to the feasibility of the immediate project proposed. The people who assemble to hear such a speaker should be encouraged to ask questions; especially should the opposition forces be urged to attend and present their objections. The speaker will then merely present the plan, and the known facts with regard to its operation, and answer the questions which are puzzling those who are undecided in the matter.

While the work itself must be done by a committee small in numbers, it is essential that at every stage the public should be consulted. In first mapping out the district, where the boundary question is to be included in matters submitted to vote, it is best to secure opinions as widely as possible concerning the real boundary lines of the community. In some cases very interesting public meetings have been held for the discussion of this matter alone. Usually, however, it is

best for the small committee to invite for conference with them the key persons of the community, to go over carefully together a map of the area, and suggest the boundary lines of the new unit. The fact of the particular area covered will have a definite bearing upon the success or failure of the campaign. If the area proposed offends the best judgment of the people of a considerable portion to be included, their solid vote may be sufficient to defeat the measure. On the other hand, portions should not be left out merely because a person here and there has expressed himself as opposed to the project. Judicious action on the part of the committee will avoid serious error on either side of this dilemma.

Care and thoroughness should be exercised in circulating the petition, where the law requires that form of procedure. Ordinarily, it is not best to present it in a wholesale fashion as at a public sale or a community fair. House to house visition makes the whole matter take on a more serious aspect. Hand-picked fruit is best. A great deal of diplomacy may also be used in choosing the personnel of the solicitors. A considerable percentage of property owners who will bear a large part of the tax burden will have especially good influence in securing signers. Professional people on salary paid by the community, such as ministers and teachers, would best be excused from serving in this capacity. Of course the committee will be wise enough to see the importance of choosing carefully those who are to see certain definite persons

whose signatures could not be secured by any other than such chosen ones. It is best to let successful merchants and bankers see the town people, and successful farmers see the country people. In no case must the charge that one section is interested in "putting one over" on the other section be given a semblance of fact.

While in the case of a petition for the creation of a new district the law requires that the signatures of only a small percentage of the voters of the proposed district be secured in the petition, the best plan is to canvass the entire district, and secure as many signatures as possible. There is no better way to awaken public interest in the project than for two neighbors to call upon a voter personally, and explain the whole matter to him, answer his questions, and meet his objections, and secure his active coöperation. Beyond the educational value of this process is the added advantage that when a man has agreed to support such a proposition, his mind is a little more thoroughly made up at the time of the election, and a counter-campaign will not easily sway him.

When the election has been carried, creating the district and voting the bonds if a building is to be erected, the work of the campaign has not yet ceased. This is a new venture, in which the community is investing not only its money, but its human values. The position as member of the school board is a very important one under any conditions, but especially so in this new type of school, and with the election of the first board. Persons should be chosen who have the

right combination of progressive ideas and conservative judgment. They should also be representative of the various elements in the community, in so far as possible. The board should not be made up in such a way that the farmers, for example, will feel that the town people are running the school. If persons who have, because of their very commendable and advanced attitude in fighting for the project, secured the ill-will of a large minority, find that such ill-will might unfit them to serve all alike, they should wisely join in electing to these offices acceptable persons who may not have been such leaders in the contest, but who are entirely favorable to the school, and who will have the confidence and support of all factions.

Too much must not be promised for, nor expected of, the new school at the start. It will be best to let the various departments and activities grow as the vision of the community develops. Small beginnings and progressive developments are better than big beginnings and successive failures. Yet error must not be made on the side of failing to make the new school prove its advantage over the old in the first year—because the American people expect results to be immediate, and are not patient with a venture which does not soon produce them in noticeable, if not spectacular, form.

One of the best ways in which to capture the imagination and the approval of the people is by inaugurating, as soon as the school is organized and running smoothly, an intensive and extensive community pro-

gram with the new school as the center. By bringing the people together frequently for entertainments, social evenings, lectures, and the like, the advantages of the auditorium as a meeting place for all of the people will be impressed upon them. They will wonder how they ever lived in a community that did not have a room large enough to accommodate an assemblage of all the people; and they will be ready, because of their realization of the advancement which they have made, to take whatever next step is necessary to make further progress. The athletic contests and games in the gymnasium, starting with enthusiasm at the very beginning of the first year of the school, will bring the people together for a sort of enjoyment which they have not before known in their own community, and will further emphasize the fact that they have made a tremendous gain in securing for themselves this new institution. An agricultural extension school of three or four days, for the farmers, with the free use of the building and its equipment; and a home economics extension school for the women, with the use of the sewing room and the domestic science department—these will prove ready means of demonstrating that the institution is for all the people of the agricultural community. A room or even a corner of a hallway may well be fitted up with a desk and a bulletin file for the Farm Bureau committee, where they may feel that they have headquarters locally; and here it will be well for the county agent to call whenever he arrives in the community, to meet clients by appointment, and

see that a good supply of farm and community bulletins is on hand.

Where the domestic science work has not been popular, the extension of the campaign to develop further this department has in some cases been aided greatly by having the class serve a hot lunch at noon, at cost, to students and to patrons who find it convenient to get lunch at the school while in town. The practical nature of the work done by the school can be demonstrated in this way much more conclusively than by merely talking of it.

Where the manual training work has been developed toward the beginnings of a farm shop practice department, much favorable interest has been won for the school by making that department useful to the farmers in the district in the repair of their own machinery. By such methods, it is possible to continue the campaign successfully for a constantly improving agricultural community school.

It is well to make the new district a complete and unified community as rapidly as possible. Where conditions are favorable for such development, it will become readily the accepted area for the transacting of all sorts of business. It will become naturally the area from which will be chosen the farm bureau committee for local projects. If the people are not divided too seriously in religious matters, it will become the parish also, with somewhat definite and known lines of demarkation. It would not be strange if, in the natural evolution of social groupings, it should even come to

be recognized sometime as a local governmental unit, making the farmer a part of a civic area and grouping, just as the city man is a part of his municipality.

The Community Lecture Course

The "Lyceum Course" is an old institution in America. A community is marked as being well up to the times when it regularly contracts with a bureau for such a course. The numbers as presented during a winter season offer a splendid opportunity for getting the larger community together to be entertained and benefited.

Another type of course may also be arranged by a local committee, with special reference to local community development. In many small places such a course is arranged to parallel the entertaining course from the professional bureau. The numbers for such a course may be secured at small cost usually from state departments and educational institutions, and may be chosen with a view to having discussions on subjects especially needful to the community. Letters to the extension departments of the state educational institutions, and to the various departments at the state house, inquiring as to what speakers can be secured, will bring the desired information. Also, church colleges, and various state organizations (such as good roads associations) may be sources of such assistance. Sometimes a clergyman or a school superintendent of prominence in a neighboring city may be secured for

one number on the course. A leader of community music will furnish one evening of entertainment, and an amateur play or pageant will supply another entertaining feature of community-wide interest. An ingenious local leader should be able to make up such a "community course" without any great difficulty.

When admission is charged for an event, or for any part of such a course, the lecturer or entertainer should be remunerated. No community will want to make money out of special service without giving ample return to the one rendering the service. However, when a lecturer or trainer or entertainer for such a course is not professionally in the business, the cost will be only nominal.

The Extension School

The "Extension School" is a school for adults in the agricultural community. It is usually of from two to five days' duration, and is arranged by a local committee in coöperation with the extension division of the state agricultural college.

Where such a plan is available, the college will send from two to five lecturers and demonstrators to present the various subjects to be treated in the school. A general extension school will carry as subject matter a considerably extended course in Agriculture and Home Economics. A special school will be of shorter duration—a day or two days—and will deal with some special subject, such as "Poultry," or "Dietetics."

There is ordinarily a small charge for the Extension School, to partially defray the traveling expenses of the persons sent from the college. Salaries are paid, usually, by the U. S. Department of Agriculture and the college coöperatively.

In organizing an extension school, the responsibility should first be undertaken by a local committee. After securing from the college all the necessary information concerning details, the committee will find it most satisfactory to decide how many persons can be secured to attend the school, the total amount of the expense involved, and the prorata which each person should bear. A definite charge of this amount per person then may be made, the signatures of a sufficient number of persons being secured to warrant the holding of the school.

School sessions are usually in the forenoon and the afternoon of each day, although at some time during the course a popular evening meeting may be held, to which the entire community may be invited free of charge. At this meeting, community interest in agriculture will be developed.

The Community Assembly

The "community assembly" or "institute" is somewhat of the nature of a chautauqua, except that it is built on a program of community development. If held in the summer time, it may be under a tent,—otherwise an auditorium of the schoolhouse or the church

will be suitable. Such assemblies may frequently be arranged in coöperation with the extension departments of state schools. Where there is good local leadership, they may be planned entirely in the local community, bringing speakers from the outside and supplying the entertaining features with local talent.

The assembly, or institute, differs from the "extension school" in the nature of the program. The extension school is technical, and of a discussion nature; the assembly program is of a popular-educational nature. It should feature also every phase of self-expression in the community, so that the result will be to encourage the people with the realization of their own ability to do things that are worth while. The support for such an affair may be by season ticket, with the understanding that the plan is a coöperative way of meeting the expense, and not for raising money for any other purpose.

Boys' and Girls' Clubs

The boys' and girls' clubs for agricultural communities are fostered by the United States Department of Agriculture, operating through the extension divisions of the state agricultural colleges. While all of the projects are "production projects," yet the particular purpose is educational. They had their origin in the discovery in certain sections of the country that when adults could not be induced to improve upon methods of production, a practical educational cam-

paign among the children demonstrated the possibilities to the older people, and also trained the children so that in their adult years they would practice methods learned in youth.

A local leader will often find that, when other methods fail to awaken interest, the organization of such clubs will make a good beginning of community activities. The clubs will be organized for whatever projects can be most successfully carried through in the local conditions. The variety of clubs from which choice may be made is large, the list of club projects including club work with corn, sorghums, pigs, poultry, tomatoes, potatoes, gardening, and canning, the square-rod garden, apples, cooking, sewing, farm and home handicraft.

The organization of a club is very simple. Any teacher, minister, farmers' institute officer, grange officer, officers of other farmers' organizations, Sunday-school, commercial clubs, or any public-spirited citizen may, by a few hours' work, perfect an organization. All that need be done in order to start a club is to get a half dozen or more boys or girls interested in some one or two clubs, then write to the county or state leader for membership pledge cards and for rules governing the particular club or clubs desired. Of course, it is much better to have the members of the different clubs in the different districts or communities elect a president, vice-president and secretary, and hold frequent meetings. This is not a state or national requirement. In many communities it would

not be practical, either on account of the lack of mature leaders, or on account of the difficulty in finding meeting points which are accessible to all members of the district composing the club. If, then, those interested in the organization of this movement can not get their boys and girls together for meeting purposes, they should urge them to enroll anyhow, that they may become members of the "big family" of boys and girls who are putting into practice some of the lessons learned both at home and at school.

For information and general leadership, application should be made to your state agricultural college.

The Community Fair *

The community fair is a miniature county fair with the races, side shows, and other commercialized amusements omitted. It calls not only for the exhibition of the best products that have been grown and the best work that has been done in the community, but also for games, athletic contests, pageants, and similar features of recreational or educational value.

The community fair is most effective where the whole community is concerned in its management, though successful fairs, patronized by the greater part of the people of the community, are often held by the Grange, Farmers' Union, or other farmers' organizations.

* Farmers' Bulletin 370, United States Department of Agriculture, by J. Sterling Moran.

The first step toward holding a community fair is to interest the leaders of the community; the second is to call a meeting of the whole community to elect officers and appoint committees to have charge of the work. The fair should be well advertised, and effort should be made to secure exhibits from as many persons as possible, rather than to secure exhibits of exceptional quality. For premiums, ribbons are usually awarded, rather than cash payments. As most of the preparation for the fair is made by volunteer workers, the small amount of money required for incidental expenses can be raised by subscription or by the sale of advertising space in the catalogue or on the program. There should be no entry fees or admission charge.

The judges should be secured, if possible, from outside the community, and should be given an opportunity to explain their awards to the exhibitors interested. The best exhibits shown at a community fair in many cases have been taken to the county fair as a community exhibit, thus giving opportunity for profitable community rivalry.

The Farmers' Institute

The Farmers' Institute is primarily for the purpose of conducting discussion meetings in the interest of definite farm and farm home activities. Originally the institute was a meeting of farmers in a given neighborhood, where general farm interests were dealt with by the members themselves. For the purpose of conduct-

ing the meetings, an organization was perfected, after the usual form, with president, vice-president, secretary, and treasurer.

As a natural development of this pioneer stage, specialists and speakers of known ability were brought into the community from the outside, so that in many cases the farmers' institutes resolved themselves into schools of discussion under professional and trained specialists, but always with the administrative control remaining with the local executive committee.

Many farmers' institutes are still conducted by local communities, much after the old popular plan. They have much in their favor from the standpoint of encouraging local expression. However, the average institute has become part of a county institute and state institute system. In many states, according to state law, the county board is required to give financial aid to county institutes having a specified enrollment. Ordinarily, speakers for such institutes (both men and women) are sent out through the extension divisions of the agricultural colleges, and in many sections the tendency has been for the responsibility to devolve more and more upon these central agencies, although the best success is attained where the college and the local people equally share in conducting the institute.

Where meetings of this kind are needed, no better organization can be perfected for the purpose. In cases, however, where the people may for a number of years have been surfeited with such meetings, so

that they are no longer attractive either of interest or attendance, and where the farm bureau has been organized; it proves better to allow the farmers' institute idea to function in demonstration work through the local community committee of the farm bureau.

QUESTIONS

1. Is education primarily for the sake of the individual or of the community?
2. Do the original district school lines follow what now might be called community lines?
3. What requirements of a "rural community," according to our definition, are offended by the ordinary rural school district?
4. What is the relationship between the community ideal and the movement for consolidated schools?
5. How does the curriculum and equipment of the one room country school fail to prepare pupils for community life?
6. How should the school aid in developing the economic welfare of the community?
7. How does a community high school preserve the solidarity of a community?
8. Should the school extend educational opportunities to adults?
9. What are some of the factors of success in conducting a campaign for a modern type of school?
10. What methods are found practicable in conducting a community lecture course?
11. What is an "extension school"? How organized and conducted?
12. How does the "community assembly" or "community institute" differ from an extension school?
13. Explain the purposes and procedure in organizing and conducting boys' and girls' clubs in the agricultural community.
14. Outline method of organizing and conducting a community fair.
15. Briefly trace the development of the farmers' institute.

RESEARCH PROBLEMS

1. How many grade schools are there in this community, and where located? Designate them on the community map.
2. Should the number be larger or smaller?
3. Are there rural district schools that should be developed as such?
4. What schools could be consolidated advantageously?
5. What is the average assessed valuation of the local rural school district?
6. What is the tax expense of the local district school in this community to the farmer with average holdings?
7. What is the average salary of the teachers of these schools? How does it compare with the income of other people in the community?
8. What is the average enrollment of the rural district school?
9. What percentage of those enrolled in the last eight years have graduated? What percentage of these have enrolled in a high school?
10. What would be the cost to the entire community of establishing and maintaining a consolidated school with a high school?
11. What part of this total would the small city center pay? What part would the farmers pay? How much would it cost the average town merchant? How much would it cost the average farmer? How do these individual costs compare with the cost for like purposes to the average property owner in the nearest large city?
12. Does the community have adequate high school privileges? Under present arrangements, can the farm boy and girl live at home and secure a high school education? If better privileges are needed, how may they be secured?
13. Would it be feasible to introduce or improve work in vocational agriculture? Farm shop practice? Domestic science?
14. What is the attitude of the people toward vocational education?
15. What local plan is there for extension education?

16. Would it be advisable to introduce or develop any of the following: evening school; farmers' institute; farm bureau community committee; extension schools in agriculture or home economics; merchants' short course; chautauqua, or community assembly; lecture course; boys' and girls' clubs?

CHAPTER II

SANITATION

Need Develops with Group Living

THE pioneer has less need than a person in a settled community for giving attention to matters of sanitation and health. A passable amount of personal cleanliness is sufficient for him. If his body needs cleansing, a convenient, unpolluted stream will serve his purpose. If the place where he halts his wagon or pitches his tent becomes filthy, he needs only to drive on and pitch his tent in a clean place. Nature will in time clean up the place that he has polluted and left. As long as "all out of doors" is open for him, he knows few problems of sanitation and its relation to health.

It is when families begin to live together in communities that they begin to have problems of public cleanliness and health. So truly is sanitation looked upon as a community function, that the word is scarcely ever used except in regard to cleanliness in relation to the health of people who live together in a population group.

Urban Communities Point the Way

It now needs no argument to prove that city sanitation is a community function. Our large municipalities have come to give punctilious attention to this matter of public cleanliness and health. Clean streets and clean alleys are now the rule, not the exception, in the average American city. While there are horrible examples of the exception still remaining, yet in many quarters even the most congested districts of our cities are connected with the city water works and sewerage system. In this way, we have, in such sections, long ago, by municipal action, done away with the awful ravages of those diseases which come from the germs nurtured in human excreta. Let a newcomer in such a district throw garbage out into the open space back of the house, and it will not be strange if before night an officer will come to the door and order the objectionable material removed, under the penalty of the "law." This "law" is simply an enactment which the community in its organized capacity has made for the common welfare. It is the way in which it performs the function of keeping itself clean —the community function of sanitation.

Again, through a system of "friendly visitation" by public health nurses employed by the city, cases of disease which might become epidemic are promptly reported. A quarantine is immediately placed according to law, and strictly enforced. This is the way that

the community has of keeping itself well—of performing the community function of safeguarding the public health.

"Rural Diseases" Persistent

The responsibility of a person for his own health, and for the health of no one else, has been a feature of individual independence that held over a little longer in the country than in the city, because the need of the changed viewpoint was not impressed so forcibly. If a man kept filthy premises, he might get to himself an odious reputation for doing so, but it was "his own business." If a family wished to drink water out of an open well which was in a natural drain from the privy and barn lot, that was their "own affair." If they welcomed to their dining table the flies that had been crawling over the manure pile and in the privy vault, and one child after another in the family was taken away by typhoid, all the neighbors turned out loyally to the funerals, to hear the clergyman read, "The Lord has given; the Lord has taken away; blessèd be the name of the Lord."

Because of the more scattered condition of the population, this idea held over so long in the country that certain diseases came to be spoken of as "rural diseases." Such diseases as dysentery, diphtheria, and typhoid—filth diseases—were so classified by many who studied them. Not that these diseases did not

appear in the cities, but that they had ceased to be seriously epidemic there.

But an increasing number of rural communities have been giving attention in recent years to their function of keeping clean and well. These have been proving by results that where an entire community will take an interest in this important matter, cleanliness can be made the rule, and those diseases which are associated with filth can be banished.

Town Center Has Major Responsibility

It is perhaps the duty of the center of an agricultural community to take the lead in performing this function; first, because the constant living of a larger number of people in close proximity increases the problem there, and, second, because the remainder of the people centralize their activities there and are likely, when they carry clothing and groceries home with them, to carry also the disease germs which have found breeding places in a dirty town center.

It is surprising what can be done in keeping a small city or village clean, by the generation of community spirit for this purpose. A committee on "dumping ground" may easily find a distant ravine where cans and other rubbish may be placed. This is much better than to have many small dumping grounds, or to scatter the trash along the railroad right-of-way. The latter method has been used in all too many of our

towns. This is unfair both to the railroad company and to the community; to the railroad company because it is stealing the use of their property, and to the community because the traveling public comes to recognize its whereabouts by the particular contour and odor of the piles of cans and trash which become the first evidence that the traveler is approaching certain small cities. With a little volunteer work, a ravine may even be planted with shrubbery along its upper edges, to hide the cast-off material from public view. In many places where such a common dumping ground is maintained, volunteer labor attends to the task of occasionally scattering scrapers-full of fresh earth over the material. With such an arrangement, care exercised by individual families, and a few "community clean-up days" throughout the year, will enable the small city to keep itself fairly free from filth. We are, of course, referring to the city that is too small to have a well-equipped and well-officered public health department.

Public interest in the disposal of garbage will also devise many ways in which this daily problem can be solved, rather than to have each family throw the garbage out of the back door or in some unsightly place on the premises. Frequently where a considerable number of neighbors will club together in this matter, some one who feeds hogs outside of town can be found who will be glad to collect this table and kitchen refuse regularly. Such a person would not take the trouble to collect garbage from one individual

here and there, but would do so if the group were large enough to enable him to equip for such a purpose.

Small Cities Improving

A large number of our smaller cities during the past few years have provided themselves with waterworks and sewer systems, doing away with the well and the privy vault in close proximity. This movement has progressed so quietly, that we have scarcely realized yet the significance to public welfare of the water towers and pumping stations that have appeared in thousands of such small cities, or of the disappearance of that long line of centers of filth that formerly marked the limits of the back yards of the community. If any one doubts that the world is getting better, community by community (the only way that it ever can get better), let him consider for a time all the significance of this quiet development by the people themselves in the interests of common decency, sanitation and health.

Many Small Villages Keep Clean

The sanitation of the smaller village is a greater problem. There are here economic limitations and problems of engineering. A few specialists are working exclusively in this field, and many more should be employed, to discover the best way of dealing with

its peculiar phases. But in the meantime there are cases on record where the village families and the farm families have joined in a community movement to ameliorate the ills of these peculiar limitations. By public education and a concerted movement, a certain type of cement privy vaults have been built, with provision made for their cleansing at regular intervals by some person who will take the contract for this piece of work for the entire community. The outbuildings themselves are screened and so kept fly-proof.

At the church and school premises, where the people of the community assemble, special opportunity is being found for teaching lessons of sanitation. At such centers, pure water, properly protected from contamination, and toilet provisions that are sanitary and decent, often make for moral and cultural development even more than does the teaching propounded inside the churches and schools themselves. The making of such provisions in a modern way speaks much for the genuine revival of community religion and education.

The Rural Health Nurse

Out of this subject comes also the consideration of the possibility of preventing a great deal of communicable disease. Individual families, acting alone, could only wait until the dread disease had attacked some member, and then send for a trained nurse to help combat the disease. But people have been finding

that this was a costly method, in sorrow, in suffering, and in economic loss. They have been learning also that the cost in all these ways extends not only to the limits of the family, but throughout the entire community. The solution has been found in the public health nurse. It has been found much cheaper for a group of people to recognize that the maintenance of health is a community function, that it is less costly in every way for an entire community to coöperate in employing nurses and other specialists to help keep the people well, than for individuals to bear the responsibility merely of saving their own families when disease enters the home circle. We are coming to recognize that there is the same good sense in the disease control district for humans as there is in the "hog cholera control district" for hogs; that you can keep a community of people well by organized attention to health and sanitation, just as truly as you can keep a community of hogs well by proper organized attention to these matters.

TYPICAL ORGANIZATIONS AND PROJECTS

Introduction

The maintenance of proper sanitation and health is a governmental function in theory, and should as rapidly as possible be made so in fact. This will require, of course, a large investment of funds raised from

taxation, and such an investment can be secured only when an educational program has awakened the people to the need and desirability of such action. Many creditable voluntary agencies are undertaking such an educational program, and the local leader will do well to encourage them in such a course during the emergency period. He should, however, recognize clearly that the entire trend of the public health movement is toward official governmental agencies, and should work under the direction of such agencies just as rapidly as they are prepared to function.

The United States Public Health Service

The United States Public Health Service is in the Department of the Treasury at Washington. It undertakes, from the federal side, to foster all public health and sanitation movements. In certain demonstration areas this service is featuring a model system of health supervision and maintenance, as in the tri-county district in three states where Kansas and Oklahoma join with Missouri. This is a coöperative arrangement with the counties concerned. The Service is also made the agency for administering such federal funds as are appropriated for surveys to secure general information on public health conditions, for special effort in the eradication of special diseases which threaten wide interstate areas, and for coöperative activities with state and county boards of health.

The State Board of Health

The State Board of Health is the authoritative agency for maintaining conditions of sanitation and health throughout the entire state. It is maintained by legislative appropriation. It exercises both educational and restrictive functions. It has the responsibility of inspection concerning, and enforcement of, all laws pertaining to its field of responsibility. In some states, since its system of inspection thoroughly covers the entire area, other duties are delegated to the board, such as the inspection of weights and measures. In coöperative relationship with the United States Public Health Service, the board conducts certain projects for the prevention and eradication of diseases within the state which have proved themselves a nation-wide menace.

County Board of Health

In many states the county health system is not yet efficiently organized. Often a county health officer, giving only part time to the work, and that merely in attending to cases which happen to be reported to him, represents the progress made thus far. However, the ideal system is recognized to be one in which each county will have its county board of health, with a full-time paid health officer, with such assistants and equipment as may be necessary. Some states have

passed far-reaching legislation looking toward this end. For the present, the safest place to apply for accurate information on all such subjects is to your state board of health.

Coöperative Governmental Agencies

It is confidently expected that in the near future our public health machinery will consist in a coöperative arrangement of the three agencies: the federal government through the United States Public Health Service appropriating funds to the states to be administered by the state boards of health; the states duplicating these amounts, and allowing the funds to be administered through county boards of health; the counties in each case adding to the available amount from the federal and state governments, and administering the funds locally. This is the system which the local leader should encourage in every way possible.

The American Red Cross

The American Red Cross, during the Great War, perfected organizations of county chapters in practically every county in the United States. These were primarily for the purpose of furthering the work of the Red Cross in the cantonments and in the war zone. With the unexpected signing of the armistice the national leaders of the Red Cross found under their direction this almost one hundred per cent organized activ-

ity, with prestige of successful accomplishment and with equipment and personnel suitable for a big task. A considerable amount of work was still to be done in the rehabilitation of wounded men and their families, in the various attentions to bereaved families in small communities all over the nation, as well as in further activities in the war zone. Very early after the signing of the armistice the organization leaders announced to their county chapter leaders that any peace-time activities for the public welfare might be undertaken which were not already being successfully carried on by some other agency. Since that time a peace-time program has been developed, and the organization is conducting certain activities which they have chosen as coming within their scope. Of these, the rural leader will naturally expect those relating to health and sanitation, and especially of an emergency nature, to make the greatest appeal to him. This work is conducted by the American Red Cross by means of educational literature, home service, public health nursing, health centers, the Junior Red Cross in coöperation with the schools, and by other such methods. A special department is maintained in the national headquarters at Washington, for rural service; and such departments are found in certain divisional headquarters. For information the rural leader should address the Rural Organization Bureau of the American Red Cross, Washington, D. C., or any divisional headquarters. There are divisional headquarters as follows: Boston, Mass.; New York City; Philadelphia; Wash-

ington, D. C.; Atlanta, Ga.; Cleveland, Ohio; New Orleans, La.; Chicago; St. Louis; Denver; Seattle, Wash.; San Francisco. There is also a Territorial, Insular and Foreign Division at Washington, D. C.

Community Clean-Up Campaign

This project is for the small city or town center of a rural community, and the following suggestions are based upon actual achievements in a large number of places. In conducting such a campaign, it is well to thoroughly plan in advance the program of work. A mass meeting at the moving-picture theater may be made the means of awakening public interest. There are several good films available showing the evils of filth as a producer of disease. By beginning early enough in advance, the man who runs the picture show can secure at least one such reel. There are also a number of sets of slides available presenting this subject. The state board of health, the extension division of the agricultural college or of the state university, all have facilities for your use in educating the public along these lines. A good lecturer may be obtained through any one of these agencies, to inspire and instruct the people in the interests of a clean community. It is well to remember the old adage of "a little nonsense now and then" and intersperse your moving-picture program with a few hundred feet of comic film.

The churches will be brought into line with the campaign, and each minister will be glad, on the Sunday

preceding clean-up day, to preach a sermon on the duty of cleanliness. Material for the preparation of such addresses may be secured from a local physician, the state board of health, the anti-tuberculosis association, and other such agencies.

The next step will be to organize definitely the campaign through the schools. While boys' clubs, scout patrols and other groups may work as such, yet it is desirable that every child in town should have a part in the organized clean-up campaign. A man who is adept in speaking to children, and especially to boys, may present the proposition at the schoolhouses before the various grades and in the high school. He will find it much easier to enthuse the children in the scheme if clean-up day can be some time other than Saturday, so that it may be a real holiday. He must know the program of work from beginning to end, and announce it to the children.

The town will have been divided into districts; the school is divided into companies, each company assigned to a district and officered by a competent captain. Squads of children are organized for various types of work. There will be groups of smaller children to gather up loose papers. Each one of these children will carry a stick with a nail driven in near one end, with which to pick up paper without touching it with his hands, and a sack in which to deposit the paper for carrying it where it is to be burned. Both boys and girls will work well at this necessary part of the task.

The boys who can bring small wagons and wheelbarrows will be allowed to volunteer. With these vehicles they will haul the collected refuse to places where large quantities will be assembled to be hauled away and destroyed.

Pitchforks and rakes will be the weapons of other brigades. All, of course, must be under the direction of adults, and these latter will realize that it will be necessary for them also to perform a reasonable part of the work.

Interest is added to the entire campaign where the women serve a noonday meal for those who are working in the interests of a clean town. Be assured also that the boys and girls will all come from the forenoon's work ravenously hungry. Therefore the women should adopt in this case the Boy Scout motto, "Be prepared."

It will be the duty of the town council, where that august body exists, to have the refuse hauled out of town, and this should be done on the afternoon of clean-up day. Enough teams and wagons should be engaged in this work to complete the job before night.

Care must be exercised to thoroughly do away with whatever part of the refuse will not burn. It must not be allowed to remain as a blot to the rural landscape. A very good plan is to throw the refuse into a ravine, and then with a few teams and scrapers cover it to a fair depth with earth.

The crowning event of the day is the evening program of fun for the children. Looking forward to

this, the boys and girls should be dismissed from their work at four o'clock in the afternoon, so that they may have a few hours of rest.

If the weather permits, the evening festivities may be out of doors. It is probable that a considerable portion of the refuse collected is inflammable—and perhaps merchants will be willing to show their gratitude by leaving a lot of boxes convenient of access—and one feature of the evening fun may be a huge bonfire. An Indian dance will readily occur to the boys as being the proper stunt while the fire is burning. If there is an organization of Camp Fire Girls in the community, the presentation of some of their ritual work will be timely and interesting. The "wienie roast" may be an added feature, in which all will be glad to take part. It may be that a returned soldier can be induced to tell stories of adventure. Better yet, a noted hunter may be secured to tell wild animal stories. The evening will close with a community sing, and a few words spoken by a local leader, thanking the boys and girls for their service to the community.

Community Campaign for a Sanitary Privy System

In Public Health Bulletin No. 89, published in August, 1917, the United States Public Health Service described definitely methods that may be put into operation for reorganizing the entire privy system of a village or a small city without sewerage facilities. The details of the plan are well worth the considera-

tion of local leaders. As to method of procedure in the project itself, the bulletin says:

"Unless the persons who are to use the privies and who are to pay the cost of installing and operating the system have an understanding of the importance of the work and are in sympathy with the public improvement, a sanitary-privy system can not be expected to subserve fully its purpose. Therefore, the first step is to arouse a sanitary sense among the people generally of the community. To do this, public meetings for discussions of sanitation, newspaper articles, sermons on sanitation by local clergymen, crystallization and coördination of sentiment in existing civic organizations or through newly formed sanitation clubs, house-to-house canvassing, and various other measures may be employed. When public interest has been sufficiently aroused, the town authorities should hold a public meeting to give a hearing to citizens who may wish to express themselves either for or against the proposed improvement. If sanitation can be made an issue in the community, those who favor the correction of grossly insanitary local conditions will win practically always. The next step is to pass an ordinance. . . . The ordinance should be passed and promulgated thirty or sixty days before it is to become effective. In this period the receptacles for the privies and the equipment for the operation of the scavenger service can be obtained by the municipal authorities and the privy boxes and flues can be obtained by the property owners. As soon as the scaven-

ger service is ready to begin the thorough cleaning of the old privies, the carpenters begin the installation of the privy boxes—each box containing its required number of cans. This last step in the work of installing the system should be carried out in an energetic and businesslike way on schedule time. Upon completing the installation of the system, the town is entitled to a 'boost' and a sanitation celebration is in order.

"Through sanitary inspection, promulgations by the municipal authorities, coördinated efforts of civic organizations, newspaper articles and the distribution of health bulletins, the people generally of the community should be impressed with the fact that a sanitary-privy system can not take care of itself, and that intelligent coöperation from them in the use and upkeep of the privies is essential."

Local Public Health Association

Looking forward to the time when a governmental coöperative system of public health and sanitation may be established on a taxation basis, in some sections the formation of a local public health association is being recommended. In perfecting such an organization, the local leader should secure the support of enthusiastic and influential citizens and representatives of various important community interests or organizations through personal solicitation. It is well to call a preliminary public meeting to present the community's need of health work and the proposed solution—the formation

of a local health association, and to present local statistics for infant mortality, deaths from contagious diseases, probable amount of ill health and the economic cost of disease. A prominent citizen and an experienced public health worker may be secured to make short addresses.

If the people present at such a meeting consider it timely to take further action, let them vote for the organization of a local public health association to systematize and to unite all public health work into one harmonious whole. (Many organizations are tackling the health situation, and their work often overlaps.) The next step will be to adopt a constitution, subject to change or amendment if desired later, and elect a temporary board of directors. Directors and leaders in the local central health organization movement should present the health needs to the various organizations in the community, and local organizations, such as the American Legion, women's clubs, chamber of commerce, etc., should be asked to affiliate with the local public health association in developing a definite community health program.

Such a program may include a permanent tuberculosis clinic, baby clinic or a health center; the establishment of a local hospital or a nursing association to be supported by public funds.

QUESTIONS

1. What are the differences in the sanitation and health needs of the pioneer and of the dweller in a settled community?

2. What is the city administration method of maintaining sanitation and health?
3. Why has independence with regard to sanitation and health prevailed longer in the country than in the city?
4. Name some rural diseases due to lack of proper sanitation.
5. What is the percentage of responsibility in sanitation and health, that should be borne by the town center?
6. How are the small cities improving in sanitation?
7. How may the people of a small village provide for proper community sanitation?
8. What is meant by "a rural health nurse"?
9. Why is the maintenance of sanitation and health a governmental function? What governmental agencies might properly coöperate in performing this function?
10. What is the peace-time program of the American Red Cross?
11. Describe a community clean-up campaign.
12. By what methods may the privy system of a village be properly organized?
13. What is a local public health association?

RESEARCH PROBLEMS

1. To what extent has this community sanitation problems similar to those of entirely city communities?
2. In the city center of this rural community, what disposal is made of garbage? Are outside privies in use, and if so, how could they be made more sanitary?
3. If there is a water system, how might it be improved? If not, how might one be installed?
4. What diseases have been epidemic in this community during the past few years, and how might the recurrence of such epidemics be prevented?
5. Should this community support a public health nurse?
6. Should this county support a salaried county physician with necessary assistants?
7. Should there be here a hospital and health center?
8. Is there any local organization for sanitation and health? Is it desirable to have such an organization, and if so, what one could best function?

9. Does the town center of this community need clean-up days?
10. Are the farm homes sanitary?
11. Are the farm premises kept in sanitary condition, especially with regard to drinking water, breeding places for flies, etc.?
12. Are schoolhouses and churches kept in a sanitary condition?

CHAPTER III

RECREATION

The Community Needs Play

"ALL work and no play makes Jack a dull boy" was a slogan that, during an individualistic period, came to the rescue of many a lad who yearned to express his natural instinct to play. It is just as true that all work and no play makes an agricultural community a dull place in which to live.

It is in performing the function of recreation that the community idea has really been brought to the forefront; because in our play life we instinctively form into groups to secure greater pleasure out of the larger coöperation. Recreation is as important as any of the community functions, but no more important than the others. Often community workers are inclined to develop programs that seem to indicate their belief that all community activity which needs direction is in the region of recreation. This has been especially true in the attempt to apply city ideas to country life. It has been assumed that something must be done to "keep them on the farm," and that the great necessity to that end is to bring into the agricultural community the same sort of recreation facili-

ties as exist in the city. This is a gross injustice to American rural youth. These are attracted to their places in life by exactly the same things which attract the best of any nation's youth—and those things are not merely the opportunities for an abundance of recreation. An opportunity to make a good living for one's self and those who may later be dependent upon him, the ordinary comforts of life, and good educational facilities—these will keep the young people in the rural community—and if they are kept there by the community meeting these demands of common justice, they will develop and coöperate in the right sort of recreational life. For city leaders to demand food at such a low price that the farmer makes very little profit in its production, so that he is not able to support community institutions which offer opportunities equal to those offered by city institutions,—and then for the same leaders to talk of "keeping them on the farm" by providing a recreational program for that especial purpose, is manifestly unfair.

Grows Out of Right Relationship in Community Essentials

Rural recreation always develops harmoniously with the development of other rural functions. An illustration may be drawn from the pioneer days, for example, in southern Indiana. The social functions were the "log rolling," the "corn husking," the "barn dance," and the "basket dinner," along with making sugar in

the maple grove, and other such seasonal recreational functions. Every one of them was developed in definite relation to some other necessary function. The early settler came into a timber country, chopped down several acres of trees, trimmed and burned the branches—and time for plowing and planting was approaching. The logs must be rolled off the clearing; it was too great a task for him to accomplish alone; therefore the neighbors came in to help. They *all* came,—and since all the "folks" were there for this job of log rolling, the day was finished with a splendid type of recreational enjoyment. The recreation was but a function which needed expressing as the result of a hard day's serious work, and because the joy of neighborliness suggested a play period. The "corn husking" was one way in which a number of neighbors demonstrated the truth of the proverb, "Many hands make light work." Its primary purpose was to husk the corn, and with the husking of the corn grew up many enjoyable recreational features. The "barn dance" was the finishing ceremony of the barn-raising, the primary purpose of which was to raise, by the help of many neighborly hands, the heavy walls of a big barn which the pioneer himself was building. He would have been a poor host who would not have provided some sort of recreation to his neighbors in exchange for their kindly service to him; but the main purpose of their coming together was to raise the barn. The "basket dinner," with all of its enjoyable features, was the necessary accompanying function in

a time when people spent several hours at the country church, where a meal could be provided for in no other way; with a lengthy morning service of worship, a basket dinner with its social feature, and a lengthy and devout afternoon service of worship; then Sunday was over, and, released from the restraint, the youngsters enjoyed the closing hours of the day in such recreational ways as pleased them most. Maple sugar time down in the grove was the occasion for great sport, sledding, watching in groups by the sap far into the moonlit nights, with story-telling and the added zest of the possibility of a wild animal lurking near—this was the way in which recreation accompanied the really serious business of life.

While community life is not primarily for the purpose of recreation, yet recreation must be recognized as one of the important functions of such life. While it is not a proper objective in itself, yet it is for an important end—namely, that the community may be "re-created" to serve well in performing the serious and fundamental functions of organized life.

Pleasurable Outlet for all Group Action

It would be unfortunate to attempt to institutionalize recreation, and have it conducted too separately from other activities, because it is a necessary accompaniment of every other community function. The stockholders in a coöperative store meet for business and take off the strain of serious consideration by an

evening of pleasure following the business meeting. The members of the farm bureau may conduct the business of the annual meeting at a county farm bureau picnic, with all the old-fashioned sports added. The national farm loan association keeps interest keen by accompanying social activities. "Good roads day" programs, where properly arranged, have recreational features. So all the serious activities are lightened and made more interesting by this companion function, "recreation."

Education and Recreation Closely Related

So closely is recreation allied to education, that frequently certain phases of one may properly be considered as a part of the other. It is a matter of common knowledge that properly supervised recreation is educational. This is true of any kind of organized games, and these may well be used to educate the community to the importance of group action. The extension of kindergarten work is also proving that a certain percentage of educational activity can be made truly recreational.

Probably it is for the reason of the very close relationship between these two functions that community recreational life naturally centers at the school. Here we have all the young life of the community; here the serious strain of prolonged study calls for recess periods in order that the body and mind may be refreshed for the purpose of further application to studious pur-

suits. This requires, in modern times, a certain amount of equipment, both indoor gymnasium and outdoor playground; and with this already assembled for the youth, it is but natural that the adults should also find the schoolhouse and premises the natural place for the performance of the function of recreation. In a properly organized community there will also be employed, preferably on school funds, a play supervisor, and his services will be extended to adults as well as to children. The play of adults is perhaps more important even than the play of children; for the rapidly aging person is in more serious need of often being "re-created" than is the growing child. Group games of adults also bring them together on a different plane from that of money-making, and teach them fair play and square dealing, which are essentials in any successful community action. People who play well together work well together.

A reorganization of school activities along modern lines is often the most natural approach to the proper play life of a community. A district school which assembles regularly from ten to fifteen children ranging in age from seven to sixteen years cannot provide for baseball, basketball, football, or any such games, because there are not enough children of equal age and size to form two teams. It is even difficult to keep up interest in running games, such as "duck on the rock," "drop the handkerchief," "flying dutchman," and the like, because so few children of such unequal ages and sizes cannot with any great enjoyment or safety co-

operate in such games. With the school district small, and the school building a mere "band-box," it also becomes impossible to present any real recreational exhibition features, because of lack of meeting space, lack of exhibitors, and lack of audience. Therefore, because of this very restriction of our rural school system, community recreation dies out. Moreover, with the demand for a high school education, and no high school in the community, those who are the natural inspiration to play life—the progressive youths—are out of the community, at a big city center, securing a high school education.

One has only to note the tremendous and almost immediate change in this matter upon the advent of a consolidated school and a community high school to be convinced of the truth of this argument. Whereas before, those who were eagerly advocating some recreational program to "keep them on the farm" found scarcely any response, now with the larger group of children assembled at the consolidated school, with a twice-a-day happy ride in the school bus, and the young people from the larger community brought together five days in the week at the community high school, the community automatically begins to perform its recreational function. Games and athletic contests of all kinds continue throughout the entire school year, with recreational excitement running high among all the people, in favor of the "home team."

The "community fair," with plenty of sports for adults, is held at the building and on the grounds.

This all comes about without any agitation for "community recreation," or for the need of providing sports to hold the young people in the community; the young people are held in the community because of adequate educational provisions, and the satisfying recreational life follows.

Chorus singing, pageantry and dramatics form another combination of recreation and education of a community nature. With the larger building provided, with ample stage room, and with all the people retained in the community, these forms of recreation are capable of almost unlimited presentation and variation. In pageantry especially is there a splendid opportunity for community action. In this there may be easily combined singing, costuming, dancing and games, all in dramatic expression. The real community pageant is itself built out of local traditions and history; it aims to make use of a mass of actors representative of community life; it brings these people together at regular intervals for rehearsals which in themselves are recreational; it provides for group rehearsals of chorus, orchestra, dancers, etc.; and in its final presentation permits the entire community not only to enjoy looking on but to enter heartily into the mass singing of patriotic airs, popular songs, and old-fashioned hymns.

The range of the possibilities of play life is so great that a little ingenuity on the part of the local leader and the people will result in a fine performance of the recreational function by the entire community. In

this form of expression is realized, more than in any other, the real goal of our activities—"to live happily together."

TYPICAL ORGANIZATIONS AND PROJECTS

The Township or Community Play Day *

The township or community play day for rural schools is a day of play among all rural, graded, and parochial schools of the township or community, with one school taking the part of host. Not only do the teachers and children attend, but the adults of each community as well. The school selected is easy for all to get to, and, while it may not be at the geographical center of the town or of the community, it is as good an all-around place for meeting as may be found.

The play day affords an occasion for one neighbor to meet another and for people from different parts of the township to become acquainted. It is a means of establishing companionship between old and young, for there is nothing more effective for the purpose of arousing a common interest than the merry contests which grow out of the various games.

It is a means of getting good games planted so that children will play them at school, at home, and in other available places.

No teacher need be afraid of overemphasizing the

* Play Days in Rural Schools—Circular 118, by C. J. Galpin and Eleanore Weisman, Extension Service, College of Agriculture, University of Wisconsin.

interest in games. Fun, sheer fun, is a part of the heritage of the race, and few things at our command call forth such spontaneous, fresh-hearted laughter as a good game.

The play day movement seeks to reach the adults as well as the children, so that they shall have the courage occasionally to take a day off from work. The pleasure to the children is equaled by the enjoyment and benefits that are derived by the grown-ups from sharing in this day of fun and merrymaking.

One of the easiest ways of organizing township play days is to have the matter presented to the teachers during the county teachers' institute. The games can be decided upon there and learned by all of the teachers. If play day is to be a county-wide policy, the county superintendents may appoint a temporary chairman for each town, who will call a meeting of her teachers some time before the close of the institute.

If the teachers of a township decide to have such a day, the next step is to elect play day officers, a president and secretary-treasurer. Committees on arrangement, lunch, program, and games, consisting of two members each, are usually elected or appointed at this time.

If a county superintendent does not think it wise to make the play day general throughout the county, he or the supervising teachers may call together the teachers of a particular township which is known to be favorably disposed and effect an informal organization of teachers.

Any teacher who is interested may, of course, take the lead and write to the county superintendent asking for the names of teachers in that particular community or town, and inquiring as to where a play day may be held so as to make it convenient for the schools interested. She may then call a meeting of these teachers to discuss plans or take the liberty of inviting them to her school. In these days when practically all rural homes are connected by telephone and automobile, it will be an easy matter to make arrangements.

It may add to the interest and enjoyment of the day to have definite plans made for a regular "play day costume." This costume should be something more substantial than the "best" dress or suit, but at the same time it should have a festive air.

If a teacher starts several weeks before, she may be able to be of some assistance in selecting styles and patterns for the girls and mothers of her neighborhood.

After lunch a short program may be given. The singing of patriotic and folk songs is appropriate, as are flag drills and flag salutes. Each school may be asked to memorize one of the salutes, and each school in turn may march up to the flag and salute it, or all the children as a group may give the salute.

The committee on plays and games should arrange a varied program of such a nature as will require active effort on the part of children and adults. The purpose of this day is to have active play on the part of all present, and not mere entertainment provided by

a few. The committee should urge every teacher to have her children come prepared to play some of the competitive games, such as potato race, prisoner's base, relay races, tug-of-war, and so forth. Some of these games may be played by opposing teams of six or eight members each.

Not all of the games should be of a competitive type. There are many good games of a stirring nature in which the team element does not enter. Provision must be made for games which both children and adults may play together. Such games are Cat and Mouse, Pussy Wants a Corner, Last Couple Out, Rabbit's Nest, Bingo, Three Deep, Forty Ways of Getting There. These games furnish an opportunity for the parents to enjoy their children.

The games should not be made too serious. Laughter and frolic must bind the events of the day together.

It is not necessary that there be a formal program, but the games should be planned so that the events may be staged in some kind of order.

Community Field Day

Perhaps the best example of an annual "field day" of a community-wide nature is the one conducted for a number of years at Amenia, N. Y. In a pamphlet of information published in 1914 the purpose and plan of this annual event was outlined.

Amenia, N. Y., is on the Harlem Division of the New York Central Railroad, 85 miles north of New

York City. The Field Day grounds are 27 miles by excellent roads east of Poughkeepsie, N. Y.; 2 miles from Sharon, Conn.; 15 miles from Millbrook, N. Y.; 8 miles from Lakeville, Conn.; 24 miles from Pawling, N. Y., and 24 miles from New Milford, Conn. Poughkeepsie, with a population of 28,000, is the nearest city.

The Amenia Field Day, inaugurated in 1910, is an experiment in rural "coöperative recreation." It is part of a nation-wide effort to add to the social attractiveness of country life. One day a year the people of Amenia invite the whole countryside to a free day of wholesome recreation, without gambling, fakirs, vulgar side shows, or any of the other objectionable features of commercialized amusement. Admission is absolutely free, and the undertaking is dependent on the coöperative support of the whole community.

Collier's Weekly says: "Though more than three times as many persons took part in this year's field day as appeared at the first one, the original idea has not been changed, and the gathering has not yet become unwieldy. In 1910 the attendance was estimated at 3000; in 1911 at 5000; in 1912 at 8000; and this year (1913) it exceeded 10,000."

The following principles of "coöperative recreation" have been printed on the programs of previous years:

1. You have got to make the country as attractive socially as the city if you want to keep the young folks on the farms.

2. There's a good deal of work in the country, but most of our boys and girls have forgotten how to play.

3. Baseball is a splendid game, but it isn't the only one. Every healthy boy should be interested in at least half a dozen others. Don't merely watch others play games; play them yourself!

4. You can't drink strong drink and be an athlete. Get your boys interested in honest and healthy sports, and save them from drink and dissipation.

5. Contests and competitions are not the main thing. "The strong compete and grow stronger; the weak look on and grow weaker." The main thing is *play*. Learn the great lesson that play is just as necessary for your sons as work.

6. The community should help to run its own recreations. Its festivals should be not only *for* the people, but *of* and *by* the people.

The Amenia Field Day Committee, which has had charge of the celebration in previous years, has been reorganized and incorporated as the Amenia Field Day Association. This association is governed by a board of thirty directors, including both men and women, all of whom are legal residents of Amenia and adjoining towns. Membership in the association is open to every citizen of Amenia and the surrounding territory, upon payment of the annual dues of one dollar.

The actual work of preparation is carried on, under the direction of the executive officers, by ten committees, appointed by the board of directors. But, in addition to the members of these committees, scores of

other people in Amenia and vicinity find work to do in preparation for the great day of the year. The grounds must be gotten ready; the village streets and houses, farm wagons, floats, and other vehicles must be decorated; transportation and a multitude of other details must be arranged; and games and sports must be practiced. In 1913 an expert teacher was employed by the association, in advance of Field Day, to give lessons in folk dancing and various games to boys and girls; and classes were arranged for this purpose in Amenia, Sharon, Wassaic, and Pawling. A field day like this is, therefore, not a single day's work or pleasure, but is a source of happy activity and an incitement to public spirit for at least two months.

The association has also enjoyed the active cooperation of the Duchess County Y. M. C. A. and the Duchess County Farm Bureau. The district superintendent of schools, the master of the Pomona Grange, Boy Scout officials, clergymen, teachers, and other public-spirited citizens throughout the country have, at various times, volunteered their assistance; and five local granges have competed for the prizes offered for the most beautifully decorated grange float. Soft drinks, ice cream, sandwiches, and other edibles are sold on the grounds, and their sale has furnished one of the most important sources of the association's income. Most people bring their own lunch baskets, and picnic on the grounds; but they expect to find edibles of various sorts which they can purchase as they please.

The ideal of the Amenia movement is that of com-

munity play. Competitive sports have their place in the day's amusement, but they are subordinated to the idea of the play picnic, in which all, both young and old, may take part. It is felt that the people of the open country should learn how to play, rather than merely watch others, however skillful, play for them. Besides the play picnic, with its games for all ages and both sexes, the features of previous celebrations have included folk dancing by young girls; tableaux; a baseball game between local teams, stories for children, Boy Scout drills and competitions; a Punch and Judy and other shows for little children; trap shooting; a grand march; tug-of-war; potato, sack, obstacle and other races; speeches by distinguished men and women on subjects of interest to a rural community; a ten-mile parade "around the mountain," with prizes for the most beautifully decorated farm wagons, grange floats and other vehicles; a band concert and parade in the evening. In addition to these, an agricultural demonstration, with special reference to alfalfa growing, under the supervision of the Duchess County Farm Bureau and State Department of Agriculture, was included on the program of the fourth annual celebration.

The Community Pageant

The community pageant may be made a special feature, if not the leading feature, of local recreational life for an entire season. Often when recreational activities have drifted to a low plane, a substitution

of pageantry will correct the evil without creating the strife which is engendered by direct opposition. In pageantry it is possible to make use of the chorus, the orchestra, the band, costuming, dancing, games, and dramatic acting. Since from six to nine months is necessary for the training period for a big community pageant, it is readily seen that these features conducted for such a period will occupy all of the recreational life of an entire community.

Mr. Louis N. Parker, the "father of modern pageantry," defines it as the representation of the history of a community, in dramatic form, from the earliest period to some later point, forming a fitting climax. He goes on to say: *

This is set forth in verse and prose of the most direct sort, and is embellished with choruses, songs, dances, marches, and every legitimate spectacular adjunct. It is acted in some beautiful and historical spot, which is left without any artificial embellishment whatever. It is acted by the citizens of the town themselves, their wives, their children, and their friends. It is acted in a spirit of simplicity and reverence, and the audience must bring the same spirit in watching its progress. It is not a stage play. It is a lofty and dignified panorama of the town's history. And it is an act of local patriotism. And out of local patriotism grows that wider patriotism which binds the people together. Some pageant-masters allow themselves to

*A Manual of Pageantry, bulletin of Extension Division, Indiana University, June, 1915, by Robert Withington.

show a scene in the region from which the first settlers departed—be it England, Germany, or an eastern state; others content themselves with showing the arrival of the first settlers and the foundation of the community. Indians play a large part in the opening episode of many an American pageant; and the battles of our ancestors with the savages, or their struggles with inhospitable Nature, may be made to impress us with a keen sense of the hardships they underwent to lay the foundations of our flourishing town. Many an American pageant contains also a scene showing the departure of troops for the Civil War, and their return after the establishment of peace.

The historical "episodes" reproduce—without the technique of one-act plays—scenes of importance in the past of the town. They are commonly linked together by some sort of "chorus" or expositor, who briefly sketches the intervening development of the community and prepares for the scene to come. Much latitude is here allowed. The "chorus" may be made up of early settlers or allegorical figures; some pageant-masters use the dangerous device of symbolical dancing in the interludes between episodes—dangerous, because the symbolism is not always clear. Folk-dances or stately minuets may be introduced at appropriate times in the episodes themselves; but symbolism and history should be kept carefully apart.

At the end, all the performers in the order of the episodes are commonly reviewed by a personification

of the city or state; here, where the scene is not historical, a certain amount of symbolism may be introduced; Aspiration may join the personified community; the Spirits of the Mountains, Forests, Rivers, Valleys, or Plains may be put to flight—as at St. Johnsbury, Vermont, in 1912—by the Spirit of Civilization. Occasionally the "Spirit of America" looks on, at the end of a pageant, while various folk-dances—French, German, Scandinavian, Polish, or Italian—are done by local nationalities.

All successful pageants are done by voluntary labor; the local poets and dramatists who—under the pageant-master—write the episodes, the local musicians who compose the music and, in some cases, perform it, each gives his services. All the costumes and all properties are produced by the inhabitants of the locality, voluntarily; each player, whenever possible, furnishes his own costume; the poorer people are indemnified, but never paid a profit. Sometimes it is necessary to hire a professional orchestra; but these are the only people connected with the pageant (besides the pageant-master) who get paid, and they are frequently not of the community.

The pageant is seen at its best in the smaller city or town. There are so many interests in a big place that every one can not give his attention and energy to the performance; and unless a town gives its whole life to a pageant, the pageant is nothing. Obviously, it is much harder to develop community spirit in a

metropolis; there are too many different interests to weave together. The solidarity which the pageant leaves behind it is one of its chief gifts.

Pageants are, of course, frequently given in large cities, and turn out to be fairly successful, too. I do not mean to say that they can't be given in a large place; but the fullest measure of success comes when every one enters into the spirit of the occasion; and this is possible in a smaller town. Pageants in cities are too apt to become the affair of one section or of one class; it is obviously impossible to make every inhabitant of a metropolis feel the personal interest in the affair, and the personal responsibility for it which, in the town or village, helps the individual in many ways and draws the whole community together.

QUESTIONS

1. What is the relative importance of the function of recreation in community life?
2. On what foundation is a right rural recreational life built?
3. What were the pioneer types of rural recreation?
4. Would it be feasible to institutionalize recreational life and if not, what is its relationship to institutional activities?
5. Why do local institutions sometimes fail in developing an adequate recreational program?
6. What advantage in play life does a high school bring to a rural community?
7. What is a community play day for rural schools?
8. Describe a community field day.
9. What are some of the advantages of pageantry as a form of recreational activity?

RESEARCH PROBLEMS

1. Is there a sufficient amount of recreation in this community?
2. Is such recreation as it engages in, of an idealistic character, or is it degrading?
3. Is there opposition to present forms of recreation? If so, what is the nature of the opposition?
4. Is any attempt made to substitute preferable forms?
5. Does the entire community have any opportunity to engage together in recreational activity, or do the recreational groups represent small cliques?
6. What would be the best plan of organizing the recreational life?
7. What new forms of recreation would be practicable for this community? What leadership could best inaugurate them?

CHAPTER IV

BEAUTIFICATION

Urban and Rural Accomplishment

THE expression, "the city beautiful," indicates how thoroughly beautification has come to be recognized as a community function in the great city. City planning is not only for economic advantage and transportation convenience, but to a large extent for the expression of the beautiful. While an individual may do much toward giving expression to esthetic instincts by beautifying his own premises, yet if there is near by an unsightly ravine full of rubbish, or a series of vacant lots used as a dumping ground, he alone can do nothing toward community beautification. He may even be neighbor to school grounds or church grounds which are bare and unsightly.

In recent years much has been accomplished by cities in the way of turning blighting spots of ugliness into places of beauty. A rambling, swampy creek, with a few cabins here and there occupied by such human left-overs as are willing to live in filth, becomes now a series of sunken gardens, well drained, with attractive shrubbery and flowers, and with inviting settees for weary pedestrians. Open park spaces here

and there relieve the monotony of the contiguous business or manufacturing or rooming-house section. Frequently these improvements in the interest of city beautification are made at an immense cost, because of the value of the property to be used. Many times buildings must be purchased and either wrecked or moved away in order to make room for small parks and open spaces. Property owners in some cities have become so accustomed to this sort of thing that there is little objection to the levying of extra taxes for such purposes.

The rural community has great advantage over the city in this matter, since the open spaces are everywhere, and property even in the small city center has not reached a price which makes it difficult to procure for purposes of beautification. Since the esthetic sense yearns for a beautiful environment, and since individual action is not sufficient to produce a uniformly beautiful setting, beautification becomes an important function of the agricultural community.

This function develops readily along with the function of sanitation, because in the process of beautifying, cleanliness is likely to be produced, and when the community is "cleaning up" it is doubly easy to "paint up" and generally beautify the surroundings.

Mutual Responsibility

Here, again, the initiative will naturally be taken in the place where the people of an entire community unify their activities—the town center. For two rea-

sons the people of the entire agricultural community, town and country alike, should be interested in beautifying the city center; those who live there wish to attract others to that center and should realize that beauty is one attractive feature; and those who make this their trading and shipping point are responsible for the existence of such a center and therefore should realize their responsibility of keeping in an attractive condition that which they have created. Beyond this, as the school and the church come to be centered where the business and shipping and mail service center, the whole people, city and country alike, unite their interest in beautifying the school and church grounds and environs, because in a very peculiar sense these are the possessions of the entire community.

When the people get the vision of beautification as a *community* function, the folks of the city center learn their responsibility to help keep the country-side beautiful. They cease to dump unsightly trash out along the country roads. It becomes unnecessary for farmers near the town to put up "No dumping" signs in depressions in their pastures near the fences. The folks of the small city center learn to help develop the beauty of the entire community; such as joining in beautifying the country cemetery and its environs, sharing the burden and responsibility of making the road-side attractive, and, where the district schools still exist, aiding in the movement to make the grounds and buildings places of beauty of which all the people may be proud. In certain instances the small city cham-

ber of commerce has become interested in helping to secure, at cost, shrubbery and trees and plants for the beautifying of the farm premises themselves, and has seen fit to offer prizes for the best kept and most beautiful farm yards as well as for the best city gardens and lawns.

Because it is their center and they are responsible for it, the people of the farms are, under proper conditions, interested in paving the small city center—in the securing of a "white way," the development of a park, the planting of trees along the parkways of the streets—and in every legitimate and wise plan for making the town beautiful. Where the community is not a unit, one of two conditions is usually noticeable. The first is one in which the country-side is beautiful, with hard-surfaced roads well kept along the roadsides, beautiful farm homes with spacious lawns, while in the village or city center the streets are full of ruts, weeds are growing where parkways ought to be, houses are unpainted, trees are scraggly and unkept, and a general view of ugliness prevails. The second is just the reverse. The traveler drives through the beautiful streets of the small city, between well-kept parkways, past beautiful homes and near spacious parks, to come suddenly to a country-side with miserable roads, weeds growing rank between the road and the fences, unkept farm yards and ugly-looking church yard, school yard, and country cemetery. Where the first condition prevails, it may be an indication that the country part of the community is ex-

ploiting their small city center. Where the second condition prevails, it probably is a sign that the dwellers in the city center are exploiting the farmers. Either condition indicates that there is no community here—that there are two discordant factions, the town people and the country people. A community can never perform any of its functions in such a fashion. "A house divided against itself cannot stand."

Community Beautifying Campaign

A general community beautifying campaign may be made the cause of so many worth-while developments that often the whole community movement may well begin with this function. When a community begins to beautify itself, it starts to do a lot of other things besides: it repairs unsightly places in the streets, and that helps the good roads movement; it makes the school and church grounds and buildings attractive, helping to bring people to these institutions; it cleans up ugly-looking piles of filth, adding to the health of the people; it obliterates certain unattractive spots by making them over into playgrounds, adding to recreational facilities; it moves untidy piles of dry rubbish, aiding in fire prevention; it paints up and cleans up the dwelling houses and makes the people love their homes anew. Often, therefore, it becomes the beginning of a revival of community interest all along the line.

TYPICAL ORGANIZATIONS AND PROJECTS

A "Community Beautiful" Day

The beautifying of a rural community may be in the nature of planting trees and shrubbery in a section where few or none have grown before, or it may take the form of pruning and caring for trees in a wooded section. Such a community day for the latter purpose is described thus by a participant:

"A day was decided upon and set aside by the entire community as 'Community Tree Day.' On this day the men and boys of the little town and surrounding country assembled very early in the morning, with axes, rakes and the necessary tools for the work in hand. Under the leadership of the state forester, many of the trees were saved by careful pruning, while those trees that were not beneficial as shade, and were adding nothing to the general beauty of the landscape, were cut down. Some of the men brought teams, with which the dead trees and branches were hauled to an open space on the school ground. Here the men and older boys trimmed them ready for the sawmill, while the smaller boys and even the girls carried the branches that were scattered over the ground, and piled them into very large brush piles.

"While this grand community task was being performed, another of a similar nature was being accomplished. The women, instead of bringing tools, brought

baskets and boxes filled with all those good eatables that we usually associate with Thanksgiving and Christmas. It was in early autumn, and the weather was ideal. The long tables were placed by the side of the school house in the shade of the large trees that surround it. When all was prepared, the entire group was assembled, and all enjoyed the feast as only those can that have met together with a unity of thought and action.

"After dinner, the state forester gave a very helpful talk on the care of trees, and answered questions for the benefit of those present, after which the men continued their work with the trees and the women replaced the remaining portions of food.

"When all the work of the day was over, the young folks entertained themselves and the crowd, by playing outdoor games.

"It was almost dark when the last workman had shouldered his ax and started for home. The work of the day was not yet fully completed, however, for, according to the judgment of a number of the young folks, two large brush piles in the middle of the school grounds were rather unbecoming objects to leave, and it was suggested that all should return in the evening and have a big bonfire. Under the leadership of the school superintendent, the brush was soon made into a blazing flame. All who cared to do so, played the good old-fashioned outdoor games in the light of the roaring fire."

Tree-Planting Campaign

If a town has an organization such as a community club, that body may well take up a tree-planting campaign. Where no such organization exists it will be well to call a community meeting to consider the tree life of the town. Whoever takes the initiative in this movement should see to it that a good speaker is secured for this meeting. He need not have technical knowledge about forestry, but should be able to arouse enthusiasm in the interests of the campaign.

At this meeting a committee should be chosen to plan for a Community Tree-Planting Day (or days).

This committee should list the institutions and organizations that will coöperate in the campaign, and, if possible, get the active interest of every organization in town.

Knowledge should be secured with regard to the tree needs of the community. What churches desire to plant trees in the church yard? What planting should be done at the school grounds? What street planting is needed? What planting should be done in the town park? These questions cover the scope of the facts that will be secured by the tree-planting campaign committee.

Organizations (such as churches, school boards, etc.) wishing to have planting done at their grounds, and also the town governing body having charge of

parks and streets, should appoint special committees to coöperate with the central committee to that end.

The general campaign in preparation for the active planting work should be begun by at least January 1, so that by planting time all arrangements will be fully matured.

On the community tree-planting days work and festival features should be properly mingled. The town band may assemble the people for work, and play at different places where the work is being done through the day.

On the evening before the day chosen, a program may be given at the school house. The stores will be closed during certain hours of the Tree-Planting Day, so that merchants and clerks may help in the work.

A community basket dinner, served by the women for the men who are doing the work, will be an added feature of interest.

The main thing to see to is that when the campaign is all over *trees have been planted.*

After the campaign the trees must be cared for. This responsibility will devolve upon the organizations owning the property upon which the trees have been planted; but during the tree-planting campaign so much emphasis can be placed upon this matter of caring for trees that public opinion will demand such continuous care.

The distinctively country neighborhood will naturally center the community tree-planting campaign at the country school house. Let the board and the

teacher, or some community organization, decide upon conducting the campaign. The planting of trees on the school grounds will be the special end in view, but the school children will also be urged to plant trees in their home yards.

A community meeting should be held at the school house early in the year, with a speaker who can inspire the people and awaken community interest in tree planting. A tree-planting committee should be appointed at this meeting. The arranging of the tree-planting day program will, of course, be left entirely to the school teacher. It may be found necessary, too, for the school children to give one or two entertainments during the winter to raise money to purchase the trees, although it is preferable for the school board to appropriate the necessary funds for that purpose.

Tree-planting day at the country school grounds should be made an all-day affair. A big community basket dinner should be served at noon and plenty of time given for social enjoyment. The entertainment by the children will be given early in the afternoon. In the earlier forenoon preparation will have been made for the planting, and immediately after the entertainment the planting will be done.

"Clean-up, Paint-up" Week

A "clean-up, paint-up" week may be set aside for the communities of a state, by a governor's proclamation, or may be decided upon by some organization

of the state, county, or local community. It may well be undertaken by the local community club, perhaps in connection with a sanitation campaign.

Cases are on record in which entire rural communities "painted themselves white" by such a united effort. In such a community the white lead and oil were purchased through a local dealer, without profit to him, and in quantities. Each property holder deposited his prorata of the full amount, so that the material was paid for in advance. During "community days" the neighbors helped each other in the painting job until they had made themselves a one hundred per cent "white" community.

Community Lawn and Garden Contest

For this contest a committee is chosen during the autumn season to list those who intend to enter the contest, establish the community area from which contestants will be accepted, formulate rules, and otherwise have charge of the contest. Meetings may be held during the winter season, in which instructive lectures are given in matters of preparing the soil, planting, and landscape gardening.

The contest should be opened with a survey to make record of the condition of the premises prior to the campaign, and closed with a survey to ascertain the progress made. The prizes should be awarded on the basis of progress made, and not of best appearance finally. Also, some limit should be made to the amount

of money to be expended by each contestant, or a special prize offered for the greatest progress made with the least money expenditure. Unless some such provision is made, the well-to-do will have too great an advantage over those of limited means.

The prizes should be in the nature of books on landscape gardening, shrubs or bulbs or seeds for planting, or tools to be used on the lawn or in the flower garden. The money with which to purchase these prizes may be raised during the winter season by home talent plays or other entertaining features, thus combining the recreational activity with the beautifying campaign.

QUESTIONS

1. Why has the program of beautifying the city advanced more rapidly than that of beautifying the country?
2. What advantages has the rural community over the city in opportunities for beautification?
3. Why should the people of the entire agricultural community be interested in beautifying the town or city center?
4. What responsibility have city people in beautifying the country-side?
5. What are some of the unfortunate contrasts as to beautification where town and country do not coöperate?
6. Describe a Community Beautifying Day.
7. How should a tree-planting campaign be conducted?
8. Describe a "clean-up, paint-up" week.
9. What is a community lawn and garden contest?

RESEARCH PROBLEMS

1. Have the people of the town and country in this community ever coöperated to make the community beautiful?

2. Are there unsightly places which might be beautified?
3. Is there a community park? If so, how may it be improved? If not, how may one be secured and developed?
4. What place is used as a dumping ground? Is this the best arrangement that could be made?
5. Are the church and school grounds attractive? What could be done to improve them?
6. Are the country roadsides kept in good condition, or are they overgrown with weeds? How could they be improved?
7. Are the cemetery grounds well kept? What could be done to further beautify the cemetery?
8. Are the farm yards attractive in appearance? Would it be feasible to launch a campaign for their beautifying?
9. Do the trees of this community need any special care? Should more be planted?
10. Are public buildings in need of paint and repairs? How can such improvement be brought about?
11. Would a "clean-up, paint-up" week be practicable in this community?

CHAPTER V

HOME-MAKING

The Community Feature

ALTHOUGH home-making has much to do with economic life, and therefore might be listed as one of the economic functions, it is more convenient to discuss it as one of the community social functions because it has so vitally to do with "happily living together." It is not the intention to discuss here the home as an institution, nor the welfare of the individual family, but home-making as a *community function.*

Parallel with all other Functions

Since homes are the primary social units of which the larger social unit of the agricultural community is made, the developing of happy homes may be counted as a function which runs parallel with all of those formerly treated. Since there must be a means of support adequate to keep household standards up to a generally accepted norm, this function cannot be performed without special preliminary attention to all

those activities which we have listed as "economic functions." With the close relationship and interlocking personnel of the home and the school, neither can be properly developed without the proper development of the other. Certainly community sanitation and community beautification can not function except with the coöperation of the home and with happier home life as one objective.

It is especially necessary to emphasize the importance of the home-making function of an agricultural community, because in a very peculiar way the home is so strictly a part of all other community life. In the big city, the office or shop is far distant from the home; therefore the bread earner usually leaves his business or trade behind him when he leaves his place of occupation. The other members of the family are not intimately connected with the business. Not so with the farm home. It is the center of farm business and farm life. Every member of the family is vitally interested, and usually all are workers in the business itself. If there is an office, it is in the home. It is impossible to separate the farm home from the farm business. For this very reason every activity in the agricultural community must deal with the family rather than with the individual as the unit. There is not primarily a "man's work," or a "woman's work," or a "boy's work," or a "girl's work," in such a locality. Agencies which undertake to conduct community work in the agricultural district by breaking the population up into such groups—a plan which is decidedly

successful in the city—will find their work coming to a speedy failure; and it can only be saved by reorganizing on the basis of the family unit. The number of beautiful, healthy, laughing and crying babies that a speaker always finds in a rural audience (even if it has been announced that he will speak on marketing) will be sufficient proof of the statement that the farm family moves as a unit. A community may become noted for its homes just as truly as for its coöperative associations, its school, and its church. This desirable reputation can be brought about, not by individual action but by community action.

Men and Women Alike Interested

It is difficult to see why only the women of a community should be interested in home-making. The men have just as vital a connection with this phase of living as have the women, and much of the success or failure of the lives of the men of the community is dependent upon the nature of the homes which they make or unmake, and which in turn make or unmake them.

Home Conveniences a Community Asset

One of the attractive forces in any region is found in the modern comforts and conveniences in the up-to-date home. If the country home does not have these, it is not strange that the first prolonged visit of the

country girl in a city home where they do have them should make her ever after dissatisfied with the country home. But her parents may be sufficiently progressive and wealthy to modernize the home; this will not be sufficient if she finds that the common run of homes in the section where she lives are *not* modern and the young women with whom she associates know nothing about such conveniences and therefore have no appreciation of them. It will not be sufficient, therefore, for a family here and there to modernize the country home; it probably will result in further dissatisfying them with their unmodernized surroundings. It must come to be the going thing to have all the modern conveniences in the country home.

The men often meet to see the demonstration of some labor-saving implement, and when they have discussed the matter among themselves they may ship in at one time enough of such implements to make that the going way of doing a certain type of farm work in that neighborhood. Why should not the men and women of an entire community meet to discuss what is the system of household conveniences best adapted to that region; and then group their activities and their money in bringing in and establishing those conveniences? It is unfortunate that in many a country community where the farm implements have all become riding implements, many of them power implements, and many of them with a sun shade over the driver—the pump used by the woman is still down two or three steps in the back yard, the water is raised by

hand power, the toilet is many rods away, the dish-water is carried out by hand, the washing and churning are done by hand, the house is lighted by smoking lamps that require constant care—in fact, in such a region, while the business end of the community is well along into the twentieth century, the home end of the community life is loafing along in the eighteenth century. In a locality of high-priced touring cars, pure-bred live-stock, and power farm machinery, where antiquated home equipment still prevails, it is obvious that the community, as such, is fatally deficient in performing its function of home-making.

Home-making is both the origin and the result of agricultural community success. It is the germinating of all economic and social life of the community, and the flowering of all other community processes.

TYPICAL ORGANIZATIONS AND PROJECTS

Community Kitchen

The rural community kitchen is a common center where the women do such cooking as may be a convenient feature of their organized home activities. At Potwin, Kansas, the Home-Makers' Club fostered a community house project, and when the building was constructed they gave special attention to the kitchen and dining-room equipment. At this place they meet to do their canning in a coöperative way, taking out of the home one of the season's greatest pieces of

drudgery, and turning the canning season work into an educational and social feature.

The Potwin community kitchen and dining-room serve another purpose also which is closely related to the housekeeping of the community: it is the common assembling place for all organizations wishing to serve banquets. Instead of each church and each lodge and other organization collecting from the community enough money to purchase an inadequate equipment of dishes and cooking utensils, the organization maintains a common collection of these, which are at the service of such bodies. Every organization is saved also the expense of dining-room and kitchen, since these rooms with their equipment are open to all alike. The community is thus given a thoroughly equipped kitchen and dining-room, at a central place, as a common expense to and convenience for all local organizations.

Community Drying Plant *

Municipal or government-owned drying plants have been in successful operation in European countries for years. Such plants provide village communities with a convenient and simple method of drying all sorts of produce of the home garden and orchard, as well as the vegetables and fruits shipped to the community, which might be allowed to go to waste at the stores

* Farmers' Bulletin 916, U. S. Department of Agriculture, by C. W. Pugsley.

and market places. The advantage to the busy farmer's wife in the country community can not be overestimated. Her work is heaviest in the summer when vegetables and fruits must be saved for winter use. The establishment of a community drying plant at a consolidated school, country church, or centrally located farm home would offer a great relief from her heavy kitchen duties. The housewife could clean and slice at least a portion of the fruits and vegetables she desires to conserve, and either take these or have one of the children take them to the community drying plant, where they could be left until it was convenient to call for the dried product.

Municipalities might well establish plants from municipal funds, the work being supervised by the city council or other town authorities. If the plant is not a municipal plant it is best to place it under the guidance of some association already in existence, such as a civic improvement club, commercial club, or home-school-garden club, or by a special community club organized for the purpose.

In one community where a drying plant is established, a special community club, of approximately 60 families, has been organized, primarily to look after the operation of the drying plant. The officers, consisting of president, vice-president, secretary, and treasurer, constitute the executive committee, and are entrusted with power to act. A simple form of constitution and by-laws was adopted, and meetings of the

club are held monthly, or oftener, usually at the drying plant, which in this community is in a room of a church building.

Whether the plant is operated by a municipality or by a community club, it is necessary to have a caretaker who will be at the plant during certain hours of the day to receive and deliver fruit and vegetables, to keep the plant in proper condition, and to keep the fan and motor running. Usually it is best to have the plant open to the public from two to four hours a day, say from ten to twelve o'clock in the mornings and from four to six o'clock in the afternoons. The caretaker should live near the plant. In case a community plant is established in a country district, it would be well to have the plant located at the home of the caretaker.

The caretakers may be paid by the hour for their services, and the money may be obtained by making a charge of from two to five cents a tray for the privilege of drying. Unless the motor power is supplied by the municipality, club, or some public-spirited individual, it is necessary to make this charge sufficiently large to cover the cost of operating the motor.

The Community Laundry

One of the great household drudgeries is the washing. Farmers in the neighborhood of Milltown and Fall River, Wis., set about to find a way whereby the

wife could be relieved of this drudgery. They found it in a community laundry operated in conjunction with a creamery.

The laundry of the customers is sent to the laundry, usually on the wagon used to haul the cream cans, and is returned the same way one to four days later. Washing is done for the customers on an average of once a week. The cream haulers neither expect nor receive extra compensation for delivery and collection of the laundry.

Some work is sent to these laundries by parcel post and express. Much work is done for people who do not send milk or cream to the creamery. The laundries are in operation every day. None of the employees of the creameries has anything to do with the laundry work except where one manager may have supervision of both establishments and thus cut down managerial expenses.

As the plants are in separate buildings, there is no odor in the creamery from the laundry. When the two plants are built close together or adjoining, the same boiler furnishes steam to both and cuts down expense of an extra engine-room force.

The laundry accounts are kept separate from the creamery accounts, but one of the plants is working out a plan whereby the charge for laundry work can be deducted from the milk or cream check. Of course this can be done only when the farmer is a customer of both creamery and laundry.

Home Utensils Loan Group

In this project an organization of rural women raises the money for the purchase of certain household conveniences, such as the pressure cooker. Each such possession of the club is loaned to a member, to give that member opportunity to experiment with and learn the use of it, looking toward its purchase. If that member purchases the article, the money so received by the club goes back into the revolving fund to secure other utensils or conveniences for further trial use and final purchase. In this way the families of an entire community may become familiar with the uses of modern home equipment.

Clothing Project

A combination of an extension school with the cooperative securing of a convenient device for making clothing more inexpensive and better fitting is related in a recent report of a home demonstration agent:

"The dressmaking school at Greeley closed with five dress forms finished. Nine others had been ordered and three of them have since arrived. A day was spent overseeing the work of padding two of these forms and making sure that the fourteen dresses begun and in most cases nearly completed in the school were finished and wearable. Two of the pupils of the school have helped to make three other dress forms for women unable to attend the school. All of the girls

and women who have the forms are enthusiastic as to their convenience and insist they'll never keep house without their 'Janes.'

"The bride pupil of the school, and incidentally the most expert needlewoman of the group, told the home demonstration agent that she had never learned so much in a like length of time as she did at the dress-making school, so many short cuts, and nice ways of doing things. Several of her friends have tried to buy the dress that she made at the school.

"The first lecture demonstration lesson was given to the women of the Ernest neighborhood by the home demonstration agent. Since most of them sew fairly well, the discussion reviewed stitches, seams and sewing terminology and ended with a questionnaire and free-for-all discussion of the finer points in finishing.

"The home demonstration agent made paper models for plackets, bound buttonholes, slot pockets and one or two other of the more complicated finishing stunts. Two requests for paper models of slot pockets have since come to the office. The July lesson will be on textile testing, at the request of the women themselves. Four more communities have asked for work along the same line."

The Farmers' Beef Club

A number of farmers and their families near Jarbalo, Leavenworth County, Kansas, have for sixteen years been enjoying a summer luxury which might

well make them the envy of city flat dwellers. An abundance of fresh beef all summer at the actual cost of production—this is the luxury that the Jarbalo farm families have been enjoying through a little common-sense management and neighborhood coöperation.

The neighborhood beef club has appeared in many localities throughout the Middle West during the past few years, and its popularity adds interest to an account of the way in which one of the oldest organizations of this sort has carried on this work successfully.

The organization of such a club is very simple—and the simpler it can be made the better. The Jarbalo club depends upon a verbal agreement among the members, but some other clubs find it preferable to draw up a written agreement. Whether verbal or written, the Jarbalo experiment has indicated that there must be a definite understanding beforehand on certain details.

A butcher must be selected from among the members of the club. Sometimes this task is rotated week by week, but the beef club at Jarbalo, after sixteen years' experience, has found it preferable to delegate one person as butcher throughout an entire summer season. Payment of the butcher must be agreed upon, and in the Jarbalo club this has been satisfactorily arranged by allowing the butcher to retain the hides as his remuneration.

It is agreed that each member shall furnish during

the summer season one steer or heifer of certain age and weight, the animal to be provided during the week determined upon by the group. The beeves butchered by the Jarbalo club average about 300 pounds each dressed. The time for furnishing the beef is established by lot at the preliminary meeting at the beginning of the season.

At the beginning of the season a price is agreed upon as the basis of final adjustment. The price agreed upon in 1918 by the Jarbalo club was only eighteen cents, or about half the selling price of beef at the Leavenworth meat markets.

Each carcass is weighed when dressed, and the member furnishing it is credited with the amount. Each week the members receive approximately equal portions, each portion being weighed, and an accurate account kept. At the end of the season a settlement is made on the basis of the price formerly agreed upon.

The most conveniently managed club is one in which the number of members equals the number of weeks during which the group is to operate. Also this should be such a number as will make a convenient number of beef cuts during the season. The Jarbalo club has twelve members, but some other clubs find it more convenient to have sixteen members.

Community Ice Club

Ice is a great luxury in the farm home, but often it is not possible for the individual farmer to equip so

that his family can enjoy this luxury. Often, too, in certain sections, the season for cutting ice is short, and it is difficult to secure the necessary labor while it is timely. Then, a large quantity of ice can be kept better through the summer than can a small amount.

Near Longford, Kansas, a group of farmers, through coöperative effort, have enjoyed the luxury of ice in the home for a number of years. They constructed a good cement ice house, within easy reach of a stream. They purchased coöperatively the necessary tools for cutting and storing the ice, and when it was ready to cut they went together to the stream, worked in a group, and afterwards hauled the ice and filled their own ice house.

In this particular group they have found no necessity for written forms of organization; they have simply worked together until they entirely filled the ice house, and then during the summer each has taken all of the ice he wanted for his own use.

It is not difficult to understand that a considerable saving is being made in the homes where this luxury is found—a saving in being able to keep quantities of food through the hot summer days, and to have a variety which otherwise could not be enjoyed in the summer time. Then, with an abundance of milk and eggs, ice cream, which is an expensive luxury to city dwellers, becomes an ordinary dessert to families cooperating in this farmers' ice club.

The Home-Makers' Club

As the name signifies, the home-makers' club is an organization of women who are interested in more efficient home-making. The club is in coöperative relationship with the State Agricultural College, and receives helpful suggestions and aid from that source. It often becomes the local agency for leaders from that center in arranging various home economics projects for the community. In certain states, programs for monthly meetings are sent out from the college, with helps for the development of papers on various subjects having to do with home improvement.

Community Canning Club

During the Kansas Farm and Home Week in February, 1917, a farm woman, Mrs. J. M. Timmons, in an address, gave the particulars of the Glenwood Community Canning Club, organized in Leavenworth County, Kansas. She stated that the club was organized in June, 1915, and started with twelve teams, each team composed of a "mother and a daughter," all from farm homes. The meetings of the club were held once a month, and from the first were successful in a social way as well as instructive. Canning demonstrations were frequently held, and to these were always invited all who were interested, whether club members or not. A number of women who were not

members thus received the instruction and used it, although their work was not recorded as club work.

"In November," said Mrs. Timmons, "we had our first exhibit in the church. It consisted of about 400 jars. Much interest was aroused by this exhibit, and when it was time to plan for the coming year, the interest had grown to such an extent that it became necessary to organize on a new plan. Our membership increased to sixty, including women and girls, over a territory of eight or ten miles, and representing three school districts. We have six officers—two in each neighborhood. Getting together, becoming acquainted, and working together with a common aim, that of encouraging coöperation among the communities, I consider one of the finest things in the club work. Many are our neighbors and friends whom we scarcely knew before, and we are becoming one big community instead of three. Our girls are being brought up to take more interest in their homes and work and are proud of their knowledge of canning.

"There is much more to the club work than putting products in jars. It brings us in close touch with the State Agricultural College, and we are constantly receiving new ideas for improving our methods of work along many lines besides canning, which we will take up in our next year's work. We have held regular meetings during the year, sometimes canning, and sometimes arranging an all-day picnic to which we invited all who could attend. The most important of these picnics was held last September, when we invited

the members of the Commercial Club of Leavenworth to take dinner with us. One hundred and twenty-five of them came, bringing along a brass band. There was also a large crowd of farmers and their families, and a time long to be remembered was enjoyed by all.

"In December our exhibit was taken to Leavenworth, where it was on display for three days. A special car was provided by the Commercial Club for the exhibit, also for the members of the club, and all expenses were paid while in Leavenworth. Twenty-three hundred jars were shown there.

"Many good things have grown out of the club work. One, destined to be of great importance, is a community club composed of the members of the Farm Bureau. Many new members have been added to the Farm Bureau through the interest in the canning club work. This new club will include men and women, boys and girls, and will take up many things of interest along agricultural lines and will coöperate in many ways to the mutual advantage of all."

QUESTIONS

1. Why is home making a community function?
2. What is the relationship between home-making as a social function, and the economic functions?
3. Why is the farm home so closely connected with the farm business?
4. Why is the family the unit in the rural community, rather than the individual?
5. What are some of the special advantages of modernizing the homes of a rural community?
6. What is a community kitchen?

7. Describe a home-makers' club; a canning club.
8. What is a community drying plant?
9. Describe the organization and conduct of a community laundry.
10. Outline suggestions for the following organizations: Home utensils loan group; Neighborhood beef club; Community ice club.

RESEARCH PROBLEMS

1. What percentage of the homes of this community have modern conveniences? How, through a community movement, might all homes be modernized?
2. On the farms, what percentage of the families that have modern farm machinery do not have modern home conveniences? What reason is ordinarily given for such a situation?
3. Since farm families move *as* families, and this has a bearing on town trade days, does the town have a rest room for country mothers and children?
4. Would a community kitchen be practicable?
5. Do the women's clubs function in the work of home making, or is there need of a "home-makers'" club for that purpose?
6. Would any of the following serve good purposes in this community: a canning club; a drying plant; community laundry; home utensils loan group; beef club; ice club; dressmaking schools and cooking schools?

APPENDIX

CONSTITUTION AND BY-LAWS FOR A COMMUNITY CLUB

ARTICLE I.—NAME

The name of this club shall be The ..... Community Club.

ARTICLE II.—OBJECT

The object of this club shall be to conduct public meetings for the presentation and open discussion of the functions for development and to bring such functions to successful operation.

ARTICLE III.—MEMBERSHIP

SECTION 1. *Associate Members.* Every person living in the vicinity of ..... is considered an associate member of this club.

SEC. 2. *Active Members.* Any person eighteen years of age or over, living in the vicinity of ....., is eligible to become an active member of this club upon giving his or her name to any member of the Executive Committee.

ARTICLE IV.—OFFICERS AND ELECTIONS

SECTION 1. There shall be the following officers:

President, first, second and third vice-presidents, secretary, and treasurer.

SEC. 2. The officers shall be elected at the annual meeting of the club, which shall be held on ....., to serve for a term of one year each. Only active members will be allowed to vote for officers, and only active members are eligible to office.

ARTICLE V.—DUTIES OF OFFICERS

SECTION 1. *President.* It shall be the duty of the president to preside at all meetings of the club, and also to serve as chairman of the Executive Committee of the club.

SEC. 2. *First Vice-President.* It shall be the duty of the first vice-president to preside at the meetings of the club in the absence or at the request of the president. He shall also be chairman of the Program Committee.

SEC. 3. *Second Vice-President.* It shall be the duty of the second vice-president to serve as chairman of the Economic Improvement Committee of the club.

SEC. 4. *Third Vice-President.* It shall be the duty of the third vice-president to serve as chairman of the Social Improvement Committee of the club.

SEC. 5. *Secretary.* It shall be the duty of the secretary to keep the minutes of the proceedings of the club; to keep a list of active members; to receive names of new members; to carry on correspondence for the club, and to fulfill such other duties as usually pertain to this office.

SEC. 6. *Treasurer.* It shall be the duty of the treasurer to collect and disburse the money of the club; to keep a record of all money received, sent, and on hand; and to report upon the state of the treasury at the annual meeting, or whenever called upon to do so.

ARTICLE VI.—COMMITTEES

There shall be four committees of the club, namely: the Executive Committee, the Program Committee, the Economic Improvement Committee, and the Social Improvement Committee.

SECTION 1. *Executive Committee.* The Executive Committee shall consist of the elected officers of the club. It shall be the duty of this committee to confer upon questions regarding the welfare of the club, to consider and recommend matters of importance to the club, and in unusual matters, requiring haste, to act for the club.

SEC. 2. *Program Committee.* The Program Committee shall consist of the first vice-president of the club and two other members chosen by him. It shall be the duty of this committee to arrange programs for all of the meetings of the club, to secure speakers, and to suggest topics of discussion which shall assure profitable and interesting meetings, to promote the publicity of the club through the local newspapers, the announcement of programs of the meetings of the club, and otherwise to carry on the work of publicity for the club.

SEC. 3. *Economic Improvement Committee.* The Economic Improvement Committee shall consist of the second vice-president and four other members appointed by him. This committee shall have supervision of projects pertaining to the economic functioning of the community.

SEC. 4. *Social Improvement Committee.* The Social Improvement Committee shall consist of the third vice-president and four other members appointed by him. This committee shall have supervision of projects pertaining to the social functioning of the community.

ARTICLE VII.—MEETINGS

The club shall hold regular meetings each ..... evening, in the ....., between the hours of 7:30 and 10 o'clock.

ARTICLE VIII.—DUES

The dues of the club shall be ..... (not less than 25 cents) per year for each active member, to aid in meeting the local expenses of the organization.

ARTICLE IX.—QUORUM

Eight active members of the club shall constitute a quorum for the transaction of all business.

ARTICLE X.—AMENDMENTS

The constitution may be amended by two-thirds vote of the active members present at any regular meeting.

ORDER OF BUSINESS AND BY-LAWS

The order of business in all regular meetings of the club shall be as follows:

1. Social half hour.
2. Call to order.
3. Song.
4. Reading minutes of previous meeting.
5. Reports of special committees.
6. Reports of standing committees.
7. Treasurer's report.
8. Unfinished business.
9. New business.
10. Special program.
11. Discussion.
12. Adjournment.

1. The meeting shall be called to order as early as 7:45 p. m., so that the business routine may be disposed of and the speaker of the evening may be introduced not later than fifteen minutes past eight. The main address should be finished and the subject thrown open for general discussion at or before nine o'clock. This discussion should not last longer than thirty minutes, and should close with a ten-minute summing up by the speaker.

2. The chairman of the meeting may leave the chair in order to engage in discussion.

3. In speaking from the floor in the open discussion which follows the main address, the parliamentary

rules, of addressing the chair, etc., should be strictly followed.

4. Speeches from the floor are limited to five minutes, and the time may be extended only by unanimous consent.

5. No speaker may have the floor a second time, unless all others who wish to speak have had an opportunity to do so.

6. Speeches from the floor must deal with the subject chosen for discussion.

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