A STUDY OF THE SOCIAL LIFE OF THE BRETHREN,
AS DEPICTED BY THE ENGLISH RIVER CONGREGATION
NEAR SOUTH ENGLISH, KEOKUK COUNTY, IOWA.

By

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A STUDY OF THE SOCIAL LIFE OF THE "BRETHREN" AS DEPICTED BY THE ENGLISH RIVER CONGREGATION, NEAR SOUTH ENGLISH, KEOKUK CO., IOWA.

CHAPTER I. INTRODUCTION.

The average rural community is an ideal laboratory for the study of problems of modern sociology. Rural life may be regarded as the field of observation and experience from which may be gathered basic facts regarding the forces which are at work in human society. It offers an unexcelled opportunity for the analysis of human relationships existing among the leading social organizations, the family, the church, the school and the neighborhood. It provides a true-to-life picture of activities, enterprises and conditions in their simplest forms of existence. Finally, it affords an excellent background for interesting epochs of history yet unwritten. The part played by rural life in the development of civilization is deserving of unlimited scientific study.

On the basis of the foregoing idea, the study of the social life of the religious sect known as the Church of the Brethren, as depicted by the English River Congregation, is undertaken. The rural community represented by this congregation is situated approximately midway between the two villages of South English and Kinross, Iowa. Its boundary lines
PART OF KEOKUK COUNTY, IOWA, SURROUNDING AND INCLUDING
CONGREGATION OF THE CHURCH OF THE BRETHREN.
VILLAGE OF KINROSS, IOWA, 1920.

BRETHREN CHURCH, NEAR SOUTH ENGLISH AND KINROSS, IOWA. REAR VIEW INCLUDING PART OF CEMETERY AS ENLARGED ABOUT 1904-1905.
are not sharply drawn, nor do they conform with those of the civil township. Appearances seem to warrant the opinion that the community has expanded over an enlarged area during the past quarter of a century. Also, there seems to be a noticeable blending of the customs, traditions, and activities between individuals of the congregation and the population with which it is surrounded.

Geographically, the heart of the community occupies an area approximating that of a civil township (36 square miles). A conservative estimate would hold at least a third of the land within the area as being owned and tended by farm families not of the Brethren faith. All land, ranging from level to rolling and, in a few cases hilly, is well adapted to cropping and stock-raising.

Market facilities for general crops and for livestock are fair, shipment of produce being made from South English or Kinross, either of which is two and one-half miles from the center of the community. Shipments are usually made to Chicago, over a branch of the Rock Island railroad connecting through Muscatine with the main line at Davenport and extending to Montezuma, Iowa. No satisfactory market is available for dairy or poultry products or for fruits or truck crops, for any of which the region is well adapted.

Until recently, general education was confined largely to the rural schools of the community. Occasionally, eighth grade graduates have completed the two or three years high school work offered in the schools of South English or
Kinross.

The church building is situated midway between the two villages, the larger of which has a population of approximately 330. The building is a plain-'appearing, frame structure, 40 ft. x 60 ft., facing the highway which lies to the north. Adjoining the rear of the church yard surrounding the building is the English River cemetery, established in 1856 and enlarged to its present size of approximately two and one-half acres.

Neighboring church buildings are Mennonite, two miles south, Methodist, Baptist and Christian of South English and Methodist, Christian and Catholic of Kinross. Two of these, only, Mennonite and Catholic are supplied with resident pastors. The Methodist of both villages has always constituted a half of one circuit presided over by one minister. Other church buildings are opened for Sunday-schools regularly and for preaching services when supply pastors can be secured.

The following treatise of the social life and activities of the Brethren as depicted in this community was undertaken with a two-fold purpose in view; (1) a discernment of the degree of loyalty of the local unit to the parent organization, and (2) a clear conception of the relation of the group and of the individuals composing it to other groups and individuals of the surrounding community. An attempt will be made through the survey method to gain sufficient facts and to present conclusions therefrom which may be helpful in directing the social and religious activities of the community studied,
as well as, of others of similar make-up and environment.

The religious organization known as Church of the Brethren, as well as the community represented in the treatise, are of particular interest to the writer on account of affiliations of childhood. No field of study holds greater interest to the average investigator than does his home community. The social and the religious customs and traditions confronting youth are either accepted unquestioned or rejected, even under surveillance of various individuals of the group. To the one who has put aside the traditions, though unconsciously in his amalgamation with society as a whole, there may later occur the desire to study them in their effect upon the individuals both of the group and of society in general. Such has been the case with the writer who, while disregarding the religious creeds, customs and traditions of the Brethren, has ever held a desire to trace the origin of these creeds and customs and to study carefully their influence upon society. Do they tend to retard or to promote the development of the group of which they are characteristic? This has ever been an unanswered question in the mind of the writer. Furthermore, can these customs and traditions be held satisfactorily against a society immediately surrounding and mingling with the group of which they are characteristic?

The Church of the Brethren, better known as Dunkard, Dunker or Tunker is an organization of some 120,000 members, comprising congregations existing throughout the various sections of the United States. Until 1908, they were known offic-
ially among themselves as German Baptist Brethren. At the annual national conference known as the Annual Meeting, held in 1908, "after referring the matter of name to a committee for one year and after ample discussion and much unanimity and good feeling, the church name was changed from German Baptist Brethren to Church of the Brethren". In spite of this official change of name, the organization is still designated as Dunkards or Dunkers by society in general. The English River congregation is more widely known as Dunkard than as E Brethren. Nor did the change of name imply any change of creed, custom or tradition. From the standpoint of dress the devout Brethren, as well as Mennonite or Friend, of to-day is a conspicuous member of society. As Morgan Edwards wrote in 1770, "They use great plainness of dress like the Quakers. They commonly wear their beards, the mustache alone being forbidden". Men of the sect, especially the ministers and deacons, may usually be distinguished from those of other sects by their coats with standing collars or by the absence of the necktie. Plainly made garments, including the bonnet or the hood, is a mark of distinction of the Brethren women.

In order to make a satisfactory, unbiased study of the English River community it has been deemed advisable to corroborate the survey with a brief summary of the evolution of the entire group from its beginning to the present.

(1) Minutes of Annual Meeting of the Church of the Brethren, 1908.

(2) History of the Baptists, Vol. I, Pt. IV, p. 66
Having traced the history of the parent organization, we shall next summarize the important steps in the development and growth of the local congregation. Finally, through the survey method, we shall attempt to determine the interrelation of the parent organization, the local congregation, and its human environment or surroundings.
CHAPTER II, ORIGIN AND GROWTH OF THE BRETHREN MOVEMENT.

A. Causes Leading to the Founding of the Brethren Organization.

The origin of the Church of the Brethren of which the English River congregation, near South English, Iowa, is a part, may be traced to the German Pietist movement of the seventeenth century. This movement arose after the adoption of the treaty of Westphalia, 1648, closing the Thirty-years' war. It had for its aim a revival of what was considered by its advocates the declining piety of the Protestant churches during the period of persecution following the Reformation. Rooted in the lower class, i.e., in the masses of society, it embodied a reaction against orthodoxy and scholastic learning. The Pietists were earnest students of the Bible and accepted the Scripture as the true essence of spiritual life and of practical Christian living. History authenticates the belief

2. Winger, History and Doctrines of the Church of the Brethren, p. 20.
that the Pietists were not seeking the formation of a separate church but, rather, what they considered a purification of the lives of professing Christians. Notwithstanding this fact, it is unquestionably true that they were called upon to bear persecution.

B. Alexander Mack and his Followers.

One of the direct results of Pietism was the founding of the Church of the Brethren at Schwarzenau, Germany. In the year 1708 Alexander Mack, held by some authorities as a Pietist and unquestionably having been influenced by Pietist teachings, resolved to organize a new church with what he considered primitive Christianity as its basis. He mutually agreed with his eight associates whom he had gathered together to throw off all allegiance to all former creeds, catechisms, and confessions of faith, to search for the truth in God's book and to go wherever that truth might lead them. Adopting the New Testament as their guide and declaring for a literal observance of the commandments of Christ, the group gathered on the banks of the river Eder, near Schwarzenau, to administer the ordinance of baptism. Here, after scripture reading, song service, and continued prayer, they baptised, one of them Mack and Mack the seven others. Myers in "Two Centuries of the Church of the Brethren", p. 31, regards this baptismal ceremony

1. Two Centuries of the Church of the Brethren, p. 29.
2. Two Centuries, p. 30.
as the first probable instance of trine or threefold immersion in all the country of the Palatinate. The method employed, in which the subject was immersed once in the name of the Father, the Son and the Holy Ghost respectively according to Matthew 28: 19 (Go ye therefore, --- baptising --- in the name of the Father, and of the Son, and of the Holy Ghost), was adopted as the mode of baptism of the church. Following these baptismal services the association formed itself into a new church organization with Alexander Mack as its pastor.

From various accounts, it appears that this organization prospered from the beginning. "Protected temporarily on the one hand from persecution, by a kind prince, Count Henry of Wittgenstein and led, on the other hand, by a zealous minister, Mack, the congregation, ever obedient to truth, was given great power to witness to others". Missionaries went forth and new congregations were organized at Marienborn, Creyfeld and Epstein, respectively. Unity of purpose of the small band became a great means of attracting additional followers. Discussion had selected them from the mass of people with Pietist tendencies and had made real their potential similarity. Only those convinced of Mack's position had entered the original band. Consciousness of kind among members of the individual group and of differences from members of other religious or social groups tended toward the development of zealous activity.

However, this growth was phenomenal for a short time, only. Success in winning followers waned. After the death of the prince of Wittgenstein, persecution became common. By 1719, only one of the four congregations, Creyfeld, to which the persecuted had gathered from Marienborn and from Epstein, remained. Mack who had donated his property to the church fund at Schwarzenau fled with the majority of his membership to Westervain in West Friesland.

C. Emigration to America. Settlement at Germantown.

The congregation at Creyfeld, 1719, made up largely of individuals from one or more of the other groups, had reached the point of disunion. One of its leaders, Peter Becker, with some twenty families now decided to emigrate to America. Indirectly, their attention had been turned toward America in several ways.

In 1677 William Penn had gone on a preaching tour thru Germany setting forth the possibility of religious liberty in his new province, America. He had made known the laws passed by England confirming the Frame of Government for his New Colony, founded on the land grant paid for debt by the king of England to his father. All persons acknowledging one Almighty and Eternal God to be the Creator, Upholder and Ruler of the world and pledging themselves in conscience to live peaceably and justly in civil society were given promise of non-molestation.

In 1682-83 Penn had transferred the title of 8000 acres of land in Pennsylvania to four men of Greyfeld. In 1683 a colony of thirteen emigrants had immigrated to America where they founded Germantown. Eleven of the colonizers were Mennonites, members of a religious sect much akin to the Brethren in religious belief, economic pursuits and social customs. The Mennonites experiencing freedom of worship had sent back glowing reports to their co-followers of the advantages of the new country. The Brethren receiving these reports from their fellow townsmen became thoroughly convinced that a place of refuge and opportunity awaited them in America.

Acting upon these influences Becker and his companions landed at Philadelphia in 1719. From here the members of the band scattered to neighboring regions, no attempt being made to hold services or to organize a church body, until 1722. During the years intervening, contact with people of other sects tended to emphasize among these scattered members a consciousness of likeness sufficient to demand expression. Accordingly, Becker reached the conclusion that disorganization should be remedied. He started on a tour of visitation among the scattered membership. As a result of his visits, meetings were held at his home in Germantown. A baptismal service, the first of the sect in America, took place at Wissahicken Creek on Christmas day, 1722. On the same day a love feast was held. Thus,

1. See Appendix A, page 2.
the initial step for the organization of the Brethren in America was taken. Meetings held during the several years following attracted the surrounding population, the young people especially. Letters were sent by many of the Brethren to friends in Germany. In 1729, Alexander Mack, the original founder, with 126 companions, came to Germantown.

D. Effect of Mack's Arrival on the Organization.

With Mack's coming the church at Germantown took on renewed zeal and vigor. Previous to his coming differences of opinion had arisen. Conrad Beissel, having communistic tendencies and advocating the seventh day as the Sabbath, had caused a certain amount of discontent in the organization. Mack, desiring harmony of the group, attempted to turn Beissel's attention again to the welfare of the entire group. His efforts resulted in a reaction which caused Beissel, with a number of influential members who had accepted his teachings, to seek a new location on the banks of the Cocalico river. Here a communistic settlement, Ephrata, was founded. To this colony, recruits were drawn from the ranks of the Brethren, especially after Mack's death in 1735. In spite of the loss of followers to the Ephrata colony the parent church continued to grow in numbers and to move forward. As growth continued groups pushed out into newer, less-settled regions, organizing church bodies throughout the state of Pennsylvania.

E. Development and Westward Expansion.

The first period of westward expansion in search of cheaper homes was checked by the War of the Revolution. This check was followed by a period of migration of the Brethren to
to the cheaper lands of Ohio, Indiana, Illinois, Iowa, Kansas and the Dakotas. Physical characteristics of the country seem to have played the most important part in determining the course of this home-seeking pastoral people. Paths of least resistance, i.e. river beds and fertile valleys were followed in search of land adapted to agriculture. Out of this westward migration came the settlement of the English River congregation near South English, Iowa.
CHAPTER III. THE BRETHREN AS A RELIGIOUS AND SOCIAL GROUP.

At this point it will not be amiss to trace the religious doctrines or ordinances and the social customs of the Brethren from the beginning of their organization to the present. The organization developed steadily from a single group of eight to many groups comprising more than 100,000 individuals in less than two centuries. This development or growth was made under adverse surroundings or environment during the first half century of the church's history.

A. Social Conditions Accounting for Initial Organization.

Reference has been made to the social conditions of Southwest Germany during the latter part of the seventeenth and the beginning of the eighteenth centuries. In general, there was no social unity among the population of Wittgenstein. Conflict of beliefs and standards was resulting in the birth of new ideals or in renewed allegiance to those borrowed from an earlier date. Complex conditions of the country had much to do with the origin of the doctrines of the Brethren. These
doctrines, as we shall note later, are largely social in nature. Heterogeneity of population had made impossible the grouping of a large number of like-minded individuals. Furthermore, it had tended to center the attention of the small group on the theological doctrines of the Protestant churches. Therefore, thru a process of reaction, the doctrines of the Brethren related for the most part to the life and conduct of the individual. Thus, we find Mack and his companions, confronted with unfavorable social environment, eager to accept and honor the "ordinances as commanded by Christ".

B. Doctrines.

Owing to the fact that the doctrines of the group arose out of the policies of church groups socially different they were largely negative in character. Since surrounding conditions demanded that the organization be different from that of orthodox churches, the nature of the new group was severely protestant. Strict obedience seems to have been uppermost in Mack's thought which is well expressed in the doctrines accepted by his followers:

1. The Christian life is not an unethical life of correct opinion on matters theological, but a life of piety begun by obedience to the command of Christ to be baptised, which baptism is followed by regeneration.

2. Simplicity of life, including plainness of dress, and Christian perfection as taught by the Scriptures.

3. Marriage, permitted by God, is a lower estate than celibacy.

4. The church is a holy institution composed of those who manifest regeneration by obedience to the commandments of Christ.

5. The ban (Matt.) is the means of preserving the church a Holy institution.

6. Ministry composed of men not highly educated, having scriptural qualifications and chosen from the ranks, under the direction of the Holy Spirit.

7. Baptism is administered to adults, only, through immersion.

8. The Lord's supper is a full meal, eaten in the evening, for those only who have shown a pious life of obedience. It includes the rite of feet-washing, according to John, 13.

9. The organic law of the church is the Scripture, the New Testament, especially.

10. The state is an institution of law ordained of God for the existence of powers that do not interfere with the conscience of individuals under its jurisdiction. (This includes the refusal to take civil oath and to bear arms in defense of their country.)

The fact that these doctrines have been carried down practically unchanged thru the generations of two centuries is sufficient proof that they have ever been held as the highest ideals of pure and upright living. All questions of conduct throughout the entire Brethren organization of some 115,000 members, at present, are decided upon according to a literal interpretation of the scriptures. Power of interpretation is vested in a governing board of the church maintained in connection with the Annual Meeting of which an account is given later. Where there is no "Thus saith the Lord" applying to the question referred to the board or committee, decision is made according to the spirit and meaning of the

1. Adapted from Brumbaugh, "History of the Brethren", p. 36, quoting from Mack, "A Plain View".
Scripture. "All churches shall abide by the decision rendered and any member who shall hinder or oppose this decision shall be dealt with accordingly".

C. Government and Governing Body.

Highest authority in the Brethren church is vested in the final voting power of a body of delegates sent from the local churches and from the State Church Districts, of which there are 47, to the Annual Meeting convening at various places throughout the United States. Delegates, either male or female, are chosen from the elders, ministry, deacons or laity. They must conform to the rules or customs of the church as regards plainness of dress, temperate living and Christian fellowship. The apportionment of delegates is one for each membership of 200 or fraction thereof.

District meetings, growing out of necessity and held yearly in each of the various districts, act as a sort of exchange between local church bodies and the Annual Meeting. Thus, a great amount of business formerly handled by this higher organization is now disposed of by delegates assembled at one or other of the churches in one of the several state districts. Each local church is here represented by an apportionment of delegates determined by the district meeting or conference. Qualifications for District and Annual Meeting delegates are identical.

"The local church, the smallest unit in the organization, is most important since its official duty is the carrying into effect of the principles and work of the church. Receiving members into membership it provides an entertainment in which they may grow spiritually or it neglects this and leaves them to care for themselves. The privilege of membership rests with the local body which may discipline its members officers included and even expel them. The defendant has the power of appeal to the District or Annual Meeting for reinstatement.

The local church may hold council meetings for the transaction of business, including the election of local officials. Each meeting is in charge of a presiding elder. In case of an embarrassing situation such as the disciplining of a member, an elder from a neighboring church may be asked to preside instead.

Individual members, on entering the church, pledge to do all in their power to live in peace and harmony with their brethren. The basis of their conduct is laid down in Matt. 18: 15-17 ( if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother ), and in the observance of the Golden Rule, Matt. 7: 12 ( Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets). Should

1. Winger, Hist. and Doct., p. 203.
any member become subject to discipline he or she is paid a special visit by a deacon or by a brother or sister who may have a greater influence.

Deacons, who are elected by the members are installed, after having promised to serve faithfully. They are entrusted with assisting the ministers and with looking after the poor and the sick. In service, they may lead in prayer, bear testimony and read the Scripture lesson.

Ministers are elected by a majority vote of the church, after prayer and Scripture reading as to qualifications of ministerial candidates. If no candidate receives a majority vote, a second vote is taken following an additional prayer which precedes an announcement of the vote already taken. Any young man feeling called by the Lord to the ministry may make his desires known to the elders. He may receive consideration, provided his request meets the approval of two-thirds of the local council.

"The first qualifications of the applicant for the ministry is that he should be sound in faith and doctrine. He shall not be guilty of filthy lucre and not worldly-minded, but shall have the mind of Christ and withal shall be willing to suffer hardship as a good soldier of Christ. Next, as exhorted by the Scriptures, he shall make such preparation as will insure an efficiency approved of God. While no educational standard is set, he is encouraged to take college and Bible training. To those who, with whatever aid the church may render, cannot secure further training a home study course arrang-
Duties of the minister are preaching, administering baptism and assisting the elders. On proving himself efficient, the minister is ordained elder. Additional duties of the elders are serving at communion, presiding at council meetings, anointing the sick, managing the church, training the local ministers, of whom there may be an indefinite number, and apportioning them to their duties according to their experience and abilities.

Ministers who are able are encouraged to preach the gospel without pay, a practice followed in the organization from its beginning. Those who are handicapped financially are assisted by the church in order that they may devote a greater share of their time to the ministry. Churches needing pastors may secure them thru paying a reasonable wage.

"A minister deciding to change his location is asked to confer with the ministerial board as to where his services are most needed. He shall give his church at least three month's notice of his severance of relation. Any church desiring a change of pastor is asked to reciprocate this favor".

D. Social Life of the Brethren.

Having sketched in brief the early doctrines and the church polity we may pass to a consideration of these in their relation to the religious, the social and the economic life of the groups and of the individuals touched through the

2. Summarized from Parker, Two Centuries, Chap., XI.
Brethren organization.

Religious.—Belief of the Brethren in the fundamental doctrines of Christian faith as taught in the Bible and the acceptance of the New Testament ordinances as essential, grew out of a reaction toward worship which was considered formal and below the ideals set by the Master. It has been well maintained through an earnest attempt of all church officials to secure unquestioned allegiance of all Brethren followers. Few opportunities to lead the indifferent and the wayward to the cause of the Master have gone by unheeded. Preaching services have been foremost among the forms of worship.

Results secured thru sermons, delivered most regularly, "depend upon the spiritual power and the intellectual ability of the messenger." Sermons which are often little more than mere pleas or exhortations, are preceded and followed by earnest prayer offered by one or more of the ministers or deacons.

Singing forms an important part of each program. Owing to the fact that the piano, as yet unsanctioned by the Annual Meeting committee, is not used in many of the churches, singing is often far short of what may be termed music. In many local churches trained choristers are available. In spite of being handicapped by the lack of all musical instruments they have been able to get surprising harmony from their audiences.

Prayers are usually long and oftimes tedious to

1. Winger, Hist. and Doct., p. 228.
younger members of the congregation. Each is usually concluded with the Lord's Prayer. Prayer is offered while members of the congregation kneel. Prayer covering is worn by each of the sisters. The first day of the week is kept as Sabbath.

The Sunday school, though comparatively new in the organization, has been encouraged during the past quarter of a century through a general Sunday-school board. Local schools are under the supervision of a superintendent, assisted by a chorister. Graded lessons are now used and approximately 200,000 pieces of literature are distributed annually. "A five-year standard set by the Sunday school board, recently, includes among its aims 100 new schools started, $40,000 for missions, 15,000 new pupils, prayerful effort to lead unconverted attendants to Christ and daily study of the Sunday school lesson from the open Bible".

The Christian Worker's meeting is a fairly-recent organization planned to give practical work to the young people of the church. A Sunday evening program, in which both old and young take part, constitutes this meeting. Thru taking part in these programs young people are able to improve their ability to speak in public.

The annual love feast should be mentioned as one of the main forms or "seasons" of worship. It is often the occasion for visits from neighboring elders and pastors. Thus the social realm of the local congregation tends to become

1. Winger, Hist. and Doct., p. 185.
broadened. The love feast has been a means of interchange of sermons among the local churches. The services convene usually on Saturday afternoon and continue throughout the evening and the following day. The sermon of the first afternoon is followed in the evening by the Lord's supper, a full meal, concluded with the "bread," the "cup", the handshake, the holy kiss and a "God bless you". Just preceding the eating of the supper, which is covered on the table, the rite of feet-washing is administered according to John 13: 4-5, "He laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." Both brethren and sisters, each sex at different tables, participate in the service. A brief sermon or a prayer concludes the evening program. The congregation or church breakfast has in later years been abandoned. The love feast closes with Sunday morning services which are identical with those of other Sundays except that the sermon may be delivered by a visiting pastor.

Previous to the love feast each member of the church is visited by one or other of the ministers, deacons or laity. These visits are consumated in order that the bond of Christian fellowship, so sacred in the life of the Brethren, may be strengthened. Each visit, as recalled in memory of early days of the writer, was one of prayer and reverence. It usually concluded with a verbal assurance from the "visited" that he or she still retained the faith of the gospel,
continued in peace and union with the church and labored with the Brethren for an increase of holiness.

The love feast has undoubtedly been a great social factor in the life of the Brethren. It has provided a common "meeting level" for all members of the local unit. The meals have had a social air about them not provided in any other way in the average Brethren community. Children, as well as adults, look forward with pleasure to this meeting. Sunday service concluding the love feast is attended by a larger audience than usual both from within and from without the church membership. An exchange of ideas through conversation, both preceding and following the services, creates a feeling of friendliness and a deeper community spirit.

Benevolence.-- According to Winger in his "History and Doctrines of the Brethren", the organization has always held the relief of its poor and dependent as a duty. Aside from aid given locally, the church body for over a century has provided for poor widows and their children. For a half century it has encouraged the building and maintenance of homes for its orphans and its aged. At present it has fifteen of these homes, comprising 1500 acres of land, and valued at $150,000, conveniently located throughout its various districts.

Industry and Occupation.-- The Brethren are primarily an agricultural people. Driven from the fertile lands of the Rhine river valley, the pioneers of the organization turned westward with almost irresistible power to the lands of William Penn, previously described to them as the lands of opportunity. The agricultural advantages of the lands of West-
ern Pennsylvania had been depicted thru the valley of the Rhine by King George and Queen Ann of England. These lands had been described as those in which farm crops, fruits, and garden produce could be raised in abundance. Attention had been called to the luxuriant grasses upon which horses and cattle could be raised and kept." The land is full of buffaloes and elk", they had been reminded," twenty or thirty of which were found together". In all, they had been informed that they might find flesh enough to eat from many wild animals and that they could thereby live better than the richest nobleman. While such a description might have attracted the most unworthy from any land of "oppression " the fact that the Brethren emigrants came from a high type or class of farming population has long been unquestioned. The judgement shown in their course of migration along fertile valleys in this country, together with the zeal with which they cleared the land of forests and planted them to crops, is ever recurring proof of this supposition. According to Gillin (The Dunkers) the Brethren are primarily farmers, ever alive to their business interests and quick to seize opportunities offered.

"Their appreciation is keen in matters pertaining to agriculture,----they are alive to the greatest discoveries, buy the most improved farm machinery, take the best farm papers and attend county and state fairs in order to keep abreast of all that is best in the world in which they are concerned". It should be noted here that not all Brethren are farmers. In

1. Gillin, The Dunkers, quoting from Pennypackers, Historical and Biological Sketches, p. 186.
certain cities a number will be found among laborers and artisans. In villages, are to be found retired Brethren farmers, as well as active carpenters, teamsters and business men.

E. Education.

During the one and a quarter century following their arrival in America the Brethren were indifferent regarding, if not hostile to, higher education. With the exception of Christopher Sauer Jr., and a few like minded followers the church body looked upon higher learning as a process following which the "educated would fail to return to the humble ways of the Lord". To Sauer's father, Christopher Sauer Sr., a graduate of Marburg University in Germany, belongs the honor of "transplanting German printing to the New World." He edited and printed the first German newspaper in America---and issued books, pamphlets and magazines in great profusion.---He was actuated by the big purpose of providing the most useful reading matter for his fellow countrymen in their new environment. Christopher Jr. led in the founding of the Germantown Academy in 1759. Later he served as President of the Board of Trustees of the Academy. In general, Christopher Jr. is characterized as having been favorable to education of the youth of the land. History substantiates the fact that he was/active champion of a broad and liberal education. His interest in behalf of the Germantown Academy was largely non-sectarian. His devotion to education was based upon that broad charity for the poor and

Regardless of Sauer's interest in education, the general church organization regarded learning as contrary to their religious well-being far into the nineteenth century. As late as 1852, a reply to the question, "How is it considered by the Brethren if the Brethren aid and assist in the building of great houses for high schools and send their children to the same?" was to the effect that the Brethren should be very cautious of minding the high things of life and should not condescend to men of low estate. Thus, the statement by Gillin is that "in matters of education and science they content with theories that have been outgrown for almost a century" seems to be based on actual facts, rather than on mere supposition.

However, this statement cannot be held as applicable to the mind of the present day Brethren. The period of indifference and hostility is rapidly giving way to one of favor, through contact with individuals and groups of other sects. In the great forward movement of expansion the Brethren have been brought face to face with elements of superiority in many of those individuals whom they, at one time, considered worldly-minded. Gradually, their desire for higher education in the church has been made manifest. A little "leaven" has grown rapidly. During the last half century, 1870-1920, the church has established and is now maintaining in a creditable manner ten institutions of higher learning. All ten of the colleges

are under the close scrutiny of a general Educational Board, appointed through the Annual Meeting as provided in 1890. This board consists of seven members "whose duty it is to watch over the moral and religious influence of the schools and to see that the principles of the Gospel and church government be carried out as defined by the Annual Meeting." During recent years the board has adopted an active "positive" policy. It plans to carry the Forward Movement of the Church into its colleges thru striving for a realization of the following aims:

1. 3,500 students enrolled, with 5% pursuing regular college courses.
2. $300,000 raised for endowments.
3. 20 percent of all students in regular Bible study, 20 percent looking forward to definite Christian service and 50 percent dedicating their lives to the ministry or to mission work.

In the past the main contribution of the Brethren to society in general has been a great class of substantial, industrious, peaceful and moral men, primarily. With the beginning of the twentieth century, however, we find coming from their ranks men of intellectual ability and considerable promise among whom may be mentioned ex-governor Brumbaugh of Pennsylvania, D. L. Miller, traveler and lecturer and Dr. Kurtz, president of McPherson College, Kansas. It is not improbable that, with the revival of interest in education, exemplified in the Brethren schools and colleges, many more of this high type of manhood will take their places among the leaders of the world.

1. Winger, Hist. and Doct., p, 176.
F. Citizenship. Relations to Government.

The doctrine of the church was that of regarding it as an institution for the exercise of powers that did not interfere with the conscience of each individual under its jurisdiction. This included the idea of non-resistance, that is, the refusal to bear arms and the refusal to take civil oath. In all probability the doctrine was accepted as a reactionary measure against a government which had been considered a menace. Members of similar groups which had preceded the Brethren had been persecuted for belief on matters held to belong to the "conscience". Further, the state was identified with other social institutions against which similar sects had reacted. Refusal to take oath may be traced back to the fact that it was held to be the sacred instrument of the state which had abused them.

The matter of voting, as well as of holding public office, was not held as a test of fellowship by the Brethren, has ever been regarded as a compromise against their principle of non-resistance. According to Winger in his Church Hist. and Doct., "the Brethren are a peace-loving people choosing rather to suffer wrongs than to oppose them by physical force". On all occasions, however, members have been urged to give loyal passive support to the government. In recent years they have taken a more active part than formerly in voting and office-holding.

During the past World War the church, while holding firmly to the principle of non-combatant service, joined in
the work of relief and reconstruction. It pledged a liberal financial support to the various lines of moral and religious welfare work among the soldiers.

The Brethren have seldom resorted to law for the settlement of difficulties. Before going to law, any member must have the consent of the church officials. Manifold decisions handed down from the governing bodies of the various Annual Meetings prove conclusively that neither the use nor the practise of law is held in accordance with the Gospel. This position seems logical when one recalls the fact that the relation of the members of the society is based primarily upon the observance of the Golden Rule.

G. Social Customs.

Among the social customs which have been largely under the control of the church are marriage, intemperance, dress and recreation, including amusements. Early attempts at socializing the group life of the organization were negative rather than positive.

Marriage.- In earlier years, marriage out of the church was punishable by expulsion. While at the present time marriage outside the church is common, such marriage usually results in the "conversion" of the non-member into the organization. Thus, in the amalgamation of the church with society in general we find the "balance of attraction" favoring the former. While intermarriage, often through several generations, has been noted in many communities, kinship marriage has not yet become so common as to produce noticeable defects.
"The Brethren family continues to be the primary source of membership in each locality." When that source is exhausted the church may cease to grow, both in numbers and in vitality.

Temperance.-- The Brethren have held tenaciously to their original stand against intemperance. The use of liquor in any form has always been forbidden. Decision against the manufacture, sale and keeping of liquor is recorded in minutes of the Annual Meetings of 1781, 1832, and 1846 respectively. While the church does not sanction the use of tobacco, it does not make its use a test of fellowship, except with ministers and delegates to its District and Annual Meetings.

Dress.-- The custom of plain dress, a symbol of plain living, may be attributed to an outgrowth of feeling of opposition to the over-refined and elegantly dressed of the churches preceding the Brethren. Reasons for maintaining this plainness are now based on the modesty of dress taught by Jesus and his Apostles. An idea of the present form of dress may be gained from the following points summarized from the recommendations of a special dress committee reporting at the Annual Meeting of 1917.

1. The Brethren shall wear the hair and beard in a plain and sanitary manner. They, especially the ministers and deacons, shall wear the coat with the standing collar and are urgently advised to refrain from wearing a tie or other unnecessary articles of adornment.

2. The sisters shall wear plainly-made garments, free from all ornaments and unnecessary appendages, a plain bonnet or hood as a head-dress, and their hair in a becoming Christian manner.

3. No one shall wear gold for ornament or jewelry.

4. The official body shall teach faithfully and intelligently the plainness of dress and see that same is observed in their respective charges.

As stated by Gillin, many decisions of the above type, supposed to be observed in general at the present time, are fully effective in the rural districts and in the small towns, only. In larger centers of closer social contact some of the more stringent regulations have given way to practices which make the Brethren less conspicuous.

H. Recreation and Amusement.

There seems to be little or no historical basis upon which the refusal of the church to participate in community activities, including games, celebrations and entertainments, may have been founded. It is reasonable to assume, however, that this refusal grew out of an earnest desire to put aside all things considered worldly. Patronage at, or participation in, fairs, theaters, celebrations, secret societies, games, dancing and even instrumental music has ever been regarded as a sinful act, almost punishable by expulsion. Recently, members desiring to attend fairs and other activities in connection with better farming have dared to do so perhaps without fear of violating the church rituals.

1. The Dunkers, p. 217.
having the approval of the governing body, are in use in many homes and not a few churches.

Patriotic celebrations have taken the form of well-planned, sane, social-religious programs. These, however, have failed to attract and hold the undivided interest of the young people. Group games are common in some communities which have caught the spirit of the rural betterment movement. Theaters, moving pictures and dancing are still under a strict religious taboo, and membership in any secret society is a test of church fellowship.

I. Factors Tending Toward Separation.

It must not be presumed that the Brethren organization has gone through two centuries of progress without differences and difficulties, often to the extent of disunion. Among the new sects arising as branch organizations in various parts of the United States, from pressure brought to bear through counteracting social influences, may be mentioned the New Dunkers, and the Far Western, the Bowman, the Leedy, the Old Order and the Progressive Brethren. The remaining body with which we are dealing retains the name of (Conservative) Brethren. Of these branch organizations, only the Old Order and the Progressive need be considered further. The former arose, or "remained" rather, out of opposition to a number of social grievances. Among these were included high schools, Sunday schools, protracted meetings, paid ministry and the single mode of feet-washing. The latter arose from close contact of many members with individuals of other groups of society. Younger
members attending the general public and high schools, gained access to newspapers. Thus, individuals of the group began to realize the value of actual social contact with the world at large. The last bond of union between the conservative and the progressive elements was broken when the "Progressive Christian", a church publication, advocated among other reforms a better education of the church ministry. "The paper declared it wrong to concentrate so much power in the hands of ignorant elders, many of whom could scarcely read a chapter in the Bible intelligently".

Both divisions occurred about 1880. Both new organizations formed now have a fair-sized following.

J. Unity.

Following the division cited the conservative element seems to have gone rapidly forward along many lines of progress. According to Gillin, (The Dunkers), this progress was due largely to the fact that the church, undesirous of losing additional members to the Progressives, relaxed her coercion to the individual sufficiently to allow him more spontaneity of action. A wide social intercourse and a means of communication was accepted. Schools and colleges soon established became rapidly filled with students. Gradually, the social life of the group underwent a great change. The main goal of making people good gave way, largely, to a dynamic ethical force having for its aim the production of men of polish, culture, aggressiveness, vision and constructive ability. At pre-

sent we find the Brethren taking their places among the educated men of other religious denominations. Well may we conclude with Gillin that, "if the Brethren can adopt what the world has to give him and yet keep the solid strength and moral earnestness of his past history, his personality will be none the poorer and society at large will be much the richer. Thus will he be able to make his great contribution to the social life of which he is a part." 1

1. Adapted from Gillin, The Dunkers, p. 225.
CHAPTER IV. THE BRETHREN COMMUNITY NEAR SOUTH ENGLISH, IOWA.

Having traced briefly the development and expansion of the Brethren Church from its beginning in Southwest Germany to the present date (1920) in America, we may now turn to a more detailed study and analysis of the organization as depicted thru one of its local churches, the English River congregation, near South English, Keokuk County, Iowa. This study, based upon actual conditions as they exist in the community, must be made with two objects in view, (1) a determination of the loyalty and the allegiance of the local church to the parent organization and (2) a consideration of the relation between the local group (the congregation) and its immediate environment, from a religious, a social, and an economical standpoint. Before proceeding with the study or analysis of the community thru the survey method, we may well sketch the items of interest in connection with the settlement and the progress of development of the community.

A. Religious Aspects.

1. Location. In their westward movement of expansion in quest of cheaper homes and with an inherent desire to
spread their Gospel over new undeveloped territory, the Brethren had reached the fertile valleys of Ohio, Indiana, Illinois, Missouri and southern Iowa by the middle of the 19th century. During the summer of 1854, a party of five families, including a minister, left Allen County, Ohio, in search of a more favorable location. Turning westward, they arrived at Mount Vernon, Linn County, Iowa, where all were welcomed by others of their sect. Leaving their families a few miles north of Mount Vernon, the men were joined by four other Brethren, none of whom had families, in continuation of their search for a desirable location. According to memories of several parties yet living in South English the men arrived at the two-room cabin home of one of the early settlers at the opening of Sunday religious services. Here, the minister of the group responded to an invitation from the leader of the meeting to deliver a sermon, the first Brethren sermon ever preached in the community. History records the continuation of these union services, Sunday after Sunday, in which the Christian, the Methodist, the Baptist and the Dunkard (Brethren) participated for some time following. Gradually, as the various denominations became strengthened through the arrival of members from other sections and thru conversions, and as places of worship, such as separate homes, barns, and school houses became available, the community became organized into separate church bodies.

2. Organization of the Local Church.—Organization of the Brethren is recorded as having taken place during the fall of 1855 in connection with a "love feast" (communion
services ) held at the home of one of the members, near the site of the present church building. Shortly preceeding the date of organization the original group of five families from Ohio was enlarged by the arrival of co-workers from Virginia. Various records show a charter membership of from 12 to 30, the majority of these records favoring the higher number. The minister was ordained as elder and placed in charge of the organization. Two members were selected as deacons.

Regular services of those days are reported as having been held "in school houses and in a few scattered cabin homes in the usual pioneer ways". No services occurred at night except when visiting ministers were present or during the observance of communion. Necessary light for the meetings was furnished by means of tallow candles or by the more common "lard lamps". Church activities soon centered at the Liberty school house built in 1855 or 1856 near the site of the present church building. Historical notes kept by pioneer settlers give the following unique description of the building.

"It was a small frame structure with desks made of broad rough boards. The seats were made of rough slabs and the blackboard was a couple of painted planks. It stood--- a little east of where the Dunkard ( Brethren ) church now stands and was used for a number of years by them as a meeting house ".

From 1856 to 1859 communion services took place in a large shed built expressly for the purpose. Side walls and a

1. My School, Past, Present and Future, ( 1904 )

Sylvia Blaylock.
roof were of prairie grass, cured as hay. For six years following, until 1856, when the present church building was erected, these services were held in one or other of several large barns which had become adjuncts to some of the neighborhood farmsteads.

The church building, erected in 1865, 40 ft. x 60 ft. in size, enlarged by the addition of a kitchen or workroom required in preparation of the "love feast" meal, and remodelled some fifteen years ago, is still in use. Though plain in appearance it is yet a substantial building, owing to care and attention it has received.

3. Other Churches Developed.—While early activities centered in the neighborhood surrounding the church building they were not confined to the immediate community. Preaching services were continued for several years following 1854 in the school house built near Rodman's Point, now South English. Brethren ministers preached also to audiences gathered at the various groves and school houses of the neighboring communities, notwithstanding the fact that many of the trips to and from these places of worship, 8 to 10 miles distant, had to be made on foot.

Three prosperous church organizations still remain as evidence of far-reaching influence of the English River congregation. South Keokuk, near Ollie, Iowa, some 20 miles south, was organized in 1858. Brooklyn, Iowa, approximately 40 miles northwest, started in 1866 from the Deep River congregation which grew out of the English River organization in
1865. North Church, carried as a branch of the English River congregation, in a building erected eight miles north, in the village of North English, 1889, was organized as a divisional group in 1916.

Other church bodies organized from the English River community but now dissolved were Deep River (mentioned above), Middle Creek, Oak Grove and Crooked Creek. The fate of these organizations which have dissolved is now considered by leaders of the present organization as "sad to relate".

4. Complimentary Organizations.—The date of origin of several activities, termed "social" in nature by present day leaders of the church, may well be mentioned at this point. The first Sunday school was organized in 1877. For almost a score of years Sunday school services were held semi-monthly. The first "series of meetings" (revival meetings) took place during the winter of 1875-76. "Social meetings", now known as Christian Workers' Meetings, began in 1893 while the annual Bible school (two week's study of the Bible, led by a special teacher from Mount Morris College or Bethany Bible School) started two years later.

The first Ladies' Aid Society, known as the "Sister's Aid", was organized a score of years ago. This, as well as Sunday school and the Christian Worker's Meetings are engaged in furthering active service of some form at the present time. The chief purpose of the "Sister's Aid" at the time of organization seems to have been the "fitting out" of new members coming into the church, that is, helping them to provide
clothing where needed and assisting in designing and shaping various articles of the same after the Brethren form or costume. More recently the main work of this organization has centered upon the making and forwarding of wearing apparel and the sending of provisions to various homes for orphans or aged people. " Many boxes and barrels of goods have been sent, while poor at home have not been neglected ".

The local congregation has borne its part in connection with the Old Folks' Home, of Iowa, established at Marshalltown in 1904, having furnished consecutively one member on its Board of Trustees. During the same period it has been well represented in membership on Child Rescue and Temperance Committees, Ministerial and Mission Boards and College (Mount Morris) Trustees. Since the adoption of the "delegate" system by the Annual Meeting the church has not failed in sending its representatives.

5. Ministers, Deacons, Membership.– While no official record of membership has been kept since the beginning of the organization in 1855 the following data secured from one of the present members whose father was one of the leading elders of the early congregation gives some idea of church membership activities from year to year.

1855 Date of Organization-----------------------------30
1880 Date of division of general church body into Pro-
gressive, Old Order and Conservative----------------105
<table>
<thead>
<tr>
<th>Year</th>
<th>Baptised Letters Received</th>
<th>Reclaimed Letters Given</th>
<th>Death Shipped</th>
<th>Disfellow-Member Ship</th>
</tr>
</thead>
<tbody>
<tr>
<td>1897</td>
<td>1</td>
<td>2</td>
<td>12</td>
<td>1</td>
</tr>
<tr>
<td>1898</td>
<td>5</td>
<td>7</td>
<td>3</td>
<td>8</td>
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<td>1899</td>
<td>25</td>
<td>4</td>
<td>8</td>
<td>7</td>
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<td>1900</td>
<td>8</td>
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<td>6</td>
<td>4</td>
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<tr>
<td>1901</td>
<td>3</td>
<td>7</td>
<td>7</td>
<td>3</td>
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<tr>
<td>1902</td>
<td>1</td>
<td>4</td>
<td>9</td>
<td>2</td>
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<td>1903</td>
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<td>1</td>
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<td>1904</td>
<td>5</td>
<td>7</td>
<td>6</td>
<td>1</td>
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<td>1905</td>
<td>9</td>
<td>2</td>
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<td>4</td>
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<tr>
<td>1906</td>
<td>5</td>
<td>9</td>
<td>14</td>
<td>6</td>
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<td>1907</td>
<td>16</td>
<td>9</td>
<td>16</td>
<td>7</td>
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<td>1908</td>
<td>15</td>
<td>2</td>
<td>12</td>
<td>2</td>
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<td>1909</td>
<td>4</td>
<td>13</td>
<td>6</td>
<td>1</td>
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<tr>
<td>1910</td>
<td>2</td>
<td>13</td>
<td>5</td>
<td>1</td>
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<tr>
<td>1911</td>
<td>18</td>
<td>10</td>
<td>11</td>
<td>3</td>
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<tr>
<td>1912</td>
<td>1</td>
<td>13</td>
<td>8</td>
<td>1</td>
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<td>1913</td>
<td>5</td>
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<td>14</td>
<td>3</td>
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<tr>
<td>1914</td>
<td>19</td>
<td>12</td>
<td>10</td>
<td>3</td>
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<tr>
<td>1915</td>
<td>8</td>
<td>28</td>
<td>2</td>
<td>4</td>
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<tr>
<td>1916</td>
<td>13</td>
<td>8</td>
<td>4</td>
<td>5</td>
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<tr>
<td>1917</td>
<td>13</td>
<td>12</td>
<td>53*</td>
<td>3</td>
</tr>
<tr>
<td>1918</td>
<td>4</td>
<td>4</td>
<td>12</td>
<td>3</td>
</tr>
<tr>
<td>1919</td>
<td>7</td>
<td>17</td>
<td>17</td>
<td>3</td>
</tr>
</tbody>
</table>

Membership received, as well as lost by letter implies no exchange with churches of other denominations. The term disfellowshiped includes dismissal of those considered detrimental to the local organization as well as approval of request from members for disconnection.

6. Surrounding Church Activities. While the organization of other church bodies kept pace with that of the Brethren during early settlement none of these are prospering materially at the present time. Methodists who organized prior to 1858, constructed a meeting house in the village of South English in the same year and rebuilt in 1910. At the present

* Includes letters given to 45 members going to North English church on date of division of local congregation in 1916.
METHODIST CHURCH, SOUTH ENGLISH, BUILT 1910.

CHRISTIAN CHURCH, SOUTH ENGLISH, BUILT 1872.
BAPTIST CHURCH, SOUTH ENGLISH, REMODELED 1909.
time their membership ranges between 120 and 125. Services are limited to Sunday school, weekly, and preaching by a "circuit pastor" once per week alternating on Sunday morning and evening. A church building erected by the "Christians" in 1872 and still standing is used for Sunday school services only. This congregation now numbering 45 has been unable to support a minister during the past fifteen years.

The structure provided by the Baptists in 1864, and moved near the center of the village and remodeled in 1909 now serves as their meeting place for Sunday school, weekly, and for preaching on alternate Sundays whenever a pastor can be secured. Thus, judging from the state of the village churches, religious life surrounding the Brethren community appears to be at a low ebb.

Mention should be made of the organization of a Mennonite church body and the erection of a house of worship two miles south of the Brethren church building, about 1900. The Mennonite group, with a resident pastor, now has a membership of 60 and holds Sunday school and preaching services once per week.

7. Local Church Organizations of Kinross.—Local church organizations of Kinross may well have brief mention. The village of Kinross is situated, as may be discerned from the accompanying map, approximately three miles east of the Brethren community. The Methodist house of worship which was erected in 1902, seventeen years following organization of the local church body, was closed during the past year. The Christian church provided in 1899 and rebuilt in 1917 is now in use,
CHRISTIAN CHURCH, KINROSS, BUILT 1917.

METHODIST CHURCH, KINROSS, BUILT 1902.

CATHOLIC CHURCH AND PARSONAGE, KINROSS, BUILT 1907.
a resident pastor having been employed since 1918. Membership of this church is approximately 150. The Catholic structure erected in 1907 now serves as a place of worship for some 65 members. In Kinross as well as in South English both religious and social activities seem to be in a comparatively quiescent state.

B. Geographical and Economic Aspect of Early Life of the Community.

In chapter I, reference was made to the geographical location and to topographical features of the region constituting the Brethren congregation. Notes kept by early settlers show that the community bordered on the edge of the great prairie on the south and east as well as on the timbered regions to the north and west. "The big prairie between here and Washington (about 25 miles southeast) at that time, 1852, was by common consent given over to deer and wolves. The longest-headed and the wisest of us could see no way by which this prairie could be settled, there being no way to build fences, to keep warm nor to roast wild turkey except with native timber and that was about all taken up by settlers along the timber line. Another reason why this prairie might not be settled was because thousands of acres of it were under water a good portion of the year. However, the deer and the wolves were soon to yield to the settlers of this prairie of which the Brethren community now constitutes a considerable part. The tall prairie grasses were soon replaced by crops of corn, wheat and flax. A team of ponies, or more commonly a yoke of oxen, hitched to a
a walking plow broke the prairie soil. Harrowing was done with a home made implement or with the top of a tree drawn butt-end foremost. Wheat was sown in the spring mostly on corn stubble land without plowing, "harrowing in" being considered sufficient. It was cut with the cradle, bound by hand and threshed with the "chaff piler", (a machine which threw hulled wheat chaff and straw all out together, for separation by a process of forking, sifting and fanning.) "Where use of the "chaff piler" could not be secured grain was tramped or flailed. No attention was paid to grass or meadow since wild hay might be had from the prairie for the cutting". Farming at first was not on a very extensive scale. Twenty acres of corn, 20 of wheat and 10 of oats was considered quite a farm.  

2. Trading Points and Markets.—The local trading point serving the interests of the early Brethren settlers seems to have been Rodman's Tavern, located near what is now known as "Old Town" of South English. Here, was a "pioneer" store including the local postoffice, a general store, small yet large enough to absorb all the cash of the settlers without doing much of a mercantile business either. Dimensions of the cabin housing the business, as well as the business man and his family, were 12 ft. x 16 ft.".

Beginning with 1854 the stage coach between Iowa City, then the State Capital of Iowa, and to Sigourney, the

1. Local newspaper clippings written by W. D. Hall, 1902, and kept by Mrs. Leah Coffman.
County seat of Keokuk county, delivered mail. The store keeper's supply of goods seems to have been replenished from either end of the stage route, the latter of which had no railroad facilities.

A considerable amount of store trade including the marketing of farm produce was carried on at Iowa City and Cedar Rapids 40 and 50 miles east and northeast respectively, and later at Washington 25 miles southeast. Various accounts of driving cattle and hogs to Iowa City and to Washington are recorded. Further, "it was next to impossible to get meal or flour without going to Cedar Rapids and owing to bad roads it was nearly impossible to make the trip and return" with any considerable amount of provisions. "A two-yoke team of oxen often stuck with four barrels of flour".

Gradually these difficulties were overcome. Dependence of families on each other as new families arrived, together with the building of railroads and the establishment of towns immediately following, soon removed some of the extreme hardships of "pioneering". The first railroad affecting the commercial life of the community lay about ten miles to the south connecting Washington and Oskaloosa. The village of Harper established with the railroad in 1871, became the nearest railroad town. With the construction of the Burlington, Cedar Rapids and Northern (now Rock Island) connecting Muscatine, Cedar Rapids and Iowa City with Montezuma, 1879, the village of South English became a railroad trading point. Settlement of the Brethren community now showed a noticeable in-
crease in numbers. The post office and trading point of Kinross was established about 1880. Development of the community gradually reached out toward the east as well as toward the west and the south.

In 1884 the Chicago, Milwaukee and St. Paul railroad company constructed a branch from Cedar Rapids to Ottumwa. For a number of years this served as the main line connecting Chicago and Kansas City. North English, located on this road, six miles northwest of the community, was soon established. Again we find the church group reaching in a northerly direction, with the building of a house of worship (a separate congregation since 1916) in 1889. English River, approximately two miles north of the present church building was taken as a dividing line between the two congregations in 1916.

3. Early Homes:--The community seems to have been fortunate in having had access to a saw mill by which native timber could be turned into lumber necessary for building purposes. Thus a considerable amount of hauling from Burlington and Muscatine, both river towns on the Mississippi some 60 miles east was avoided. "It seems but yesterday", relates one of the pioneers of 1854 at an Old Settlers' Meeting in 1907, "that my father hauled the logs of oak, walnut and basswood from the wooded hills of the north and west to the saw mill. Father planed the rough boards, from the mill, during the winter for "siding" and finishing the house. Sills were hewn and shingles were "ridged" from logs of oak. "It was the settlers first business to build his own house" and the task seems
to have been the occasion of earnest co-operation among members of the community. That each settler was a builder may account for the fact that most of the Brethren of the writer's boyhood days were considered very proficient carpenters. Two of the pioneer houses of the community built about 1854 are in use at present. Both are large serviceable structures in fair condition, though far from modern.

4. Early Home Life of the Community.- Home life though undoubtedly characteristic of all pioneer life was markedly different from that of the present. Practically all food was prepared and clothing made in the home. "If we wanted meat", relates one writer of pioneer days; "we killed a wind-splitter hog, and if that was not to be found we resorted to deer, wild turkey, wild goose, squirrel, prairie chicken or quail". It appears that the settlers had a considerable range of choice in the preparation of corn for the table, among which choice was a long trip to the mill, grinding by hand on a grain or coffee mill, making the corn into hominy, or boiling and grating it. Any one of these methods must have proved very satisfactory since "no man or woman ever went to bed hungry or made apologies to callers because they had nothing fit to eat".

Each house had its spinning wheel for both flax and wool as well as its loom for weaving the cloth from which practically all articles of clothing were made. The process of carding, spinning, coloring, weaving, and tailoring carried on in the separate homes must have consumed a great deal of what is termed leisure time. Boots and shoes were purchased
A PIONEER HOUSE OF THE BRETHREN COMMUNITY,

BUILT ABOUT 1854-1855,

PHOTOGRAPHED 1920.
at neighboring stores or made by the village shoemaker. Shopping seems to have been a combination of hardship and pleasure. "It was a long way to the nearest store and many of us had nothing better than a lumber wagon drawn by a team of oxen. On our return from trading we usually had an appetite for our suppers, which consisted for the most part of "hog and hominy":

5. Education and Civil Life.- Education and civil life seem not to have been neglected by the settlers of the community. While we have no available record as to whether the Brethren led in the establishment of public schools we may safely conclude that they were not indifferent or, at most, hostile to the movement. Many family names now prevalent in the congregation are to be found in the school registers as far back as 1854-1855 in both the Liberty and the South English districts. Several pupils of both these schools have since held responsible positions, including a doctor of medicine, a mechanic and a teacher. Approximately two scores of years elapsed before an appreciable interest was shown by Brethren of the Liberty and the neighboring districts to the south and east in South English village school as a means of securing additional education. Then, during the school days of the writer, several were availing themselves of high school subjects thru paying the required tuition. One of the pioneer Brethren is recorded as having taught the Liberty school during the winter of 1854 and 1855 and another several years later.

Elections for civil officers are reported as having been held near the present site of South English as early as
1852. Three townships including Liberty and English River constituted one precinct and voting was usually carried on at the home of a pioneer. Officers provided by these elections were justice of the peace and constable, the duty of the former being to solemnize marriage ceremonies and to try cases and of the latter to "keep the peace". There seems to have been little need for officers since "the pioneers were men who unanimously paid their debts, lived within their means, and honored manliness and virtue. They had no use for the criminal, the law breaker or the indolent. They organized the "Horse Thief Detective Agency" and since the law breaker did not care to run the risk of turning out the entire community, property was left alone". While it is an undisputed fact that the Brethren of those days took no part in voting and while in all probability they had little or nothing to do with the above named association, they were undoubtedly under obligations to both these agencies for mutual benefits. "There were no locks on the doors of the homes. None were needed, the honor of manhood being sufficient to protect property".

The attitude of the local congregation toward the use of liquor may be discerned from a resume of a reply of one of the present members of the church to the question of the writer, "What part did the Brethren play in combating the saloons of South English?" "When I was a boy there were two

1. Homer Seerley in Old Settlers' Day Address at South English, Iowa, 1907.
or three saloons in South English, a hotel usually having a saloon in connection. The Brethren did not patronize them. Our people would never sign a petition for anyone to sell whiskey or anything of the kind even for medical purposes unless they had the confidence that the right granted thru such petition would never be abused. Other good Christians, for the most part, did likewise and as time went on it became much harder for the saloons to run. We advised strongly against patronizing them and many of us would not enter them, (even on business not pertaining thereto) except in cases of extreme need. I do not remember that the saloon question ever came to a vote but if it did those Brethren who voted, voted against it. It is about 35 years since there was a saloon in South English.

6. Social Life.—According to records kept and to incidents related by several of the pioneer of South English, early social life of the community was inspiring, uplifting and enjoyable. "In addition to the customary school work", says one writer, "there were the weekly spelling schools, biweekly lyceums and Sunday evening singing schools", all social activities that seem to have contributed much to the enjoyment, to the co-operative spirit and to the welfare of the community. There was much communal interest and harmony of effort and much endeavor to develop all the people of the entire neighborhood. The majority of the schoolhouses were opened to all activities of an educational nature, such as church services, Sunday school, entertainments and political
Spelling schools were one of the most far-reaching social activities. "I feel some pride in our early spelling schools", an aged pioneer wrote in 1904. One night each week during winters the best spellers gathered in one or other of the neighboring schoolhouses for the spelling match. Good order prevailed. "We never had a row because my school always did the best to assist me and the example was good".

"The Lyceum was a great institution for communal development since every man, woman and child was encouraged to take part. Programs consisted of addresses, essays, recitations, dialogs and debates. Intellectual betterment, culture and progress were objects sought."

In addition to the general social activities of the communities were those of the Brethren church, especially those in connection with the annual "love feast". "The love feast was a community affair", relates one of the pioneers (not a member of the Brethren denomination) of South English, an attendant at these meetings. "The church used to invite us to supper following communion services. We enjoyed this hospitality year after year until young folks began to take advantage of those good Brethren people by snatching things from the table and by climbing boisterously over the seats". The story goes that young men (among them sons of devout Brethren) occasionally reached the climax of misbehavior by

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1. From a letter of a pioneer teacher, 1904.
rolling pumpkins from the church doors down the aisles toward the pulpit. Lack of behavior continued in spite of the fact that special parties from town were appointed to keep order until, finally, the practice of inviting the general public to the supper was abandoned.

C. Summary. Unification and Disunion.

From a careful study of the foregoing items of interest in connection with the settlement and early development of the community, we may draw certain more or less definite conclusions regarding the religious, social and economic life of the "pioneer" Brethren of the congregation. Since the settlement of the general community is recorded as having preceded that of the Brethren congregation we find traces of a local specific group working along side of, if not within, a more general group. Evidence as to which of these groups led in the development of local progress, except in so far as education and civil life are concerned, is somewhat vague and indefinite. In connection with the religious and social activities of the community interests in behalf of general welfare of the people seems to have been fairly well balanced, that is, there seems to have been a free interchange thru the give and take of society between the two groups. From the standpoint of travel, culminating in contact with other social forces we may conclude that the general group, that is, the surrounding community led, although indirect benefits accruing to the specific group from such contact may not have been noticeable. Personal contact of the Brethren with the world at large was primarily thru new-
comers to the congregation, thru attendance of various dele-
gates to District and Annual Meetings and thru limited mis-
ionary work which in certain instances included bi-weekly or
monthly journeys on horseback to and from neighboring congre-
gations.

From a purely sociological standpoint we find a
number of factors tending to bind the local group as a unit.
These, it will be noted, are practically identical with the
forces influencing congregations founded elsewhere as develop-
ment of the parent organization continued and as the Brethren
followers pushed out into new localities.

Religious customs or conditions, often considered
"practices", including the simple dress and the close commu-
ion, tended to bind the local group into a solidified unit.
Equally binding in effect was the doctrine of the state com-
prising the idea of non-resistance, that is, the refusal to
bear arms and to take civil oath and the non-participation
in government even to the extent of rejecting the vote for
civil office. The refusal to resort to law for the settlement
of difficulties was, and to some extent continues to be, a
factor tending toward unification. Lack of agitation for high-
er education and the relatively small number of children of
other denominations among those attending the two most-pronounced
Brethren district schools was equally effective as a
binding factor. Visitation between families within the denom-
ination, primarily, ordinary conversation, freedom from quar-
rels, and finally, intermarriage have exerted a decided unify-
ing influence. Added to these religious practices are co-operative tendencies, strongly exemplified in the building of homes for new comers, in aiding the poor and in caring for the sick. Productiveness of the land has aided in keeping the local congregation intact. Once under cultivation the soil produced, and continued to produce, in spite of the fact that little attention was given, until recent years, to the maintenance of fertility through the feeding of live stock. Farming proved a profitable occupation and land increased in value in no less proportion than did that of adjoining communities. Few, if any, crop failures from drouth, hail or other causes have been experienced.

Factors tending toward unification seem to have far outweighed those tending toward disunion. The one geographical factor to be mentioned favoring disunion is the English River, which until 1916 did not become a distinct line of division between North and South church bodies. As yet, the best of fraternal relations exist between these two churches. The organization of the Mennonites in 1900 together with the building of their house of worship, while lowering the attendance occasionally, meant only one immediate withdrawal from the local church. Undoubtedly this organization in later years may have drawn a few members who might otherwise have been followers of the Brethren.

Owing to seclusion, possibly, the forces at work causing disunion of the parent body into Progressives, Conservatives and Old Order, about 1880, had little influence on
this local body. Unofficial records, show only 4 members lost to Progressives and 5 to Old Order Brethren since the beginning of those organization in 1880. Two of those lost to the latter body have been recovered. In addition several families are reported as having gone to the "Old Order" during the past year owing to dissatisfaction of one sort or other.

Having considered the origin and development of the Brethren organization from its beginning and having noted the important events in connection the establishment and progress of the one local congregation we may now pass to a study of this congregation, a typical rural community, as final analysis of the loyalty of the group to the parent body, as well as, its relation to society in general. Survey of the community was made by the writer, April 22 to May 6, 1920.

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CHAPTER V. ANALYSIS OF COMMUNITY AS SHOWN BY SURVEY.

The method of survey whereby data on which the analysis of the community is based was that of personal interview by the author. Forty-seven homes were visited. Eight of the total number are in the village of South English. Four of the 39 families residing in the country, since they were not engaged in active farm operations may be classed as "retired farmers." With the exception of four of the families living in the village each home surveyed was represented by both parents. Three of these four exceptions were homes of widowed mothers while the fourth was that of an unmarried woman.

Information for 17 of the survey blanks was secured from the male parent of the household, for 15 from the female, and for the remaining 15 from both male and female. In practically no cases was there a difference of opinion expressed (in reply to those questions admitting a difference of opinion) where both parents were visited. Good suggestive opinions were given on several occasions by children of rather mature age present during interviews.
A. General Aspect of Survey.

1. Population and Conjugal Conditions. — All discussion pertaining to community life and activities is on the basis of the present family, in which is included all persons living in the home. Mature children married and living in the community or elsewhere are not included in the parental family. The parentage of 9 husbands and 8 wives in families visited may be accounted for in 9 other families included in the survey. Several young people now in college are considered members of families visited.

Number of persons represented in the study according to sex and to age group of children is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parents</td>
<td>43</td>
<td>47</td>
<td>90</td>
</tr>
<tr>
<td>Children</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>age below 1 yr.</td>
<td>2</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>1 - 5 yrs.</td>
<td>14</td>
<td>12</td>
<td>26</td>
</tr>
<tr>
<td>6 - 10 yrs.</td>
<td>12</td>
<td>8</td>
<td>20</td>
</tr>
<tr>
<td>11 - 15 yrs.</td>
<td>6</td>
<td>5</td>
<td>11</td>
</tr>
<tr>
<td>16 - 20 yrs.</td>
<td>9</td>
<td>9</td>
<td>18</td>
</tr>
<tr>
<td>21 - 25 yrs.</td>
<td>4</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>26 ---</td>
<td>0</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Total, children</td>
<td>47</td>
<td>40</td>
<td>87</td>
</tr>
<tr>
<td>Total, parents and children</td>
<td></td>
<td></td>
<td>177</td>
</tr>
</tbody>
</table>

Average age of male parents — 44 years.
Average age of female parents — 42.5 years.

Size of families as shown by the following table is somewhat below that for the state and the county.

Average Size of Family

<table>
<thead>
<tr>
<th></th>
<th>State of Iowa 1910</th>
<th>Keokuk County 1910</th>
<th>Survey 1920</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>4.3</td>
<td>4.7</td>
<td></td>
</tr>
<tr>
<td>Av. based on number of children born</td>
<td>4.5</td>
<td>4.5</td>
<td>4.5</td>
</tr>
<tr>
<td>Av. based on number of children at home</td>
<td>3.8</td>
<td>3.8</td>
<td>3.8</td>
</tr>
</tbody>
</table>

Including 26 children born, not accounted for in the homes at present, average size of family ranges between that for the county and the state. This average does not include children born yet not living at present.

In the families surveyed 48 births and 6 deaths were given for the last ten year period. However, the difference between these figures (48 - 6 or 42) does not constitute the actual rate of growth of population in the community. Several deaths have occurred in families not included in the survey. In a few instances both parents have died during the past decade. On the basis of the total number of births given, the birth rate ranges at 28 per 100 population during the past decade. From unofficial records, kept by a member of the congregation, of deaths during the past ten years, the death rate is shown to average 15 per 100 population. Thus, the rate of increase represented by the difference between these figures (28 - 15 or 13), appears to be more nearly correct.

Five of the total number of children in the homes are adopted. Two of these are near relatives, that is, niece, nephew or grandchild. The others who are not related to their foster parents were secured through children's homes of Southern Iowa.

2. Nativity of Parents.

Of the 43 male parents living, 22 were born in Iowa, 15 in Virginia, 5 in Illinois, 1 in Missouri and 1 in Indiana. Twenty-seven of the wives are natives of Iowa, 10 of Virginia, 3 of Pennsylvania, 3 of Illinois, 2 of Indiana, 1 of Colorado
and 1 of Ohio. Parents of 34 of the male parents were born in Virginia, of 3 in Virginia and Iowa, of 2 in Virginia and Pennsylvania, of 2 in Iowa and Pennsylvania and 1 in each Ohio, Indiana and Illinois, respectively. Parents of 25 of the mothers were native to Virginia, of 7 of Iowa, of 3 of Pennsylvania, of 3 of Ohio, of 2 of Ohio and Indiana and of one of Illinois, West Virginia, Iowa and Pennsylvania, Iowa and Virginia, Ohio and Virginia, Ohio and Switzerland, and Ohio and Germany, respectively.

Nativity of the female parents, as well as of the immediate ancestors, shows the wider range. Nativity as here recorded bears out the prevalent opinion that the Brethren congregation is primarily of "Virginian" origin. While the first group of pioneers came from Allen County, Ohio, the original home of the majority of their followers seems to have been in less favorable farming sections of Virginia.

B. Occupation and Education.

Of the 47 homes surveyed, 39 are located in the country and 8 in the village of South English. Thirty-five of the men representing the 43 homes are farmers while 6 have been classed as retired farmers, 2 of these owning and operating 10 acre farms near the church, 2 having retired on the home farms and 2 having moved to the village some years ago. The 2 other men living in South English may be classed as telephone repair man and teamster, respectively. The group of 35 active farmers comprises 20 owner-operators, 9 tenants or renters, 2 joint owner-operator and tenant and 4 hired men, one of
whom is employed by the day and 3 by the month throughout the year. Three of the owner-operators and 1 tenant are ministers. One of these owner-operator-ministers places farming subsidiary to church work. One owner-operator-farmer drives a consolidated school wagon.

With three exceptions boys of working age are helping on the farm (allowance being made for time in school). One of the three exceptions represents a boy of 21 from a village home operating a tractor, another a son of one of the year men working as a farm hand and a third a son 22 years of age now in Mount Morris College. Farm boys over 16 years of age are considered as taking the place of farm hands, man for man. In high school during the year the boy over 16 has his services at home valued at approximately half the wages of a year man.

Women outside the village of South English consider themselves as farmers wives. Those in town with the exception of a practical nurse may be classed for convenience as homemakers, although this term should not imply that farm women are not homemakers, also. Services of daughters over 15 years old and in high school during the year, are valued at approximately half wage of servants. Help from boys and girls, 11 to 15 years of age, and attending school could not be given a definite value in terms of money although such help was considered almost indispensable.

Education. - Of the 43 male parents represented in the survey 12 expressed themselves as having had education
above that offered in the common schools. With one exception, that of a high school graduate, none of these 12 had gone beyond the tenth grade. Three had taken some work at Mount Morris (work in the academy including special Bible study). One, a minister, spent two years at Bethany Bible Institute. Another, a high school graduate and a student for one year at Mount Morris attended the State Teachers' College during one summer term. Nine of the mothers have had high school work. Two were twelfth grade graduates while others of the 9 have not gone above the tenth grade. Three were students of the Academy at Mount Morris and two have taken special work at the State Teachers' College at Cedar Falls, one having completed the two year teacher's training course. Four have been teachers in the rural schools of Virginia or Iowa.

Nine boys have taken high school work. Two of these graduated, 2 dropped out in the eleventh grade and the remainder were enrolled in school at the time of the survey. Four girls are in high school. One girl, a high school graduate, with six weeks' normal training is a rural school teacher. One boy and one girl are attending Mount Morris (Academy). One boy having attended for two winter terms is now at home.

None of the immediate ancestry (that is parents) of the parents surveyed had education above that offered in the common schools. Fathers of 2 of the parents were school teachers. Fathers of 16 and brothers of 18 parents were Brethren ministers. A brother of one parent was a Methodist minister.

Thus we may conclude that the feeling of the local
congregation toward education has not been that of hostility. Nor may we say that, during recent years, it has been one of indifference. Further proof of these statements is embodied in the individual answers received to the query as to whether higher taxes for consolidated schools and state institutions were favored. Thirteen persons questioned favored higher taxes for consolidated schools, 4 were opposed, 6 were undecided and 23 answered as follows:

1. Yes, if problem of transportation can be solved.
2. No, children are too long on road under present system of transportation.
3. Yes, children have better advantages.
4. Yes, but not a new building for a year or two.
5. No, tuition plan in villages serves as well.
6. Yes, if school could be located in open country, and made a "community center".
7. Yes, time has come for them.
8. No, rural school is better if it could be had.
9. No, transportation is main drawback.
10. Favor the school but voted against plan proposed to secure it in our district.
11. Possibly the thing for older boys and girls but not for little folks.
12. Voted against it, too far away and transportation is a great drawback.
13. Yes, we have it now.
14. No, children are on the road too long.
15. Yes, if for the best interests of education.
16. Yes, I think it is a good thing.
17. Yes, consolidate the schools, higher taxes if necessary.
18. Yes, alright if plan is worked right.
19. Not a good thing for state of Iowa, isolation and bad roads main drawback.
20. No, children are not benefited through being on the road 2 to 4 hours per day.
21. Suppose they are alright.
22. Yes, but voted against the plan proposed to secure consolidation in our neighborhood.
23. Not enough interested to answer question.

While opinions recorded above may not express a decided majority favoring consolidation or centralization they
show clearly that the people of the community are studying the problem of securing better schools and that, with few exceptions, they are interested in the promotion of education.

Twelve of the replies to the question "Do you favor higher taxes for state institutions" were in the affirmative and 9 were in the negative. Eleven of the parties questioned expressed themselves as undecided while 16 answered as follows:

1. Yes, if higher taxes are needed.
2. Yes, if necessary, I think we need educated men.
3. No, like to see better schools, but taxes are high enough.
4. Not well enough read to answer.
5. Don't feel much concerned about them.
6. Yes, I like to see men educated.
7. Must see husband for answer to that question.
8. Don't know enough about it to answer.
9. Can't answer intelligently.
10. How do they (the state institutions) help the farmer?
11. Better state institutions, higher taxes, if necessary.
12. Not well enough read to answer.
13. Not well enough read to answer.
14. We don't know much about such things.
15. Yes, they mean better opportunities.
16. Don't know whether we need them or not.

Although the answers to the preceding question are not conclusive proof one way or the other, in the final analysis, they seem suggestive of the prevalence of opinion favoring higher education. It appears that a more intimate relationship between the state institutions, the State College of Agriculture, especially, and the farmers might prove a decided advantage to the welfare of the neighborhood. Two men each having attended a Farmer's Short Course several years past seem to feel well repaid for time and money spent in doing so. Several others seemed to feel that more advantage should be taken of
help offered by the State College, as a means of securing better results in farming.

Fifteen of 39 farmers visited were receiving, or had received at some time or other, bulletins from the State College. Ten of these 15, with 3 additional (of the 39), were familiar with the farmers' bulletins of the United States Department of Agriculture. Three farmers expressed themselves as receiving valuable indirect aid from the State College and Experiment Station thru results of experimental work appearing in the farm journals.

C. Economical Phases.

1. Size of Farms. - Size of farms ranges between 280 and 52 acres for the class operated by owners and between 263 and 80 operated by tenants. Disregarding, as in the preceding consideration, the ten-acre farm of each of the two "community-retired farmers" we find the average size of farms to range between the average for Keokuk County and for the state. A definite idea of size of farms represented in various groups may be gained from the following table.

<table>
<thead>
<tr>
<th>Group</th>
<th>Average acres per farm</th>
</tr>
</thead>
<tbody>
<tr>
<td>All farms, State of Iowa (1915)</td>
<td>164.9 *</td>
</tr>
<tr>
<td>All farms, Keokuk County (1915)</td>
<td>133.5 *</td>
</tr>
<tr>
<td>Farms of survey (31 in all)</td>
<td>145</td>
</tr>
<tr>
<td>Farms operated by owners (20 of 31)</td>
<td>138.9</td>
</tr>
<tr>
<td>Farms operated by tenant (9 of 31)</td>
<td>148.4</td>
</tr>
<tr>
<td>Farms operated by owner-tenant combined</td>
<td>(2 of 31) - 190</td>
</tr>
</tbody>
</table>

Average value of farm land per acre, drawn from estimates as high as $500 on the one hand and as low as $200 on

* Census of Iowa, 1915.
on the other, ranged at $333. Difference in topography accounted in part for the difference in prices, the more rolling or hilly land being valued at or nearer the lower figure. Amount of improvements on each farm was mentioned also as affecting the price of land. Four farms out of 31 represented in the survey changed hands during the past year. Several other farms (not surveyed) within and a relatively large number outside the community changed owners during the past season.

An idea as to the diversity of farm operations may be gained by referring to average acres of the various crops per farm shown by the following table.

<table>
<thead>
<tr>
<th>Farm</th>
<th>Average acres per farm.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Corn</td>
</tr>
<tr>
<td>20 Owner operators</td>
<td>42.7</td>
</tr>
<tr>
<td>9 Tenant operators</td>
<td>48</td>
</tr>
<tr>
<td>2 Owner operators</td>
<td>.66</td>
</tr>
<tr>
<td>31 All farm operators</td>
<td>46</td>
</tr>
</tbody>
</table>

Thirteen of the 20 owner-operators, 7 of the tenants, and 2 of the owner-tenants keep hogs and cattle. Five of the owners, and two of the tenants keep hogs, only. Two of the owners raise no hogs or cattle other than for securing meat and milk for the home. One of the tenants has a fair-size flock of sheep.

Twenty of the owner-operators sell both corn and oats from the farm. In addition, one sells corn, only, and three sell oats. Two buy corn for fattening stock, cattle in carload lots especially.

2. Farm Labor and Farm Rental.- Average amount of paid labor per farm per year on farms operated by owners ranged at 3.25 months. Unpaid labor, that is, from boys over 15
years old was found equivalent of a farm hand for 4 months per farm per year. On the same basis labor on the "tenant-operated" farm included an average of 5.33 months per farm per year, there being no unpaid labor employed on these farms. One "owner-tenant" operator employs a 1-year man, the other a "farmerette" at $2.00 per day during the summer months. Wages paid per month to farm hands by owner operators averaged $68 and by tenant operators $57.5 per month. Room, board, laundry and pasture for horse is furnished in addition to these prices. Day laborers employed by two farmers receive $3.00. Average wage of 3 of the 4 laborers employed by farmers not included in the survey ranges at $68.33 per month. In addition, each of these 4 men receives perquisites, that is, house, garden, fuel and pasture and feed for horse, cow and hog for winter meat. Wages of the fourth, a day laborer, is $3.50 per day. Two boys on farms operated by owners receive an average wage of $37.50 per month.

With one exception all tenants are paying rental on share-of-crop-and-stock basis. The exception referred to is one owner-tenant-operator who pays cash rental on the larger part of crop land, including the farmstead. In general landlord and tenant each receive half of returns from crop and stock sales.

Four of the tenants including (owner-tenant-operators) are either sons or sons-in-law of the landlord. Two of the remaining 7 are nephews. Other landlords and tenants bear no kinship to each other.
Improved Farm Methods and Progressiveness of Farmers.—Some idea of the progressiveness of the farmers of the community may be gained thru reference to the following list of modern machinery in use at present.

<table>
<thead>
<tr>
<th>No. and type of farmers</th>
<th>No. farmers having</th>
<th>Silo</th>
<th>Grain Elev.</th>
<th>Gas Eng.</th>
<th>Auto</th>
</tr>
</thead>
<tbody>
<tr>
<td>20 Owner operators</td>
<td>7</td>
<td>2</td>
<td>15</td>
<td>18</td>
<td></td>
</tr>
<tr>
<td>9 Tenant operators</td>
<td>3</td>
<td>3</td>
<td>6</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>2 Owner-tenant operators</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>4 Farm laborers</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>11</strong></td>
<td><strong>5</strong></td>
<td><strong>22</strong></td>
<td><strong>31</strong></td>
<td></td>
</tr>
</tbody>
</table>

The majority of the farmers, both owner-operators and tenants are driving 5-horse teams to double-bottom plows. Two-horse farming is no longer practised in the community. Several farmers are hiring tractor-plowing done at $3.00 - $3.50 per acre.

Fourteen of the 31 farmers keep a certain amount of pure bred hogs, cattle or horses. Three are using registered pure bred Percheon mares. One has registered Shorthorn cattle and another registered Poland China hogs. Favor of "purebreds" seems to be growing in the community. One farm, dealing in registered horses and cattle, is named. Business is conducted under the farm name, representing a partnership between father and sons. One other farm, keeping no pure bred stock, carries the name of the operator.

No definite estimate as to actual farm service value could be placed on the automobile. Considered as a necessity from the standpoint of church attendance and family visiting, the auto is held indispensable as a means of furthering the farm business. Though adopted as a means of conveyance here at a later date than in the adjoining communities and in vill-
ages, it has become a most necessary "farm fixture".

D. Improved Farm Homes and Farmsteads.

An idea of the relative size and of the extent of modern improvements of the homes may be gained from the following table.

<table>
<thead>
<tr>
<th>No. and Type of Homes</th>
<th>Av. No.</th>
<th>No. Homes having</th>
<th>Av. No.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Running Bath</td>
<td>Furnace</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Water Hot and</td>
<td>Electric</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Cold Toilet</td>
<td>Power</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Washer</td>
</tr>
<tr>
<td>21 farm homes</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>occupied by owner</td>
<td>8.2</td>
<td>8</td>
<td>6</td>
</tr>
<tr>
<td>10 occupied by renters</td>
<td>8</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>4 occupied by farm hands</td>
<td>5.5</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>4 occupied by com. retired farmers</td>
<td>7.5</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>39 all rural homes</td>
<td>7.7</td>
<td>15</td>
<td>11</td>
</tr>
<tr>
<td>9 homes in village of South English</td>
<td>5.6</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

One farm home in addition to those listed has water pumped into the kitchen. Another has sanitol closet. Electric current in two, those occupied by owners, is furnished by individual plants and storage batteries. In six instances represented by figures above, lights are not in actual operation, but will be used as soon as the current becomes available.

In general the farmsteads of the community appear neat and well kept. Houses, barns and outbuildings show evidence of upkeep, from the standpoint of both repair and painting.

1. One of the homes occupied by owner-tenant operator is so classed here. The other owned by the landlord is placed with those occupied by tenants.
Houses and barns are relatively large. Eight of the total 31 farmsteads have two barns, one large and the other medium in size. Barns are well substantiated by other buildings including cribs, granaries, cattle, hog and machine sheds, poultry house, garage and occasionally a workshop. On a number of farmsteads buildings might show more satisfactory arrangement with regard to convenience in choring, as well as protection from disagreeable weather. Appearance of the farmsteads, the houses of which are occupied by hired men, is somewhat less pleasing than that of the others. Homes occupied by the four community-retired farmers compare favorably with all others, being possibly more compactly arranged and slightly better kept. Gardens and lawns in connection with these homes are well cared for.

The farmsteads comprising each of the 39 rural homes included a large lawn which, with a few exceptions, gave evidence of careful mowing.

Farm orchards show unmistakable evidence of lack of care. Many of those in good bearing condition ten or fifteen years previous may now be termed "neglected", while others have been practically removed. Young orchards on 12 of the farms (planted 10-15 years) appear fairly thrifty. Twenty farms have traces of old orchards which have rapidly disappeared thru neglect. On 3 farms there are no orchards and on 1 farm young trees are being planted this season. No home is without a well-planned and neatly kept vegetable garden. Several homes have access to small fruits, including strawberries, bush fruits and grapes, from their gardens.
TWO HOMES NEAR BRETHREN CHURCH.

EACH OCCUPIED BY RETIRED FARMER AND FAMILY.
Reference has been made to the fact that houses and barns appear relatively large. This is decidedly noticeable in connection with several of the houses, those more newly-built especially. In general type of architecture seems out of balance. In many instances the house seems to stand out too conspicuously against an open skyline rather than to blend with natural surroundings. Thus, it impresses the observer passing it with an idea of "imposing edifice" rather than pleasing harmony. Sharp contrast is less noticeable where a grove of trees or a windbreak is located at the rear of the farmstead. Most of the homes might be made much more cozy and attractive thru the planting of additional trees and shrubbery. The former might well be arranged at irregular planting distances in groups to the rear of the house and the latter in uneven clumps at the back and sides of the lawn. Clumps of low-growing shrubs located at the corners and in angles near the foundation would tend to reduce the prevalent appearance of tallness and to tie or connect each house more closely with the lawn surrounding it.

Modern Farm Home Conveniences.--Size of houses to which reference was made in a preceding paragraph seems to bear a definite relation to the number of rooms contained in each. In general rooms in each house are large and well finished. While a considerable number of the homes are modern none are supplied with labor saving conveniences such as pressure cooker, fireless cooker and vacuum cleaner. With access to an electric current, supplying voltage to communities and villages of parts of southeastern Iowa, many farm homes will doubtli
less resort to the use of electrical appliances. One farmer has installed a motor-driven washer already. Two of the homes occupied by owners have sleeping porches, not in use at present, and two have glassed-in living or work porches.

E. Home Life, Pastimes and Amusements.

1. Pastimes in the home include reading, music, games, work and Bible study. In 18 instances reading and music constitute the chief form of amusements. Three homes consider music, alone, as affording a satisfactory variety of pastime and 7, in which there are no musical instruments, find sufficient diversion in reading, only. Four prefer games and 2 enjoy trips to the woods in addition to music and reading. In 4 homes reading and work are the means of using all spare time and in 2 Bible study and church work is the primary pastime. (The term reading as used above implies study of the Bible and other books of a religious nature, in many instances). For the remaining 6 homes no definite pastime is predominant.

Thirty-six answers to the question, "Do you favor games in the home?" are affirmative. Four of the replies are to the effect that games of the right kind, only, are approved and 7 are negative. Forty-five of the parties questioned oppose card playing while 2 see no harm in cards properly played, that is, played without cheating or gambling. Flinch, checkers and chess are played in 2 homes where cards are disfavored. With one exception all parties visited are opposed to dancing.

2. Musical instruments in homes. As shown by the following table musical instruments in the home include the
piano, the organ or the phonograph. General music is played
in 23 and church or religious music, primarily, in 10 of the
homes provided with instruments. Four homes are supplied with
both piano or organ and phonograph.

<table>
<thead>
<tr>
<th>Homes</th>
<th>Number of Homes Having</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Piano</td>
</tr>
<tr>
<td>21 Occupied by owners</td>
<td>8</td>
</tr>
<tr>
<td>10 Occupied by tenants</td>
<td>3</td>
</tr>
<tr>
<td>4 Occupied by farm hands</td>
<td>0</td>
</tr>
<tr>
<td>4 Occupied by com. re-tired farmers</td>
<td>0</td>
</tr>
<tr>
<td>8 In village</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>11</td>
</tr>
</tbody>
</table>

3. Source of reading material.—Reading material in
general use includes church publications, the Gospel Messenger
especially, daily papers, local papers, farm journals and gen-
eral magazines. Home libraries, 24 of which consist for the
most part of books of a religious nature, are not widely used,
except by ministers or others interested in church work, Sun-
day school or Christian Workers' meeting. A definite idea re-
garding literature of the homes may be had thru reference to
the following data.

<table>
<thead>
<tr>
<th>Homes</th>
<th>Type of Literature and No. of Homes in which same is available.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Av. No. Messenger and Messenger, Daily Local books in other church only. paper. paper. library. publications.</td>
</tr>
<tr>
<td>21 Owners</td>
<td>82</td>
</tr>
<tr>
<td>10 Tenants</td>
<td>52</td>
</tr>
<tr>
<td>4 Farm hands</td>
<td>22</td>
</tr>
<tr>
<td>4 Com. retir. farmers</td>
<td>60</td>
</tr>
<tr>
<td>8 Village</td>
<td>33</td>
</tr>
<tr>
<td>47 Total</td>
<td>60</td>
</tr>
</tbody>
</table>

Church publications other than the Gospel Messenger
include the Missionary Visitor and the Year Book. All are is-
sued by the Brethren Publishing House at Elgin, Illinois.
Among the daily papers represented in the foregoing table are Des Moines Register and Leader, Drover's Journal, Davenport Times, Chicago Tribune, Chicago Herald and Examiner, Cedar Rapids Republican and Kansas City Star listed in order of the number of subscribers to each from highest to lowest. Local papers include the Keokuk County News, the Sigourney Review (both county-seat publications), the North English Record and the Keota Eagle. Each of seven homes receive 2 local and 2 daily papers, respectively.

Mention should be made of the fact that no local paper is published in either South English or Kinross. Mail service from different post offices may account in part for the wide "variety" of daily and local papers. The community is served thru routes out of South English, Kinross and Keota respectively. Also, parties coming into the community, by marriage in several instances, from the localities of North English and Keota have retained the home paper.

General magazines with number of homes taking each include:

<table>
<thead>
<tr>
<th>Magazine</th>
<th>Number of Homes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ladies Home Journal</td>
<td>6</td>
</tr>
<tr>
<td>Pictorial Review</td>
<td>3</td>
</tr>
<tr>
<td>Mc Calls</td>
<td>3</td>
</tr>
<tr>
<td>World Outlook</td>
<td>2</td>
</tr>
<tr>
<td>Saturday Evening Post</td>
<td>2</td>
</tr>
<tr>
<td>Today's Housewife</td>
<td>2</td>
</tr>
<tr>
<td>Christian Herald</td>
<td>2</td>
</tr>
<tr>
<td>Youth's Companion</td>
<td>1</td>
</tr>
<tr>
<td>Mothers' Magazine</td>
<td>1</td>
</tr>
<tr>
<td>American</td>
<td>1</td>
</tr>
<tr>
<td>Pathfinder</td>
<td>1</td>
</tr>
<tr>
<td>Woman's Home Companion</td>
<td>1</td>
</tr>
<tr>
<td>Modern Priscilla</td>
<td>1</td>
</tr>
</tbody>
</table>

Fifteen homes take no general magazine while
1 home receives 4, in addition to the Gospel Messenger and 3 farm journals.

Farm journals, with the number of families receiving each comprise,

Wallace Farmer -------------- 28
Successful Farming ---------- 13
Farm Journal --------------- 11
Homestead ------------------ 9
Breeder's Gazette ---------- 3
Country Gentleman ---------- 3
Farm and Fireside ---------- 2
Power Farming -------------- 1
Farm and Home -------------- 1
Kimbel's Dairy Farmer ------ 1
Indiana Farmer ------------- 1
Swine World ---------------- 1
Motor Age ------------------ 1
American Rabbit Journal ---- 1
Spotted Poland China Booster 1

4. Length of Working day. Visiting.- Length of working day, based on the breakfast and supper hour, varies between 5.30 A.M. and 8.00 P.M. Average time of breakfast ranges at 6.00 in 35 homes engaged in active farm operations and 6.15 in 12 homes of retired farmers including the 8 families of South English. Time of supper averages from 6.45 to 6.10, correspondingly. Thus, after deducting 45 minutes for the noon meal we have an actual working day of eleven hours. To this is added an average of 2 hours chore time for total length of working day throughout the summer, with weather conditions favorable to farm operations.

Pressure of farm work is held by several as cause of too little family visiting in the community. In 36 families visiting is limited to Sundays, only. Four families visit during week days, 4 on week day afternoons and 3 on week day
evenings, as well as on Sundays. Visits of 29 families are among relatives and church people, primarily, while those of 18 families are less confined to the Brethren denomination. Sunday visits usually follow morning church service until chore time in the evening. As many as three or four families often participate in these gatherings where all enjoy the sociability accompanying a well-prepared Sunday dinner.

Fourteen replies to the question, on the extent of visiting done at present were to the effect that people "go" less than formerly. Lack of time and failure to be sociable constituted the chief reasons given.

Among suggestions received as to how to develop and retain hospitality in the home were the following:

1. Open homes more to young folks. Have well planned entertainments.
2. Open homes more. Homes not opened as much as they should be.
3. Encourage young folks to meet at homes more to play games.
4. Provide books and magazines of general interest.
5. Open homes. Encourage young folks to be together.
6. Entertain young folks in homes. Plan with them and not for them.
7. Open homes more. Have well directed programs and games.
8. Learn to be more sociable.
9. Open homes to young folks.
10. Invite people in. Provide wholesome entertainment.
11. Invite young people in to play games.
12. Be more sociable.
13. Have more sociability. Open homes more to young folks. Have parties like we used to have.
14. Have parties. Open homes to young folks.
15. Visit more among neighbors.
16. Be more neighborly.
17. Have more social gatherings.
18. Take more time to go thru the week.
Few or no boys and girls are leaving the farm. Two of the young men now in college at Mount Morris plan to return to the community. Three young men in college or in Bethany Bible School preparing for the ministry (not included in the survey) are not held definitely as having left the farm. Suggestive ways from parents, of keeping young people, boys especially, interested in farm life include:

1. Give interest in stock.
2. Give something of own. One boy has bees and the other rabbits.
4. Give boys something of their own as chickens or bees. This teaches the boy to do for himself. It aids in developing good habits.
5. Give them plenty to do.
6. Keep them away from town as much as possible.
7. Teach them to help care for things on the farm.
8. Provide recreation and entertainment for them. Boys not satisfied at home will go elsewhere.
9. Give boys an interest in stock.
12. Give interest in work.
13. Improve farm life.
14. See no way to improve matters.
15. Give interest in stock - something for boy to call his own.
16. Give share in something.

The foregoing suggestions show that parents are studying one of the problems confronting the average community. Such study must ultimately result in improvement of homes and the surroundings in which the young folks are reared. Only three boys of the community are "Club" members.

F. Leadership, Social Gatherings and Neighborhood Activities.

1. In general there are few social gatherings in the community. The Christian Workers' Meeting conducted by
both adults and young people at the church each Sunday evening is considered a "social" meeting. The program rendered at this meeting is more religious in nature than is the average program of the Epworth League, Christian Endeavor or Baptist Young People's Union. The primary aim of the local Christian Workers' Society seems to be in accord with that expressed in the Brethren Year Book (1920, p. 25) to do definite practical Christian work. "It is not an aid society or social club but it is the church organized for work - the service department of the church." The local church body constitutes the personnel of the "Society". Through careful planning of the program all individuals, young people especially, "take turns" as leaders of the Sunday evening meeting.

A local gathering, social in nature, takes place annually July 4th. At the church the greater part of the day is given over to a sermon of a patriotic nature followed by a basket dinner. An evening performance at one or other of the country homes consists of games and visiting enjoyed by both adults and young people. Formerly, old and young met separately. The plan adopted the last two years whereby all meet together seems to be proving more satisfactory. Practically all families are present at these meetings. According to the survey one or more members each of three families, only, attend general Fourth of July celebrations.

The need for more group activities of a social nature is keenly felt by many individuals of the community. Seventeen of the 47 parties surveyed, primarily leaders in the church,
expressed a desire for games, pastimes or amusements in which all might participate. Few suggestions as to just what these pastimes should be were given. Three favored baseball, 7 felt that games in which all could take part would prove more satisfactory, and 7 were unable to offer ideas regarding the type of activities.

Furthermore, opinions as to where such games should be played differed. Ten oppose and 2 favor the church as a meeting place for such games. Five are doubtful on this question. Those opposing give no definite reasons while those favoring hold that people had as well meet at the church as elsewhere for all properly supervised activities.

2. The community has been practically void of literary society work for the past 20 years. The last "literaries" conducted by the young folks were held at the Locust Grove School House, one and one-half miles south of the church, during the winter of 1899 - 1900. Programs consisted of debates, (including group discussions,) songs and recitations. These meetings are now recalled with pleasant recollections by various individuals of the neighborhood.

A sort of a revival of the old time spelling school occurred during the winter of 1903 - 04 in connection with a "thousand word" contest instituted by the county superintendent of schools. No attempt was made at continuing these programs during winters following.

High school pupils have taken part in literary society programs held in the high school building at South Eng-
lish one or two winters recently. These activities, though conducted and attended, primarily, by the people of the village have not proved a permanent means of literary endeavor. They have "died out" completely during the past three winters.

Except in connection with church work, mention of which will be made later, there seems to be few community leaders among families of the survey. Community life seems rather to be characterized by conservatism, that is, a reluctance to forward new movements not tried elsewhere and found satisfactory or not having the approval of the general church organization. To a certain extent this same principle seems to be prevalent among individual farmers, that is, the average farmer seems to prefer to let some one else try new methods first.

3. The chautauqua and the general lecture (entertainment) course are viewed by the majority as beneficial community activities. It is during the last decade that the people of the community have had the privilege of attending the former. Few, however, attend the five-day chautauqua regularly each season. Lack of attendance may be due to stress of farm work as well as to the fact that certain numbers of the programs, as is often the case with the smaller "circuits" or commercial chautauquas, are not up to standard in quality.

Entertainment courses are often promoted by the high school pupils of either South English or Kinross. Musical numbers and lectures constituting these programs, though occasionally below standard, are well worthy of patronage from the Brethren. It is only thru the attendance of a majority of the
individuals of any rural community that a chautauqua or lecture course can be maintained year after year.

An idea of attendance at chautauqua and entertainment courses as well as at state and county fairs may be gained thru reference to the accompanying table.

<table>
<thead>
<tr>
<th>Homes</th>
<th>Type of Activity and No. of Families Contributing Attendance.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Lecture Course</td>
</tr>
<tr>
<td>Owners</td>
<td>21</td>
</tr>
<tr>
<td>Tenants</td>
<td>10</td>
</tr>
<tr>
<td>Community men</td>
<td>4</td>
</tr>
<tr>
<td>Farmers</td>
<td>4</td>
</tr>
<tr>
<td>Village</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>29</td>
</tr>
</tbody>
</table>

In 5 of the 29 and 39 families respectively, contributing to lecture course and chautauqua attendance the children only participated. Four families not represented by data given in the table as attending general entertainment courses attend special lectures given in the church.

4. Attendance at state or county fairs is limited usually to one or two individuals per family. "The husband or the boys go occasionally or were there once" is characteristic of the majority of expressions on the "Fair" attendance.

Lack of greater attendance at the State Fair is due in part to inconvenience in making the trip. To Des Moines by rail from South English is at best a full day's journey. The trip may be made direct from Harper, nine miles south, in 3 or 4 hours. Attendance at State Fair during the last few years has been made possible by use of the auto. Thus, roads must be favorable to warrant any attendance from any community
as remote as the one under consideration.

The County Fair held at What Cheer, 20 - 25 miles southwest, tho easily accessible by train, has until recently been scarcely worthy of the name "Agricultural". During the last two or three years, however, more emphasis is being placed upon the exhibition of farm produce, stock and poultry. Thus, the County Fair has prospects of becoming a means of furthering interest in crop production and stock raising as well as in the betterment of rural living conditions.

Four farmers not represented in "Fair" attendance as shown by the preceding table "feel that the Fair is a good thing" and that it makes for better farming. Two expressed the idea that some sort of an agricultural community fair might be found worth while.

5. Only 8 of 39 farmers (outside the village of South English) are Farm Bureau members. One of these is president of a township organization and another is a director of the county movement. The president of the County Farm Bureau, tho not a member of the Brethren church and not included in the survey, lives in the heart of the community.

Ten of 39 farmers feel that they get definite aid from the Farm Bureau organization. Nineteen feel that they get no aid and 10 are undecided. Thirteen replies to the question, "May the Farm Bureau be made a definite means of helping the farmer ", follow;

1. May help some, indirectly
2. Will help in time, organization new and hasn't proved its value yet.
3. Don't know. Was a member but am not now.
5. May be a means of accomplishing things thru a
   national organization.
6. Don't know. Don't attend meetings.
7. Can't tell yet. It may prove helpful.
8. May if they get a practical man for county agent.
9. Yes, if the farmers will take interest in it.
10. Yes, if farmers get thoroughly organized.
11. Yes, if attention is placed on something besides
   "dues".
12. Don't know. Trying to find out.
13. Too new to tell much about it.

6. Fifteen farmers, including both owner-operators
   and tenants reacted upon the question, "What is the biggest
   problem confronting farmers of the community", as follows;

   1. Co-operation.
   2. Price fluctuation; market drops when cattle and
      hogs are ready.
   3. Learning to co-operate.
   4. Lack of leadership.
   5. Securing labor.
   6. Control of packing house profiteers and land spec-
      ulators.
   7. Prevention of strikes working against interest
      of farmers.
   8. Unsteady market. Price is usually off when hogs
      are ready.
   9. Being forced to sell stock at prices below cost
      of production.
  10. Low prices of produce and high cost of farm neces-
      sities.
  12. Hard to tell which problem is biggest.
  13. Learning to co-operate.
  15. High cost of tankage and other feeds which the
      farmers have found necessary.

7. The community stands almost at a "tie" on the
   matter of "higher taxes for 'surfaced roads'". Of the 47
   parties visited 12 favored and 12 opposed the proposition.
   Eight were undecided and 15 expressed themselves in the fol-
   lowing manner;
1. To a certain extent. Surfaced roads must come in Iowa.
2. Dirt roads are good enough.
3. Undecided, am studying the problem.
4. Dirt roads are good enough for this section.
5. Yes, we need all improvements we can get on roads.
6. Need better roads, don't know about higher taxes.
7. Can't say, but don't think we are ready for them.
8. Earth roads are good enough.
9. No. Good dirt roads are satisfactory.
10. Need better roads. Suppose we must have higher taxes to get them.
11. Yes, I'm working hard to get them.
12. Are coming in Iowa. Will require more taxes.
14. Yes, if secured in a conservative way.
15. Yes, if for nothing more than the coming generation.

In connection with the expression of opinion on the foregoing question mention should be made of the fact that during the time of the survey roads of the community were almost impassible. Owing to heavy rains poorly-drained places were "rutted" until cars could scarcely be driven over them. Psychologically, attempts to drive over roads in this condition would tend to raise the percentage of answers, favoring surfaced roads. During a period when roads were good the percentage of replies favoring higher taxes for "surfacing" might be less than otherwise.

8. Evidence of general co-operation.

There appears to be little or no evidence of attempts at general co-operation in the community. A number of farmers represented in the survey are members of the Farmers' Shipping Association, an organization started recently as a means of securing more direct market for sale of live stock and purchase of farm supplies. While the motive of this association may be regarded as beneficial to farming interests, the organization
must be loyally supported by all, in the face of unfavorable as well as favorable circumstances, to make it a successful venture. Already dissatisfaction, owing to misunderstanding and mismanagement, has caused the withdrawal of several members. The feeling that profits taken by local stock buyers and charged by the Farmers' Grain and Lumber Company of South English thru retail prices were exhorbitant apparently became less pronounced as the necessity of actual co-operation required for satisfactory management of an association grew more evident. Seven farmers included in the survey hold stock in the Farmers' Grain and Lumber Company and 6 in the Farmers' Savings Bank, both of South English.

Several farmers hold memberships in the Farmers' Union, an organization centered in the community west of South English. The justification of this organization, in addition to the local Farm Bureau movement, seems questionable in the minds of its supporters. The writer was unable to answer the question from several members as to what the Farmers' Union of the state plans to do for the farmer.

The spirit of co-operation so characteristic of earlier times in the Brethren community is considered by several of the farmers with whom it was discussed as being noticeably on the wane. Among probable reasons given were the farmers' being too busy to co-operate and the change of times during the past 20 or 30 years.

G. Church Membership and Religious Activities.

Of the total number of persons represented in the
survey 106 are connected with the local church. This number includes both husband and wife of 38 families and the 4 women operating their own homes in South English. In 2 families the husbands are Brethren while the wives belong to churches of other denominations and in 2 other families the wives are Brethren while the husbands are non-church members. One family bears no direct relationship to the Brethren, the husband being a non-member and the wife belonging to another denomination. Seventeen children over 5 and under 14 years of age are members. Five above 14 are non-church members while one belongs to a church of another sect. Membership of the male adults (38 in all) includes 7 deacons, 1 minister and 3 elders (advanced degree of ministry). Further, the total roll of members includes 17 leaders (other than ministers) of church activities; president and vice president of Christian Workers' Meetings, superintendent, assistant superintendent, teachers and assistant teachers of Sunday school. Nine of these leaders have attended college (Mount Morris or the State Teachers' College or both) or are high school graduates.

Total membership of the church is represented in 65 families, the local organization being under the supervision and care of 3 elders, 1 minister and 10 deacons. No record of church attendance is available. Attendance, however, is slightly greater than that of the Sunday school, which according to records kept ranges as follows;
Year | Average attendance per Sunday
--- | ---
1915 | 93
1917 | 135
1919 | 92%

Money raised for church support, approximately $1200 annually, has shown an increase from $400 in 1900 and further from $51.40 in 1880. Home mission work as shown by the succeeding figures is well supported.

Year | Amount
--- | ---
1892 | $2.95
1900 | $181.85
1911 | $554.61
1919 | $727.40 * Includes $155.00 from North Church, organized in 1916. (Data secured from A. H. Brower, South English, Iowa.)

Sunday schools of both the North and South churches now support a missionary worker in China.

A budget of $3000 for one year's allotment of the Interchurch World Movement fund was raised during the recent drive, April 25 - May 1, 1920. There seems to be promise of increasing this amount annually during the coming years. In general the Interchurch World Movement met with favor throughout the congregation. Several members, however, expressed a feeling of uncertainty as to just what the movement might accomplish, pointing to the fate of the Gospel Team activities so prevalent throughout the country only a few years previously.

From a financial standpoint the local church is undoubtedly holding its own as compared with other congregations. Membership according to data (given in Chapter IV) shows no appreciable decrease.

The supreme test of any church however, in just-

* Held to have dropped owing to sickness, "flu" primarily.
ification of its existence, lies in its power to gain and hold the interest of the young people, that is, to fit them for the best possible service to humanity. Whether the local church is advancing in this respect is difficult to determine. Fifteen of 29 parties, largely church workers with whom the matter was discussed feel that the church is not holding the interest of the young people as it has in years past while 14 are of the opinion that the opposite is true. The majority of the 14 however, agree with the other 15 that the interest is not held as it should be. Among ways suggested as a possible means of gaining and holding the interest of young people were more social life, better educated ministers, a new church, a piano in the church, less restraint, especially in connection with formal dress, and finally the development of the community center idea characteristic of the Brethren congregation near Waterloo, Orange township, Black Hawk county, Iowa. Education of ministers and new church building were mentioned in two instances, only. Opinions regarding the use of a piano are here listed as given;

1. Piano had as well be in church as in houses.
2. Would be a means of holding interest of young people.
3. Don't think we should have it in the church.
4. Would be much help to the chorister.
5. No more harm in church than in home.
6. Other churches use pianos.
7. Can see no way in which a piano would detract from the religious nature of church services.
8. Not in favor of it in church.
9. Would be found a great help in Sunday school and Christian Workers' meetings.
10. Don't feel that we need it in the church.
11. Not in favor of it in church.
12. Must keep such things out of the church.
13. Don't think I could sing as well with a piano. Couldn't hear my own voice.

Reactions on the matter of restraint as regards form of dress embody the succeeding opinions:

1. Form giving way in church makes little difference so long as people dress sensibly.
2. Boys not under too much restraint. Girls might well have wider choice.
3. Church not too strict on this matter.
4. Too strict on dress. Wearing of tie should not keep one out of responsible position in the church.
5. Too much restraint. Particular cut of clothes should never keep anyone away from church. A little thing may turn a life for good or bad.
6. Form of dress is giving away fast enough.
7. Never mattered with me.
8. Form in dress giving way too rapidly. Must be controlled thru teaching on plainness.
9. Causing more concern than ever. Must be controlled thru teaching and study of Bible.
10. Not too much restraint in dress at present.
11. Too much restraint. Give more time and attention to constructive church matters.
12. Form giving way too rapidly. Must work on the proposition.
14. Matter gives more trouble than formerly.
15. Too much restraint. Bible doesn't say man should go without necktie or that he should wear any particular form of clothes.

Suggestions as to the community center idea, near south Waterloo came from parties familiar with various activities of the Orange Township congregation thru visitation. In this community the church and the consolidated school form a religious, social and educational center in which farmers are "retiring". Thru various activities including church services, musical programs and well-directed games and amusements the interest of the young people has been held notwithstanding the
fact that the city of Waterloo is not far distant. In fact, the close proximity of the city seems to have acted as a challenge to the community to provide adequate rural entertainment well enough diversified to hold the interest of its young people.

H. Morality and Civil Life.

The determination of the moral standard or tone of any community is extremely difficult. Moral codes embody more than a registration of proceedings on the record books of county, town, community or church. Many moral acts escape the attention of courts or churches while others appear to lie outside the reach of either. Among the latter are desecration of the Sabbath, profanity, sexual immorality and the vices of self-gratification such as the use of tobacco and alcohol.

The settlement of difficulties thru church rather than by law credits the local congregation with few records of court proceedings. This fact however does not signify that this method of procedure continues to be as efficient as formerly or that it is now held by all parties interested to be the most satisfactory. The opinion that law would settle "differences" (quarrels of neighborhood significance) more quickly, more quietly and more justly appears to be gaining ground in the community.

During the past 20 years the church has dealt with not less than 10 "cases" each of which has assumed community-wide publicity. That these might have been handled as satisfactorily and with less publicity thru civil courts is probable.
Two families of the church have become dissolved thru divorce within the past decade. During the same time there have occurred 3 illegitimate births in connection with each of which families of the church were implicated.

The surrounding community including the village of South English but not Kinross carries the social stamp of no less than 25 illegitimate births within the last two decades. During the same period ten divorces have been granted (including the vicinity of Kinross).

The moral tone of no community, however, can be discerned altogether by the number of immoral acts recorded in its disfavor. Rather, it must be determined, primarily, by a consideration of opinions of individuals composing that community which, as in the preceding paragraph, should be regarded as a group among its human environment.

Seven of 10 leaders within the congregation (including ministers, deacons and other church workers) reacted upon the question "Is the moral tone of the community rising?" in the affirmative, and 3 of the 10 in the negative. Two of those affirming the question feel that the moral tone is not rising as rapidly as it should. Of 5 persons outside the congregation, yet within the immediate community, (including business men of South English and Sunday school officers of neighboring churches) with whom the question was discussed, 4 agree that the moral tone is rising while 1 takes an opposite view. Evidence pointed out in support of affirmative answers by the 4 included the fact that the village of South English
has abandoned its "cooler" (temporary lodging place for peace disturbers), that drunken men are no longer seen on the streets and that the percentage of church workers among business men of the village is increasing. The party taking the negative view mentioned sexual immorality often resulting in illegitimate births, misplaced affections between husbands and wives of certain families, desecration of the Sabbath, and decreased interest in church work as evidence.

It should be noted that the parties outside the congregation have viewed the question largely from the standpoint of the entire community, including the village, whereas the Brethren may have looked upon the situation more from the standpoint of their immediate neighborhood. Neither of these groups, however, should ignore the influence each church denomination may have had in its attempt to maintain the highest possible moral standard of the entire community.

2. In general the Brethren congregation has given and is continuing to give loyal passive support to the government. Three-fourths of the male voters of legal age are exercising their duty. The percentage of members exercising the vote as an obligation to society appears to be increasing. Advantage of the vote is taken in the interest of local welfare, such as the building of centralized schools. The number of persons voting in connection with state and national election including state primaries seems to be growing.

The local congregation carried its part in the financial support of governmental activities during the past war.
Tho rumor exists of one or two attempts to evade the draft there is no substantial evidence in proof of the fact. Three young men (included in the survey) entered the service under the last selective draft. Two of these were in training less than two months when the armistice was signed while the other served one year in motor corps work over seas.

I. Community Uplift.—The future of any rural community lies in its power to make use of opportunities for improvement. Such opportunities must be realized as existing before use may be made of them. The fact that opportunities are realized by separate individuals does not signify that they may not embody a satisfactory solution of the problems confronting the entire community. Through a careful study and analysis of suggestions or ideas from a number of individuals the entire group may discover the most satisfactory plan of action toward community betterment.

In this connection a record of opinions of 15 individuals, 10 of the Church of the Brethren (including ministers, deacons and others) and 5 of other denominations, should prove interesting. Reference has been made previously of the opinion of these 15 leaders as to the moral tone of the community. Regarding the power of the church to hold the interest of the young people as formerly, 8 of the Brethren feel that their own church is not lagging. Four of these feel that other churches are lacking while the others are undecided. The 2 remaining hold that all churches are failing. Of the 5 parties of other sects, 2 are of the opinion that the churches
in general are holding their own, 2 feel that they are failing and 1 is undecided.

Suggestions as to the greatest need of the church to (a) maintain doctrines and traditions, (b) interest the young people in spiritual uplift and (c) to have the widest influence in the community are here listed as given;

<table>
<thead>
<tr>
<th>1. Study them more.</th>
<th>2. Study, teaching and practice.</th>
<th>3. Better teaching and more preaching.</th>
</tr>
</thead>
<tbody>
<tr>
<td>4. Better teaching.</td>
<td>5. Occasional teaching is sufficient.</td>
<td>6. More study and better class of teaching.</td>
</tr>
<tr>
<td>7. Preach more Gospel.</td>
<td>8. Not necessary to maintain all traditions.</td>
<td>9. Give less attention to tradition and doctrines.</td>
</tr>
<tr>
<td>10. Not concerned with traditions.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Brethren

- Live nearer the Gospel.
- Too big for me to answer.
- Bring young people together more.
- Open church for social use.
- Undecided.
- Live up to profession.
- Get those in church to live up to profession.
- Practical, active Christian service.
- More living according to teaching of the Gospel. Apply Golden rule.
- Organize all forces of community for constructive work.
- Get all to do right.
- Organized effort along social lines.
- Those in church to live better lives.

Other Denominations.

1. Not important in our church.
2. Are well enough maintained thru present day preaching.
3. Sound Bible teaching, including reasoning.

Older people do right thing.
Devoted workers that will co-operate and pull together.
Those in church to live better lives.
5. Unable to say. Greater interest and higher standards shown by adults in church.

Answers to the query "What is the biggest problem confronting the church of the community?" are stated in order corresponding to that in the preceding table, that is, answer number 1 is that of person answering number 1 listed under a, b, c, and so on;

Brethren

1. Saving young people.
2. To develop leaders for the continuation of church work.
3. To keep young people interested.
4. To hold interest of young folks.
5. To keep members active.
6. There are many. Undecided as to which is greatest.
7. To get members to live the simple life.
8. Don't know. Difficult to decide.
9. To get people to live up to their profession.
10. To keep young people interested.

Other Denominations.

1. Knock out selfishness.
2. Get organized social and religious effort.
3. Maintain principles and show the world the need of a Savior.
4. Get people to attend services.
5. Get people really converted.

On the basis of the preceding analysis of the more important forces at work in the community studied, we may turn to a summary of the principles, active and potential, underlying these forces in an attempt to offer a constructive plan or policy for the betterment and uplift of this community. Such a plan must necessarily be sufficiently broad to admit of certain amount of choice in its adoption, provided it is not found applicable
in its entirety. Further, it must be drawn with the entire community, rather than any particular group, as its ultimate goal, since practical Christianity of the present day, as never before, means nothing less than the greatest possible service the follower of Christ can render to humanity.

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CHAPTER VI. SUMMARY AND CONCLUSIONS.

A. A brief review or recapitulation of some of the most important forces which have shaped, and which continue to shape, the social and the religious life of the community under consideration is essential at this point. Thus, we may gain a more definite idea of the loyalty of the local congregation to the parent organization and a clearer conception of the plan offered for improvement of the relationship between the local group and its human environment.

From a social, as well as from a geographical, standpoint we may note a more or less gradual enlargement of the territory supporting the Brethren population. With better means of communication, of travel especially, the Brethren have tended to push out in all directions. Farmers no longer hesitate to locate beyond South English and Kinross in an attempt to gain economic advantages. Several families are located beyond a ten mile radius from the church building.

Since 1900, 2 families have located in Kinross and 8 in South English, whereas only one family lived in the latter-named village prior to that date. Balancing this movement of expansion to a certain extent, is the tendency toward
centralization evidenced by the building of the three homes near the present church property during the past 10 years. However, it seems probable that the majority of the Brethren retiring will continue to locate in the village of South English.

Along with the outward movement of the Brethren families is the inward trend of people of other denominations. While this may be of little or no immediate concern to the congregation it is a force which may ultimately affect the unity of the group. It is to be hoped that steps similar to those taken by the Brethren of the South Waterloo community may not, as yet, be resorted to as a means of controlling this situation. In the community referred to "a committee was appointed to devise a plan or system thru which farms to be sold were to be disposed of ---- in such a way as to enable control of the incoming population as to desirability". This does not imply that such a plan might not be resorted to as a means of self-preservation of the congregation when it has attained the state of social development now held by the South Orange community.

Economically, families of the congregation have prospered. Patient persistent toil, combined with the adoption of newer methods of farming, a continued rise in land values and an absence of crop failures has enabled the average Brethren of the locality to become fairly well-to-do. Aside from rearing his family and making it possible for each of his children to follow in his chosen profession, farming, (with certain few exceptions) he has found improvement of his home, the satis-
faction of cultural wants and the financial support of church work possible.

With uninterrupted prosperity throughout the congregation, there has developed an increasing interest in education, especially in high schools and in Mount Morris college. Progress in education in the local community, however, seems not to have kept pace with the desire shown for the same as evidenced thru the attitude of the locality "to see people better educated".

Mention has been made of improved farm homes. While many of the homes are not modern, noticeable progress is being made in this direction. Families not having modern homes express themselves as desiring to have them or as planning to have them as soon as possible. Undoubtedly, within another decade, all homes of the community will be practically modern. Furthermore, a majority of farm women will doubtless be using modern conveniences, such as electrical appliances, vacuum cleaners and pressure cookers.

With better methods of communication including rural free delivery, telephone and automobile, has come a more intimate contact of the group with the world at large. Families have found the telephone a means of visiting while remaining at home. And to this fact may be traced one of the causes of the lack of sociability within the community. Thru the daily paper, made accessible by rural mail delivery, the farmer has been enabled to keep in closer touch with the outside world, with markets, especially, than formerly. The auto,
a splendid "vehicle" for getting families together for church and other group activities, is a splendid means of bringing individuals into closer contact with other groups, that is, with society at large. Thus, we note a freer intermingling of the local congregation with its human environment.

Along with territorial expansion, economic prosperity, improved farm homes, better methods of communication and increased interest in education has come increased financial support for all church work including home and foreign missions, benevolences and religion-forward movements. The Sunday school, established in 1877, has grown from a small group of workers meeting semi-monthly to a gathering of the entire church membership organized into various departments and classes. The Christian Workers' Society has been accepted as a means of furthering church work and the "Sisters' Aid" is promoting the work of "winning souls to Christ" in the field at large.

The church building having been remodeled and partially "modernized", is better fitted for church services than formerly. It now comprises 7 separate rooms for Sunday school classes, though each room is small, aside from the auditorium used as a meeting place for the 4 additional classes and for preaching services.

The church yard, as formerly, is void of shade trees which in many other congregations, furnish desirable places for certain church and neighborhood gatherings, including basket dinners and other social activities.

From the table presented on page 42 we note no
BRETHREN CHURCH, NEAR SOUTH ENGLISH.

(Church yard, as formerly, void of shade trees).

BRETHREN CHURCH, NEAR SOUTH ENGLISH.
HOMES OF THREE COMMUNITY-RETIRED FARMERS ADJOINING.
appreciable increase in church membership since 1896. Allowing for the decrease due to the organization of the North English congregation, 1916, the roll carries only 40 names in addition to those carried a quarter century previously. Furthermore, reference to the table shows that letters granted are not greatly in excess of letters received. Increase in membership, then, appears to be closely correlated to increased interest in the newer church activities, that is, the Sunday school and the Christian Workers' meeting.

In the face of all social activities within the group as well as those influencing the group from without we find a local congregation which has maintained a degree of loyalty to the parent organization as have few others. Traditions and customs known locally as "faith and practice" have been strongly upheld. From a religious standpoint the Golden Rule has been observed toward members of the group as well as toward individuals of other denominations surrounding or intermingling with the group. The local congregation has done all in its power to live in peace and harmony, each with each and each with society at large.

Counteracting progress and development in the various lines mentioned, and unquestioned loyalty of the group to the parent organization, is the prevalent feeling of a lack of sociability characteristic of former days. "People are not as sociable as they used to be" and the spirit of genuine neighborhood co-operation is growing less evident with increased prosperity.
Further, in the surrounding community the churches of other denominations are declining. One church in Kinross has recently closed its doors and 3 in South English are moving all too rapidly in that direction. Regardless of this fact we note that Brethren families are retiring in South English at a more rapid rate than ever before. In addition, these families are comprised of those individuals who find it difficult to attend church services in the country, evening services, especially.

While the prevalence of opinion secured from leaders is to the effect that the moral tone of the community is rising, sight must not be lost of the fact that illegitimacy is increasing. Although it can not be stated definitely that the majority of illegitimate cases may be attributed to lack of vigorous social activities in the community at large or to the prevalence of a certain religious restraint within the Brethren congregation the matter deserves careful attention and study in these connections.

Nor can we overlook the fact that the churches of the village are not gaining and holding the interest of the young people as they should. We know that from pioneer days to the present boys of South English and vicinity have not had a place to meet in groups, other than in village restaurants or on street corners. Here, their favorite pastimes have included loafing, swearing, listening to foul stories and swapping remarks about girls that seem always to be passing.

Nor, must we fail to note that the public schools of the villages are below the standard of the average rural
community. While it is not our purpose to go into details as to their short-comings, it appears that the financial consideration, that is, higher local taxes, has been one of the main drawbacks to better schools. We may say, however, that the real barrier to progress lies in the lack of co-operation, which co-operation must come thru a freer exchange of the principles of Christian living between individual and individual and from group to group.

B. In view of the facts here summarized should the congregation be satisfied with having maintained the highest possible degree of loyalty to the organization of which it is a part? Tho it has not fallen short in the application of the Golden Rule, it has failed to meet the challenge for active service among the young people of the community. To do unto others as we would have others do unto us, tho an ideal guiding principle in daily life, does not imply that we render thereby our greatest possible service to humanity. While the teachings of Christ are the same to-day as during the time when He spoke to and among men, the relationship of father to son, brother to brother and brother to friend differs materially. The negative potential, "Thou shalt not" Christianity is giving way to the active principle of social service as embodied in the teachings of Christ. The true religion of the future promises to deal more with social uplift than with personal salvation. The great task, then, of any denomination becomes twofold. "The church must give the individuals what they want and the individuals must be
made to want what the church should give them ".

On the basis of the preceding summary the following suggestions are offered as a means of improving the social, moral and religious life of the congregation and the community. A fuller, freer, richer enjoyment of life in the community seems possible thru a careful working out of one or more of these suggestions.

1. It appears as if sociability may be developed thru a well-arranged plan of gatherings within the local congregation. These should start in a conservative way, preferably in the homes as semi-monthly or monthly evening meetings during the winter. While all members of the congregation could not be accommodated at any one home at the same time some plan of rotation might well be decided upon. Provision should be made for the playing of well-selected and properly-directed games at these meetings.

2. Study clubs might well form an interesting and valuable pastime during evening meetings suggested above, winter evenings especially. Young people, as well as adults, will find pleasure and profit from careful study of good books, especially those relating to rural life. Among such books adapted for study in groups are;

The Country Church and the Rural Problem - Butterfield.
Chapters in Rural Progress --------------- Butterfield.
Sociology of Rural Life --------------- Amer. Soc. Society.
The Country-Life Movement --------------- Bailey.
The Holy Earth ---------------- Bailey.
Universal Service ---------------- Bailey.
What is Democracy ---------------- Bailey.
Doctrine and Devotion ---------------- Kurtz.

Farm Boys and Girls --------------------- McKeever.
Rural Sociology ------------------------ Vogt.
Constructive Rural Sociology ------------ Gillette.
Rural Life ----------------------------- Galpin.

Many other books might have been included in the above list. The main requisites of any book taken up should be its relation to actual every-day Christian living and its adaptability for study. The discussion method of study must be resorted to for best results. The leader of the group will be successful only as he can draw forth expressions of opinion from those present. Each evening's study may be supplemented with a few live games or with light refreshments.

3. The "community play idea" seems to be desired by many individuals of the congregation. This idea is worthy of trial, under the careful direction of some one person, preferably a young man or woman who has attended college. The leader should have a fair knowledge of activities which may be participated in by all members present at any gathering, such as hand ball, relay races and group games. Baseball and basketball are ideal games for boys. The latter is enjoyed by girls as well. An assortment of games adapted for gatherings of various sizes may be had from "Games for the Playground, Home School and Gymnasium", by Bancroft.

According to D. W. Kurtz of McPherson College, Kansas, "proper games and play can be made a part of education. ----In wholesome play there is more than physical development, for many games require a high degree of alertness and there is the accompanying spirit of happiness that gives healthy tone to the entire system. I believe there are games that a boy can play to
the glory of God. A boy can play a game of ball in such a way that the boys who play with him will be drawn to the Master. Good temper, fairness, courtesy and honesty, as well as freedom from swear words and other evil expressions can not help but impress boys who have not been so careful."

It should be kept in mind that all games, tho well supervised, should admit of as much freedom to the group as is possible. They should embody virile, manly and womanly sports adapted to rural setting or conditions.

Participation in none of these activities should be limited to families of the congregation. It appears that the time has come for a greater extension of Christianity in the community and such extension can be secured most effectively thru social contact between individuals of all denominations. If Christian living is to be vital and enduring it must be broad in its application as well as practical in the results which it seeks.

4. A splendid field of service exists in connection with the village of South English. With the failure of 2 of the local churches to provide ministers and with preaching services on alternate Sundays, only, in the third church building, the people of South English are ready to do active Christian work under the direction of an efficient leader. Efforts and endeavor must here be directed wisely in order that friction among individuals of various denominations does not result. Initial activities may well be confined to occasional sermons delivered in-

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1. Studies in Doctrine and Devotion, p. 293.
cidentally for the benefit of the Brethren but primarily for all who may wish to attend. The use of one or other of the church buildings of the village would be freely granted.

A similar field of service exists in the village of Kinross. While the work must proceed with precaution and must necessarily be of slow development, for the present, at least, efforts in this direction from the Brethren should be no less worthy of the stamp of approval of the general organization and no less significant in the sight of the Master than were those of pioneer days. Nor, should they be less far-reaching in results accomplished. While present day methods must differ, the motive remains the same, namely, the extension of Christian service among one's fellowmen.

This suggestion may doubtless be met with the objection that "other sects are as able as we to provide a minister". Such an objection is unworthy of discussion. The open field for service exists, and the question becomes "Who shall render that service?"

5. May we look, then, toward the development of a rural community center? By this we mean more than church building and residence houses grouped about it. The community center idea implies a free interchange of agricultural, economic, recreational, social and religious interests and activities. While all activities may not be centered at the same place or in the same building it is desirable that they be as well grouped as possible. In this way a larger building admitting of agricultural club meetings, community fairs, enter-
tainments, games, suppers, socials, basket-ball, hand-ball, gymnasmium classes, educational gatherings, choir practice and church society meetings may be available. Whether a community center building in this particular neighborhood should be located near the site of the present church or in the village of South English must be determined locally, after all factors have been carefully considered. Geographically, the center of the congregation lies nearer the church building than South English. Socially, however, that is, from the standpoint of market and schools, activities are centered primarily in the village. This factor may be of more significance than is that of mere geographical location.

No community building should be erected until a thorough study of a number of the best in the United States has been made. Nor should the present church building be replaced by a new structure until community center location and plans have been discussed freely. Any community should provide a place for out-of-door meetings such as agricultural gatherings, neighborhood entertainments, picnic dinners and recreational games. From a psychological standpoint the location of the community center as well as the church building might be more desirable farther distant from the cemetery.

The community center idea has attained its highest development and proved most satisfactory under the guidance of an efficient rural leader, usually a teacher or a minister. Thru closer association with the various individuals, boys especially, the minister might gain a better understanding of
the social and religious life of the congregation. In return
the congregation becomes more widely acquainted with and gives
freer response to the principles of Christian living as ex-
emplified by the minister.

6. Finally, may we look toward a more highly-educated
for the local congregation? A feeling of a certain lack of
education from the standpoint of social and religious leader-
ship seems to be growing in the community. May the time not be
extremely far distant when at least one of the ministers, in
addition to having completed the course of study offered at
Mount Morris or one other of the church colleges, may have
special university training in social leadership? A knowledge
of such leadership is now so essential to the ministry that the
colleges of the Church of the Brethren are including the social
sciences in their curricula.

Moreover, a thorough knowledge of the principles of
agriculture will be found a means whereby the minister may serve
his people most efficiently. The minister who is to be the
social leader of the community may well be a graduate from a
college of agriculture. Well may he be a young man from the
local congregation who has completed the course of study at
Mount Morris, as well as at the Iowa State College or at some
other college or university of good standing. In years to come
it may be possible for the rural leader to secure sufficient
knowledge of agriculture at one or other of the Brethren col-
leges. Nevertheless, a certain amount of time spent at a state
college or university will do much toward broadening one's
views on questions relating to the associations of rural life. It will tend to develop a deeper insight into public affairs and to create an added interest in community welfare. It will provide for one a clear understanding of economic and social problems in their relation to every-day activities of the farmer. Thus, a broader knowledge of the principles of marketing, farm organization, farm management, improvement of farm homes and the betterment of rural life in general may be brought to the community.

Any program or plan of work of the social leader, a minister with college and university training in agriculture and in sociology as well as in pure religion, need not replace present day religious activities of the church body. Rather, it should supplement the sermons delivered by the local ministers. It should be social in nature, its ultimate goal being that of service to the entire community. It should include organized play, well planned social gatherings, study clubs and Bible study classes. It may be extended to the villages of South English and Kinross as well as thruout the neighborhood. Gradually, then, we may look toward the further centering of activities at one or at most two of the three places, South English, the Brethren church, or Kinross.

The social leader should be able to assist the local pastors in the usual church services. Further, he should be able to deliver an occasional sermon in one or other of the two villages. This, in addition to his other manifold duties, will necessitate his receiving material financial support for
himself and family.

C. Final Conclusion.—The foregoing suggestions have been offered on the basis of conclusions drawn from the survey. The English River Congregation while having maintained its loyalty to the parent organization, has not, as yet, attained the highest possible ideal of Christian service. Throughout the congregation and the community by which it is surrounded an enjoyment of country-life and of free human associations are falling short of the highest state of development. Without the loss of devotion or loyalty maintained thus far the duty of the congregation now becomes the upholding and the extension of the principles of Christian living in the light of new conditions confronting the community and the world at large. Thus, the problem of solving this situation thru the use of new means and new methods now becomes the challenge of the local organization.

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APPENDIX A.- CHARACTERIZATION OF SOME OF THE RELIGIOUS SECTS MORE OR LESS CLOSELY RELATED TO THE BRETHREN IN ORIGIN, CHURCH POLITY AND CUSTOM.

1. ANABAPTISTS.- The term "Anabaptists" arose as an outcome of the Reformation, 1517. It was applied to groups of men and women who out of dissatisfaction against religious and social factors, under the leadership of Thomas Munzer, had undertaken to remodel or transform Christianity according to the New Testament Scriptures. Groups of Anabaptists labored under the assumption that religion was a personal relation between man and God, repudiated the claims of the church and fostered a pure and pious living thru Bible reading and single common worship. Their religious efforts took the form of prayer circles, at first not disconnected from the church. Disavowed obedience to the papacy, refusal to take civil oath and to bear arms and rejection of infant baptism as final were among the factors causing these groups to separate from the established church. Owing to the fact that they demanded adult baptism (regardless of the rite of infant baptism having been administered) they were given the name Anabaptist. The essential point
of contention, however, was that of individual or personal religion against ecclesiasticism of the established church.

Followers of the sect are described by various writers as "simple" Christians making much of the inner light of the spirit. Opposition to the established church is given as the cause of their having had to undergo severe persecutions. They took part in the Peasants' War prior to 1525 and were affected by defeat at Muhlhausen. Centering their activities at Munster, Westphalia, Germany, they were defeated in 1533 by a military force sent against them on the charge of practicing gross immoralities.

2. Mennonites.- According to various authorities, the Anabaptist movement terminated in what is now known as "Mennonite". C. C. Jansen (Americanization of the German, Russian Mennonites in Central Kansas, 1914,) traces the origin of this sect to the Anabaptists and again to the Waldensians (followers of Peter Walden, a Swiss who sought relief from Catholic persecutions during the religious dissension of the 12th century). Langenwalter (Christ's Headship of the Church According to Anabaptist Leaders Whose Followers Became Mennonites) quoting from H. C. Smith holds that the Anabaptists can not be established as descendents of the early "mystical" movements.

Menno Simons, born about 1492-96 and educated from the Roman priesthood, appears to have played a prominent part in the activities of the Anabaptists at Munster, Westphalia, 1525-1533. Having become convinced thru private reading of his
Bible that the doctrines of the Catholic church were not right and that people were not living as they should he is held as having sought baptism by a Waldensian follower in 1536. Later, he was appealed to by a group of eight young men of high character to become their spiritual leader. He taught and preached for twenty-two years in Holland, Prussia and elsewhere at times meeting persecutions heroically and at other times avoiding them thru taking refuge in countries granting temporary religious liberty to Anabaptist followers. As to his doctrinal positions, Jansen holds that he taught no spirit of revenge. Rather, he pled for help to enemies, charitable deeds in quietness, no infant baptism, no military oath, no bearing of arms, no holding of military or civil office, a severe enforcement of religious bans and a separation of church and state. The majority of his doctrinal practices are maintained in the ritual or creed of the Mennonite church of the present.

As a sect, the Mennonites preceded the Dunkers (Church of the Brethren) to America. Mennonite followers in the United States now number approximately 200,000. Their most prominent settlements are located throughout Iowa, Kansas, Nebraska, Dakotas and Minnesota.

3. QUAKERS OR FRIENDS.—The Quaker movement arose out of dissatisfaction with the established church of England about the middle of the 17th century. George Fox of Leicestershire, England, in his "longing for a higher and a more spiritual life" had gathered together enough adherents to establish an organization, 1648. Owing to incompatibility of doctrines
preached Fox and his followers, including William Penn and Robert Barclay, suffered severe persecutions. Fox was imprisoned during the reign of Charles II. and others were transported to penal colonies. Molestations ceased after the Revolution of 1688 and the doctrines of the Quakers became more or less firmly implanted in Great Britain and America.

The early Quakers had no formal creed or confession. They avoided the use of technical theological phraseology. Chief among the tenets of the present-day Quakers is the view that the spirit of God is revealed promiscuously to each individual soul. In addition, they hold that the call to Christian leadership is bestowed irrespective of rank, learning, talent or sex.

Among the principal divisions of the Quakers of the present are Orthodox, Hicksite, Wilburite and Primitive Friends. All divisions advocate peace and good will, uncompromising positions on various important questions regarding discipline and doctrine and opposition to slavery, war and intemperance.

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APPENDIX B. - CONDITION OF THE BRETHREN SCHOOLS AND COLLEGES
FOR THE YEAR 1918-1919. (Taken from Brethren Yearbook for 1920).

### Financial

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APPENDIX C.- BIBLIOGRAPHY.

The following supplementary readings, including those to which reference has been made throughout the foregoing manuscript, are worthy of consideration. For convenience, these references have been classed in two groups, (1) those dealing with the subject of rural social surveys and (2) those relating to the origin, development and present status of the Church of the Brethren.

Part 1.

Aronovici, Carol, Knowing One's Own Community, Bulletin No. 20, American Unitarian Association (1920). This brief treatise is a compilation of helpful suggestions dealing with the methods of conducting social surveys in cities, towns, villages or hamlets.

Cross, William T., Rural Social Work (1917), Report of the National Conference of Social Workers' Meeting for 1917. This pamphlet sets forth a brief statement regarding the importance and the method of rural social surveys.

Galpin, C. J., The Country Church, an Economic and Social Force (1917), Bulletin 278, Agricultural Experiment Sta., U. of Wis. This bulletin presents a clear conception of the part
to be played by the rural or village church in the interest of community life and permanent agriculture. Several rural church communities of Wisconsin are analyzed briefly.

Galpin, C. J., The Social Anatomy of the Rural Community, (1915) Research Bulletin No. 34, Agricultural Experiment Station, University of Wisconsin. This paper presents an analytical discussion of the social activities of the existing rural community, as based on a survey of Walworth county, Wis.

Galpin, C. J. and Sawtelle, D. W., Rural Clubs of Wisconsin, Bulletin 271, Agricultural Experiment Station, University of Wisconsin. This paper presents briefly the importance of good neighbors in rural communities and shows how neighborliness may be developed thru the organization and maintenance of farmer's clubs.

Haney, Lewis H., and Wehrwein, George S., A Social and Economic Survey of Southern Travis county, Texas (1916), Bulletin No. 65, University of Texas. This bulletin gives a summary of the results of a rural survey of the social and economic conditions of a typical rural community of the South. The fact that the field of survey covered a section peopled by three races gives additional interest to the study as set forth in the manuscript.

Morgan, E. L., Mobilizing the Rural Community (1918), Extension Bulletin No. 23, Massachusetts Agricultural College and Experiment Station. In this manuscript, a discussion of community organization from the standpoint of what it is, how it may be accomplished, and what benefits it may foster is set
Nason, W. C., Rural Community Buildings in the United States (1920), Bulletin 825, United States Department of Agriculture. This paper embodies a description of rural community buildings in the various sections of the United States.

Pierce, Paul S., Social Surveys of Three Rural Townships in Iowa (1917), University of Iowa, Monographs Vol. 5, No. 2. This bulletin comprises the results of pioneer rural social survey work of southeastern Iowa. Geographical features, economic conditions, educational, religious and social life, population and housing conditions are among the topics given consideration.

Taylor, C. C., The Social Survey, Its History and Methods (1919), University of Missouri, Bulletin Vol. 20, No. 28. Herein, is presented a summary of the principles underlying the technique of the social survey. Evolution, methods and value of the social survey are included.

Thompson, C. W., and Warber, G. P., A Social and Economic Survey of a Rural Township in Southeastern Minnesota (1913), Studies in Economics, No. 1, University of Minnesota. This manuscript deals with the business methods, organizations and civic relations of the average rural community. Roads, education, churches, home life and social activities are given mention.

Von Tungeln, George H, A Rural Social Survey of Orange Township, Blackhawk county, Iowa (1918), Bulletin No. 184,
Iowa Agricultural Experiment Station, Iowa State College of Agriculture and Mechanic Arts. This publication embodies the results of a social survey of a progressive rural community in which the Church of the Brethren is predominant. Few conclusions are drawn from the study which the author considers one of several necessary to substantiate the formation of definite generalizations.

Part 2.

The majority of the references (books) cited under part 2 may be secured from the Brethren's Publishing House, Elgin, Illinois. Few published by this firm will be found in the average college or university libraries. Where source of reference is not otherwise stated it is assumed that information regarding same may be most readily secured thru correspondence with the above named firm or with the librarian of one or other of the various Brethren colleges listed under appendix B.

Blough, J. E., Western Pennsylvania (1916), A record of events contributing to the history of each local congregation of the Brethren in Western Pennsylvania.

Brethren Publishing House, Two Centuries of the Church of the Brethren (1908). A report of the bicentennial addresses on the founding of the church. History, doctrines, ordinances, missions, Sunday schools, education, publications are among the topics treated by one or other of the two dozen speakers appearing on the program of the Annual Meeting held at Des Moines, Iowa.
Brethren's Publishing House. (1) The Gospel Messenger. A weekly periodical established in 1883 and published since in the interest of the church. From available reports the Messenger maintains a subscription list of approximately 25,000.

(2) Our Young People. Published weekly in behalf of the Sunday school and Christian Workers' organization of the church. This publication appears to have a circulation of 37,500 to 40,000.

(3) The Missionary Visitor. This periodical is devoted to the interests of the missionary work of the church. It has a circulation approximately equaling that of the Messenger.

(4) Year book of the Church of the Brethren. A pamphlet printed and distributed annually in connection with the Messenger. Each edition presents a summary of the activities of the church for the year preceding its publication. Home and foreign missions, Sunday schools, education, general reform, relief work and ministerial lists are given attention in this publication.

Brumbaugh, Martin Grove, A History of the Brethren (1899). This book is conceded by the Brethren to be the standard work on early history of the church. It presents in an interesting way a record of facts gathered by its author at Schwarzenau, Germany, the birthplace of the Brethren movement.

Brumbaugh, H. B., The Church Manual (1893). A book dealing with the practices, rules of conduct and type of services of the church. A treatise which seems to have been pub-
lished for the use of the Brethren ministers.

Eshelman, M. M., Southern California, A historical record of each local church of the Southern California district, together with a full history of the La Verne College.


Flory, John S., Literary Activities of the German Baptist Brethren in the Eighteenth Century (1908). This treatise is described by Winger, (p. 297, History and Doctrines of the Church of the Brethren) "as a well written, scholarly and very complete account of the Brethren of the eighteenth century". It deals largely with the accomplishment of the members of the church in the field of literature.

Gibson, D. B., Southern Illinois (1907). Historical sketches of the various local congregations of the southern Illinois district.

Gillin, John Lewis, The Dunkers; a Sociological Interpretation (1906). An application of the principles of sociology as interpreted among the Brethren. Origin, doctrines or ordinances, development, expansion, liberation and present conditions of the church are analyzed from the social viewpoint.

General Mission Board, Minutes of the Annual Meetings (1909). A record of the proceedings of the annual meetings of the church from 1778-1909. Doctrines, ordinances, church government, customs and Christian life and worship are among
the phases of church activities on which numerous decisions have been rendered by the governing body of the organization.

Holsinger, H. R., The Tunkers and the Brethren Church. This treatise deals with the origin, doctrines and early literature of the church. Attention is paid to the counter movement in the organization resulting in the Progressives, the Conservatives (type here studied) and the Old Order Brethren, 1880-1882.


Langenwalter, J. H., Christ's Leadership of the Church According to Anabaptist Leaders Whose Followers Became Mennonites. (1917 Witner Press, Berne, Indiana). A summary of the available historical data regarding the Anabaptist movement from its rise during the Reformation to the present. Characteristics of the Anabaptists, bibliographies of their representative leaders and the way in which conceptions of the leaders found expression among the people constitute the main points considered in this treatise.
Mack, Alexander, Sr., *Rites and Ordinances* (1713). (Included in Holsinger's *History of the Tunkers and the Brethren* (1901) p. 45-117). A list of answers to forty questions prepared and presented by men of opposing churches to the church body led by Mack at Schwarzenau, Germany. Questions dealt with the church faith and practise, including baptism.

Miller, R. H., *The Doctrine of the Brethren Defended* (1876). This treatise deals with the position of the church with regard to the subjects of divinity, of Christ and of the Holy Spirit, foot-washing, the Lord's supper, the brotherly kiss and secret societies.

Moherman, T. S., and Harold, H. W., *Northeastern Ohio* (1914). History of each local congregation, with bibliographical sketches of its leaders, of the northeastern Ohio district. Contains, also, a record of the organization of Ashland and Canton colleges.

Moore, J. H., *New Testament Doctrines* (1914). A discussion of the various topics to which the doctrines and ordinances of the church are held to be related. A treatise which appears to have been prepared for the church laity, as well as for ministers and deacons.


*Old Order Brethren, The Brethren's Reasons* (1883). This pamphlet is a record of the petitions of the Old Order Brethren to the Annual Meetings of the church in an effort to
secure satisfactory decisions on matters considered of vital importance. The purpose of the pamphlet, according to a statement of the committee publishing same "is to show how frequently the Brethren (Old Order) did petition the Annual Meeting (Conservatives) to put away new and fast movements of the church".

Royer, Galen B., Thirty-three Years of Missions (1913). A very complete history of the mission work of the church from its beginning to the date of publication. Organization of the General Mission Board and plans and progress of the work in both home and foreign fields are given consideration.

Snyder, J. S., Middle Iowa. (1907). An historical record of each of the various local churches of the Middle District of Iowa.


Winger, Otho, Indiana History of the Church of the Brethren (1917). Sketches of the various local organizations in the state of Indiana, together with a full history of Bourbon and Manchester colleges.

Winger, Otho, History and Doctrines of the Church of the Brethren (1919). This book treats in a creditable manner the origin, expansion and growth of the church from 1708 to the date of publication. Church missions, publications, schools
and colleges and Annual Meetings are briefly treated. Church doctrines, ordinances and government or polity are given consideration. This publication should be of interest to the student, as well as to the laity or to the general reader desiring further information regarding the Church of the Brethren.


Yoder, C. F., God's Means of Grace (1908). This book deals with the ordinances held in common by Progressive Brethren and Conservative Church of the Brethren.

Zigler, D. H., A History of the Brethren in Virginia (1908). History of the establishment and progress of the various local churches of Virginia. Accounts of difficulties encountered by the church in connection with the Civil War make this treatise of especial interest.

Zug, S. R., and others, Eastern Pennsylvania (1915). An historical record of all the pioneer churches of eastern Pennsylvania, the early home of the Brethren.

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