

SOCIAL SCIENCE AND RELIGION IN A  
PARTICULAR COMMUNITY.

by

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## PREFACE

In this Thesis an attempt will be made to describe a typical rural village of the Middle West, to indicate the social forces now at work there, to determine what the aim should be in attempting an improvement, and indicate a method to be used in attempting the improvement.

I wish to express my appreciation to the students of the Seminar and to the Faculty of the Department for valuable criticisms and suggestions. I am especially indebted to Professor V. E. Helleberg for suggestions and criticisms. I am also indebted to Miss Ruth M. Correll for information concerning the village described in the first chapter.

L. L. R.

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## Chapter I

### THE VILLAGE.

After passing for some distance over rough hilly country, suitable only for cattle grazing, we arrive at our destination. It is a small village. Immediately surrounding this village the land is smooth and suitable for farming. Farther out it is rough, rocky, and hilly. Here we find only pastures where every summer thousands of cattle graze. Most of them are shipped in from Texas. Early in the spring as soon as the grass begins to grow the cattle begin to arrive by trainload. Late at night, early in the morning, Sunday, Monday, or Friday may be heard the bawling of the cattle, the shifting of trains, and the shouting of men as one car after another is pushed up to the stockyard gate to be unloaded. Finally all of the pastures are full and all is quiet again. In the fall the process is reversed and all of the cattle are shipped out again. Were it not for the numerous cars and trucks, which one sees, loaded with oil well rigging and other paraphernalia he would wonder what the people could do to keep busy through the year.

We go to the far end of the village and start on a tour of inspection. At the school building we find the school in session. As we enter the primary room we are surprised to note that it is small, dark, overcrowded, and cold. We pass to the next room and find it small, dark, and overheated in spite of the fact that the teacher has the windows up at the bottom and down from the top.

The next room we find is large, well lighted, and provided with a stove for cold days, because the regular heating plant is inadequate. This room could easily provide for half as many more students as it now has. The fourth room down stairs, just built, is comfortable in size, well lighted, but inadequately heated on cold days. The average number of pupils per room is about sixteen, generally about equally distributed.

We pass upstairs and find we have graduated to the high school department. One class is in session in the assembly room. A number of students who have no class at this period, occasionally pretend to study. We notice three long shelves, made of one foot boards supported by brackets and two by fours. This is the school's only library. In it we find books ranging from those worth while to cheap novels and other books that cannot be used; the latter, mostly out of date books left or donated by members of the community. We note two other rooms then pass into a long narrow room used as a laboratory for Physics, Botany, and General Science. It has some equipment but a very unsatisfactory place to use it. We find the school enrollment to be ninety six, the number of children of school age, one hundred seventeen, and the population of the town, about three hundred. We decide that this community is badly in need of a new building and better equipment.

In our trip to other parts of the town we pass a small post office of the usual village type. In connec-

tion with it is a magazine stand which supplies mostly story magazines. It will probably have the Literary Digest, the American Magazine and several others. We enter the bank and find it a rather busy institution and apparently well kept. In visiting the hotel we are surprised to find a large, modern, fireproof building, up to date in every way and seemingly several times too large for the village. We find courteous and efficient service. The hotel is owned by the banker whose wife is vice president of the bank, whose son is cashier, and whose son-in-law is assistant cashier.

We next visit the moving picture theatre, which is located in a good fireproof building. If a show is in progress, it will probably be a good one and one of the latest. We find the owner, who is a son of the banker, an agreeable young man, quite willing to cooperate with other interests of the town, especially with the school and clubs that wish to give plays and entertainments. He also operates shows in two or three nearby towns. In connection with the theatre is a confectionery.

We pass by two restaurants, but as they are of the usual village type we do not stop. We find three grocery stores, two of which also have dry goods departments. They are frame buildings which have been in use a good while, and are without fire protection. The third grocery store is in a good brick building. Though this store is small it has a good meat market and makes a claim for "quality service."

The two garages do a good business. In connection with one is the city electric light plant, owned by a brother of the banker. The two lumber yards handle the usual supplies and oil well riggings. One also handles coal. There is one fireproof, well equipped pool hall. There is a drug store operated by a doctor, concerning whose actions there are various innuendos.

We find the two churches as good or better than most churches in villages of this size. There is usually no trouble in finding seats for all people attending, but on special occasions, such as the giving of plays or entertainments, either may be filled to capacity. Neither church has a resident pastor and preaching services are held only every two weeks, alternately. Each holds Sunday School every Sunday.

If we inspect the residences we find that they vary from good to very bad. One two-roomed shack, built at a cost of about one hundred twenty five dollars, rented for fifteen dollars per month. These shacks are very poorly constructed with cheap material. The demand for houses exceeds the supply, since the work in the oil fields has caused an inflow of renters. This village though situated near the oil fields is not near enough, and does not have adequate facilities to make it a real oil center.

Having completed our tour of inspection we stop to reflect and inquire into the social activities. We find that there are three lodges which have their respective

gatherings. There is only one hall in town at all suitable for social gatherings and this is rented by the lodges. Neither the school nor the community has an indoor place suitable for play or recreation. All general programs and entertainments have to be given in one of the churches or the theatre.

Last year the school gave two plays and one short program in connection with an exhibit, "Reproductions of the World's Most Famous Paintings". The junior and senior classes of the high school last year put out the school's first annual. The school was also responsible for a four-number lecture course, obtained through the University. Due to late trains the first number failed to arrive. A telegram sent to explain was never delivered. On a second attempt this number arrived on a stormy night so the rural population failed to attend. Bad roads and bad weather also affected the other numbers to some extent. The "keeping fit" lectures were given to the boys and girls of the high school last year for the first time. A mothers' meeting was also held in the evening.

The ladies of the community gave two plays during the year and the American Legion two. There was a picture show every night except Sunday and the nights when the afore-mentioned programs were given.

The two churches have Sunday School every Sunday and preaching every two weeks alternately. The average attendance at the services for one month was, at the Methodist

church, for Sunday School 39, for preaching 125. At the Christian church for Sunday School 45, for Preaching 100. The larger number at the preaching services is accounted for by the fact that each church attends the other's services. Other than the regular Sunday services and a little extra on special days there is little social activity in the churches; perhaps a class party or two, a play or entertainment by the ladies, a Young People's meeting part of the time and meetings of the Ladies' Aids.

In the Sunday School classes both teachers and pupils confine themselves largely to material found in the lesson quarterlies. In one discussion a member of one class bemoaned the fact, as she thought, that the world was getting worse and worse. Upon being questioned, however, she admitted that people of modern times are in general better off than were the people of ages past. Another member took up the discussion and compared modernism with falling Rome. He spoke of the stadium being built at the University of Kansas and talked as though he expected to hear of gladiatorial combats being held there.

Last year one of the churches held two two-week revivals. One was by the noted "Drummer Evangelist", who claimed to have given up an excellent job as a traveling salesman for the Fairbank's Gold Dust Twins in order to become an evangelist. He claimed also to have refused an offer of Fifty thousand dollars per year by another company. His main topics were the "infallibility of the Bible" and the evils of teaching evolution in our schools. The second

evangelist was like unto the first in many respects but put strong emphasis upon the importance of "sanctification".

The minister of the other church, while he had no regular evangelistic services, held extra services at times, at which he or some of his friends brought the "message". He said that about every so often ministers feel a disagreeable duty thrust upon them. This duty is to preach upon the subject of Hell. Using as a text the story of Lazarus and the rich man, he proceeded to describe vividly imagined pictures of the troubles in store for all who turned not their back upon the ever increasing wickedness of the world to seek, instead, the straight and narrow path found only by believing in the atonement, on the Cross. He said that ninety five percent of the people of today were on their way to "perdition", most of them as fast as automobiles can carry them. He also preached on amusements using as his text "Come out from among them ye righteous". In this sermon he flayed the dance and asserted that picture shows, especially when used in the churches, were the works of Satan.

Another sermon presented the thought that the "Gospel Message" was the only message that the Lord ever gave the church. That it contained certain and infallible records of the virgin birth, life, death, and bodily resurrection of Jesus which was to be taken literally and was essential to Christian belief. The "Eternal in Man" was taken as a

subject. In this sermon he presented the thought that the "Infernal in man must be destroyed before the Eternal can come in".

The Ku Klux Klan entered the church at an evening service and presented the minister with a check, presumably for his good work in the community. The popularity of this minister has, however, of late been on the decline. In attempting to hold the young people he arranged that there should be no intermission between Sunday School and church. This failed to help matters and it seems that some other method must be used if the church is to adjust itself to the needs of the community.

Papers and magazines distributed in the community are approximately as follows.

Farm Life-----	25
Home Friend-----	12
Needle Craft-----	18
Country Gentleman-----	26
Pathfinder-----	4
Womans World-----	5
Literary Digest-----	2
Kansas Farmer Mail & Breeze-----	39
Womans Weekly-----	13
Peoples Home Journal-----	3
Ladies Home Journal-----	3

Besides these a number of families take one or more daily papers and the Sunday Schools provide a religious paper.

Aside from the druggist there is one other doctor in

the town who settled there during the World War. As he is of German descent the relationship has not proven as mutually advantageous as it might otherwise have been.

In the school there are employed four grade and three high school teachers. In spite of the fact that the equipment and number of courses are limited the school work will compare favorably with that done by most schools of its size.

From the standpoint of opportunity to keep in touch with modern thought and development, what does the community offer? In what way does it stimulate its members to form constructive ideas concerning the increasingly complex social and political problems that are coming more and more swiftly every year? What guidance is given youthful energy to make it think beyond the immediate welfare? What interests demand the attention and effort of all members of the community, working as a group for the common good? Is there any way that the community may be organized so that the intermingling of both adults and children will stimulate unity, and arouse more cooperation and mutual helpfulness? (1) For, as it is the widening of ideas, the awakening of the imagination, and the strengthening, extending, and rational control of emotions that make life worth living for the individual, so is it their harmonious interaction each to each that makes society a living whole.

(1) Hobhouse, Liberalism, p 234.

There are a number of forces apparent in this community, which are now breaking up old established habits, and customs. There is need for some organization whereby the forces now being disturbed may be conserved and concentrated on the new problems as they are forcing themselves into the life of the community. The first of these forces was the building of the moving picture theatre. There is a number of people in the community who are opposed to it and say that although picture shows may have been started in good faith and for a good purpose, "Satan now has the upper hand and is using them for evil purposes".

A second force is the rapid means of communication and transportation. New ideas, news of events and discoveries, and news of changing social, political, and economic conditions are now transmitted by tourists, by the press, by telephone, telegraph, or by radio, so that even the most obscure village is being forced to take conscious consideration of outside factors, both direct and indirect, which now for the first time affect its welfare.

A third force is the development of the oil industry which, while it is some distance away, is causing an inflow of a different class of people and the problem that develops with the capitalistic control of a principal economic activity. Will the industry be subservient to community welfare or will community welfare be subservient to private profits? Will the community control its own destiny or will an outside corporation control the

life, the economic status, and the possible social development ?

A fourth force is the changing conception of religion and religious values that are brought in by the shifting population, by the various means of communication, and by the critical study of all religions from a historical and functional point of view.

Before these forces entered, the social, political, and economic life of this community was relatively stable. Habits, customs, and beliefs were largely fixed. Ideals were common and ceremonials were habitual. As individuals and as a group the people were to a large degree independent. Because of these facts the people were content to perform their customary activities. There was no disturbing element to demand the concentrated united efforts of the people as a whole. Economic progress depended mostly on individual effort and was largely independent of cooperative group activities. Under such circumstances it is almost impossible to stimulate cooperative interest in cooperative, unified, objective action.

These new forces are not of themselves evil, but if allowed to break up the old habits, customs, and ideals without making conscious effort to establish new ones, which will relatively stabilize the now weakening solidarity of the community, yet be sufficiently plastic to admit of new adjustments, there is danger of disintegration and confusion rather than order and progress.

Can the school and community organizations coöperate in first, studying the situation, then in organizing the different groups so that they may each contribute to the knowledge, to the social activities, to the ideals, and to the conscious effort to establish harmonious customs, habits and ideals so that each individual will have the proper incentive to develop the best possible physical, mental, moral, and social life, and the community, working as a unit, be consciously active in trying to analyze new developments and adjust itself to them? Can a course of study be outlined so that each pupil in the community will attain the proper knowledge, the proper emotional enthusiasm and the ability to apply the knowledge and enthusiasm coöperatively to community activities? Can the community be stimulated to study more fully and critically the economic and social forces which affect its relations with other communities?

## CHAPTER II

Believing that the church and school should both maintain a vital connection to the life of the community the writer wishes to consider, briefly, the religious situation as it exists in the United States today, and draw some conclusions as to just how to meet the problems in this community.

Mary Austin says that she finds "organized religion today unstimulating, intellectually dull, and artistically barren". That it is "spiritually shallow in scope and impoverished in expression." But she also says that Christianity "offers the highest current idea of personal virtue and the best technique for obtaining it."\*

It has been estimated that there are over ninety million people in the United States today, who at times attend, and seek aid or comfort from, some religious denomination.

In spite of the fact that there are nearly two hundred denominations in the United States today, Carol\*\* classifies the religious bodies into three general classes: Christian, Jewish, and miscellaneous. In the miscellaneous group he includes the Chinese, Japanese, Buddhist, etc. The number of these being so small that they may be disregarded. The Jews accept the Bible as explained and expounded by the prophets and rabbis. They accept Karo's codification of the laws and ceremonies

\* Century, August, 1922, p.537

\*\* Religious Forces in the United States.

expanded and expounded by the rabbis of the Talmud, and handed down by tradition. The Christian organizations are classified into Catholic and Protestant groups.

The Catholic church, according to their own statement is composed of all who accept the true faith, receive the true sacrament, and acknowledge the rule of the pope of Rome, as head of the church. The Bible and apocrypha are accepted as the word of God. The authority of the ecclesiastical tradition is honored. The Virgin Mary, the Saints, their pictures, and relics are venerated. The seven sacraments, baptism, the Eucharist, confirmation, penance, extreme unction, ordination, and matrimony are administered. Other features of their belief are: justification by faith and works co-joined, transubstantiation, and the adoration of the elements, baptismal salvation, priestly absolution, the sacrifices of the mass, prayers for the dead, and the immaculate conception of the Virgin Mary.

The Protestants are divided into two groups, namely, Evangelical and non-evangelical. The Evangelical class, in spite of the fact that there are twenty three kinds of Lutherans, seventeen kinds of Methodists, sixteen kinds of Baptists, and numerous varieties of other denominations, is in general distinguished by its belief that the Bible is infallible and to be interpreted literally. The important features of their belief are as follows:

1. The Bible, being inspired, is literally and doctrin-

ally without error and its every statement must be accepted as literally true. It is assumed that the Scriptures are infallible authority not only in things spiritual but in history and science as well.

2. Man was especially created as described in Genesis.
3. The human race is totally depraved because of Adam's sin.
4. Forgiveness and salvation only through the Vicarious Atonement.
5. The immaculate conception and deity of Christ.
6. Ultimate damnation of all unregenerated.

The non-evangelical groups are composed of those who accept, to a greater or less degree, the rationalistic interpretation of the Bible and look with favor upon the scientific and critical study of it in historical setting. There are only about one million of these but there are many in the evangelical groups who are non-evangelical in belief and practice.

According to Doctor E. O. Watson, (1) statistician of the Federal Council of Churches, the constituencies of the churches, placed on a comparable basis through methods agreed upon by the church and government officials, are as follows:

Protestants-----	75,099,489
Catholic-----	17,885,648
Jews-----	1,600,000
Latter Day Saints-----	587,918

Methodists lead with 22,171,959, Baptists are second with 21,938,700, and Catholics (Roman) are third with the number quoted above.

In general all denominations are tending toward toleration and coöperation in regard to the general social welfare. Toleration within a given denomination is not meeting with favor, as is shown in the case of the Reverend Mr. Buckner, of Nebraska, who, in spite of the fact that his congregation still desired his services, was retired from the pulpit for publishing a list of statements from the Bible which he did not believe were historically true. There are numerous similar examples.

A number of remedies for the present situation have been proposed. According to the Biblical Review for October 1922\* there is needed today a "united effort of positive scholars to give an antidote to all this poison, in worth while up-to-date replies to the modern critics." The same sentiment is expressed by the Fundamentalists in all English speaking countries.

Before forming any definite conclusions, I wish to turn back the pages of history to see whence religion came and what has been its function down through the ages. According to Ames\*\* "One cannot distinguish between

\*p.59

\*\*Psychology of Religious Experience, p.39

primitive law, morality, art, and religion." Religion in its first form is a reflection of the most important group interests through social symbols and ceremonials based upon the activities incident to such interests.

Irving King says\* "Religion in primitive society may be regarded as primarily a system for controlling the group.

---All practices designed to do this are religious."\*\*

"  
A religious act of any kind is primarily a practical act designed for the mediation of an end that has become remote or difficult and that the genuine religious character develops most fully as the act is fixed in the custom of the social group and becomes an important avenue for the expression of the corporate act of the group. In such a way the notion of sacredness arose and with it respect, awe, and reverence, in a religious sense."

Surely then, religion reflects the fundamental life experiences of man as developed from his social activities of acquiring food, caring for the young, acquiring and defending property, and furthering the welfare of the group. These experiences are fundamentally similar, because they arise from the interaction of man and his environment, both physical and social.

\*\*\*"Ceremonial practices are particular customs of

\*Differentiation of Religious Experience, p.39

\*\* " " " " "p p.28

\*\*\*Psychology of Religious Experience p. 72.

public character and significance." They are functional in origin. According to Ames, "It is because these ceremonies are social and therefore have the massive and corporate value of the entire community consciousness that they attain the distinctive character which entitles them to be called religious."

The different religions were due to the different social conditions, such as climate, food supply, protection of the group from other groups, and the inter-relationships of the individuals in the groups. Conformity to the customs adopted was required as contributing to the safety and efficiency of the group. All were trained in the habits, beliefs, and loyalties which were regarded as vital. It made no difference whether these customs had good reasons for their formation or not. They were passed on from generation to generation until some crisis compelled the adoption of new ones. If the causes back of a custom ceased to exist, the custom many times continued.

The struggles to overcome crises have been the causes of both individual and social development, and still play a large part in the adaptation of individual and group to environment. The memory of these crises through history, the analysis through science, and interpretation of them in terms of result gives us their meaning in terms of concrete social value or welfare.

George W. Cooke, in his book on Evolution of Religion,

shows very clearly that religion is an outgrowth of social activities of life, and while it serves as a means of social control and conservation, it is itself a result of activities rather than a ready made plan thrust suddenly upon man from an outside and supernatural force.

No doubt, Mary Austin was right in her criticism, yet to a very large number of people the conservative religion of today is very satisfactory and will continue to satisfy them until education convinces them that religion always has been and is yet a growing, changing institution.

The churches today, practically all of them, retain their ceremonials which have been handed down from generation to generation for centuries. True, a large number carry them only as symbols, yet many expect magical results which mythology says were obtained by the introduction of these same ceremonials in an unscientific and uncritical age where automatic physical response and accidental incidents determined to a large extent the character of the ceremonials and customs adopted.

Perhaps our religious conditions are largely due to the extremely rapid industrial advance which has been made in the last fifty years. The changes in industrial conditions, transportation, and communication, have been so rapid that it has been impossible for social and religious organizations to adjust themselves to the new

environment.

According to Haydon\*, "We are bewildered. A new science has transformed the whole significance of earthly life for man. It has given him power over the material world beyond even the most delirious dream of the past. Steam and electricity have so conquered space that the problems of every little nation become world problems. Sleeping cultures of Oriental lands awakened startled to find themselves in the still grip of machines thousands of miles away in the West. A machine driven civilization has settled itself down over all the world, changing the old conditions of life, altering the habits and hopes and needs of men, multiplying and intensifying problems."

One of these problems most difficult to solve is the change of the personal relationship between the individual and the government, resulting from the change in the economical and industrial situation. As long as each community was relatively independent and as long as all individuals were relatively on an equal economic basis, because of the abundance of free land there was no need for complex, cooperative, governmental machinery to harmonize and unify sectional activities or individual and social relationships. The democratic relationship in the community was simple and each individual was to a large degree independent.

With the coming of steam, electricity, and the

\*American Review, January 1923, p.90.

modern industrial development; with a realization that the supply of natural resources is limited; there comes the question of the relation of property to social welfare. Our government and legal system were built up with the idea that property rights were sacred. This idea is now established in our traditions and it is only when there is almost a complete breakdown that we realize a need for reconstruction. As our religion is a strong factor in our traditions, the breakdown of old economic relationships calls for a new adjustment in our religious ideas and activities.

Until we can work out and organize an economic and industrial adjustment relatively stable and supported enthusiastically by the people, our religious situation will remain in chaos. The chief function of religion has been to conserve the achieved values of the past and to transmit them to each succeeding generation. Can we by community organization center the attention and effort of the community consciously on these values, sifting them and modifying them to meet the needs of today, preserving what is valuable from the past and incorporating newly established values?

There is need for a thorough discussion and definite agreement as to the fundamental concept and import of religion, but it seems best that this discussion should come after the community has reached a considerable degree of united action. Some regard God as a causal

anthropomorphic personality, absolute in power and authority, and supernaturally manifesting himself whenever, wherever, and to whom-so-ever he may choose. Others hold that the idea of God evolved out of social activities and is a growing concept depending upon the social values that preserve and improve life, and dependent upon the coöperative efforts to enhance these values. The social inheritance of each individual determines to a large degree his attitude and concept. Necessity and conscious effort can bring about an agreement as to the fundamental activities without an agreement as to the concept of God, but, until there is a common concept upon which the imagination can play and about which enthusiasm will spontaneously express itself in common activities, the coöperative action will be halting and too narrow, e.g., coöperation for pecuniary profit. This common concept will gradually develop as free discussion and coöperative action become effective and habitual. When it becomes a unifying force in the community; when it demands that the community coöperate in a quest for the best there is in life, seeking the fullest possible chance for a complete physical, mental, moral, and social development; then and then only, will the community be effectively and efficiently religious.

### CHAPTER III

The problem concerning social science and religion, when applied to a particular community, may be divided into two reciprocal processes, first, the social education of the individual, second the arousing of the community to active intelligent coöperative efforts to adjust itself to the needs of its members and to a consciousness of its responsibilities and relations to larger groups.

There are at least three things that are necessary in the education of every individual if he is to succeed as a member of a social group; namely, knowledge, emotional enthusiasm, and ability to apply or coördinate knowledge to social activity. John Dewey has said \* that the American schools are religious in substance and have unconsciously served the cause of religion by serving the cause of social unification. No doubt this is true but it is now time that the school should become conscious of its religious aspect.

In education we must begin by utilizing the \*"familiar occupations and appliances to direct observation and experiment, until pupils have arrived at a knowledge of some fundamental principles by understanding them in their familiar practical workings." For education according to Dewey is \*\*\* " reconstruction or reorganization of experience which adds to the meaning of experience and which

\*Dewey, Democracy and Education, p.336

\*\*\*Hibbert Journal, vol.6, p.798

increases the ability to direct the course of subsequent experience". This reconstructed or reorganized experience, because it is only a reorganization will affect a reorganization or modification of old established habits. As these habits are gradually assimilated into the background of previous experiences they will modify future activities and desires.

As the natural impulses of the individual are grouped around the things that are essential for obtaining some desirable end, the school curriculum and social activities of both school and community must use these impulses and desires as a basis for guiding and stimulating growth in the desired direction.

Because a child is born into a social group he must react to the actions of the members of that group. With the growth of familiarity with relationships as they exist in the group he gradually becomes conscious of the other members of the group as selves, and conscious of himself as a separate self similar to them. He responds to their actions similarly to the way in which they respond to his. Gradually individual and group habits are formed which tend to become stable and fixed. But as the individual becomes conscious of himself as a member of a group and co-conscious that his desires can be satisfied only by cooperation with others, he modifies his actions to accord with those of the group.

It is the task of education not only to stimulate the

individual to a consciousness of himself as a member, first, of the primary groups such as the family, playground, and community then the larger groups such as the state and nation, but also to make them conscious of the interdependence of all individuals and groups upon each other. As individuals first become familiar with and conscious of, the food, clothing, shelter, tools, etc., we must begin by arousing interest as to where, when, and how these articles were produced. One learns to think in the abstract by first becoming familiar with the concrete objects. As symbols come to stand for concrete objects the student learns to express relationships by those symbols. A gesture stands for a whole act, later a word takes the place of the physical gesture. In this way relationships are expressed and the different relationships and conditions that exist in the different parts of the world can be explained and understood.

The social and intellectual activities showing the facts, events, and relationships in the various environments should, by showing the relationships of ordinary articles to their production, distribution and consumption make the individual conscious of the coöperation necessary for satisfying the demands of even an ordinary comfortable living.

As the community with which we are concerned is predominantly agricultural, our program of social and intellectual activity should be organized on an agricultural basis. In early American history children, because of their industrial situation in the home, became familiar with

agricultural life. They learned by active coöperation to plant, reap, spin, and weave. Society today is on a different basis and it is the function of the school to provide for the necessary experience so that the pupils may know how the planting, reaping, spinning, and weaving are done. This can be done only by a study of, and experimenting with, life in the living, actual contact with the life process. This is to be obtained only through actual planning by the school so that not only will they become familiar with life as a process but will also find need for arithmetic, grammar, geography, and history in expressing the relationship that exists between plant life, plant improvement, plant pathology, and the actual production, transportation and consumption of them.

The use of garden plots, in coöperation with the County Farm Agent and the Agricultural College should give the actual contact with plant life. Boys' and girls' clubs would also be valuable. Trips for nature study would be both interesting and instructive, if the instructor took proper interest in them and in organizing the knowledge obtained. Coöperation with the movie should enable agricultural films, obtained from the state schools, to be given.

Coordinate with the experience and knowledge obtained in this way will come the ability to analyze events and situations and the ability to apply the knowledge to practical affairs. With the knowledge and coöperation

necessary to secure the desired ends comes the interaction of each individual with the other pupils and the community at large. Standards of justice are developed in this way.

Aside from the standards developed in the home the interaction and coöperation necessary in the play and recreational groups helps to form habits which the group accept as good. For where the group has an interest in the outcome of games or other activities it takes considerable nerve to openly violate a recognized standard. These recognized standards are the moral standards of the group. As they become habitually and enthusiastically carried out they become religious.

The natural enthusiasm of play may be aroused toward other activities if curiosity and interest are aroused. It is the task of social education not only to arouse the interest but to provide the material to stimulate and guide the activities. An untold number of text books have been written for this purpose. Many of them contain much of the desired information but few there be that present it in living form. They are valuable as concentrated generalizations but they do not arouse enthusiasm. More use should be made of stories, episodes, narratives, and pictorial matter because they show the life process in a social situation, and are therefore similar to activities of all individuals. Stories of actual social life in its historical setting do more to give a student the needed historical facts in their

proper background than does a condensed abstract statement in a text book. Not only will the facts be learned but they will be alive and have meaning. History, economics, geography, and sociology can all be correlated if the material be properly chosen and organized.

Responsibility plays a large part in both intellectual and social development. The individual must be stimulated not only to think in terms of applied action and consequences but to give due diligence to ascertaining all facts in a given situation by study and experiment, then having resolved upon a solution, he must test it out in actual practice. The result will have intellectual and social value. It will modify his future actions and add to his power to control further efforts to adjust himself to his environment.

Aside from his school work, plays, programs, and other community activities should allow opportunity for both responsibility and problems to be solved and carried out. The enthusiasm born of successful leadership in plays and program activities stimulates progress. The necessity of support from other members helps to modify the development of egotistic tendencies. If ideals of conduct and willingness to cooperate are not developed by these activities and the interactions in the home, playground, and recreational activities, then there is little hope of their ever being developed. The tendency to let one or two individuals take all the responsibility

must be guarded against. This applies to school, communities or any other group activities. Each person should have a definite part to play and the responsibility should be accepted as a factor in a doöperative action to obtain a common desirable end.

The social science course in the high school is trying through history, economics, geography, civics, and sociology to teach students to be good and efficient citizens. A few teachers are trying to correlate two or more of these ~~these~~ courses into one by calling it Problems of American Democracy. A few text books are being produced taking up these problems and suggesting "socialized recitations" in which they form a discussional group rather than the old recitation method of question and answer. This is good as far as it goes but it does not yet get to the bottom of the historical-functional viewpoint method. There is still a tendency to state an ancient abstract principle then try to objectify a situation into it. Whereas by beginning with the concrete facts and relationships, and a study of their inter-relationship, we should lead the individual to wider and wider fields and show the historical-functional factors and causes of this relationship and, in this way, come to some conclusion as to the probable results of the present relationships, and the necessary action to facilitate or improve them.

From the local community organizations and institu-

tions the individual should become familiar with the larger units, their possibilities and limitations, facts as to whether they have functioned well in the past, and the possibilities of improving them. Any text book which tries to give a summary of all institutions that are now affecting American life, in such a manner that a high school student will understand it, is doomed to failure. In order to understand an organization or institution we must have an adequate description. This can be obtained better through the use of stories, episodes, narratives, and pictorial matter. In this way the student sees life as a process. He gets not only the historical facts but also their historical and geographical setting. This gives them meaning. It will be necessary to verify facts but this should form a basis for research and discussion. Stories of different periods and different sections of the United States should make the individual familiar with the traditions, folkways, habits, and customs that affect the life and thoughts of the people in environments and struggles to meet the needs of every day life. The same is true in studying our relations with foreign nations, or our own problem of immigration. We cannot understand them unless we see them as they are used to living in their accustomed surroundings. Books like those of Steiner, Rihbany, Mary Antin, and Jane Addams help us to understand the thoughts, actions, and ideals of these peoples.

This should not limit the proper study of trusts, monopolies, capital, and labor, but rather give us a better background for understanding them, their origin, function, possibilities, and limitations.

Present day institutions such as the family, the church, and political institutions should be studied from the same standpoint. By starting with local neighborhood geography, history, and industry the effect of economic forces upon family and community life, and the effect of various types of family life upon social relations should be studied by comparing the present life process as exhibited in evidences from research and present primitive tribes, and with other groups in various stages of civilization. These studies give the student a basis for forming conclusions as to what activities are best suited to bring about better group and inter-group relationships.

When each student becomes conscious of himself as a factor in the group, when individual and group habits become relatively stable and efficient, and are entered into enthusiastically, these habitual activities take on religious value. They become of ceremonial importance and act as a coördinating, unifying force preserving activities that have proven valuable in the past. Quoting from Dewey \*"As new ideas find adequate expression in social life, they will be absorbed into a moral background, and will the ideas and beliefs themselves be deep-

ened and be unconsciously transmitted and sustained. They will color the imagination and temper the desires and affections. They will not be a set of ideas to be expounded, reasoned out and argumentatively supported, but will be a spontaneous way of envisaging life. Then they will take on religious value. The religious spirit will be vivified because it will be in harmony with men's unquestioned scientific beliefs and their ordinary day-by-day social activities. It will not be obliged to lead a timid, half-concealed and half-apologetic life because tied to scientific ideas and social creeds that are continuously eaten into and broken down. But especially will the ideas and beliefs themselves be deepened and intensified because spontaneously fed by emotion and translated into imaginative vision and fine art, while they are now maintained by more or less conscious effort, by deliberate reflection, by taking thought. They are technical and abstract just because they are not as yet carried as a matter of course by imagination and feeling".\*

The morale of the group, the religious intensity, will be determined by the freedom with which the members enter, enthusiastically and coöperatively, into adjusting themselves to the new situations and the effectiveness with which they can make the new adjustment efficient and habitual.

## CHAPTER IV.

In a community such as the one with which we are concerned it seems that the only way to arouse it to a consciousness of itself as a factor in adjusting the relationships of its members, and also its relation to various other similar and larger groups, is by making the school a community center. To do this the school and all other organizations must be made socially and intellectually coöperative. As a new school building has just been voted it can be made the center of a large number of community activities such as boys' and girls' clubs, recreational activities, groups for discussion, and community meetings. It will probably be necessary that the superintendent be the one to initiate the movement by first finding the people who seem to be the leaders of the various groups already in operation. If possible it would be desirable to secure the support of each group and have each of them elect a representative to a council which should form a committee to harmonize the activities of the community. There should be included in this council a representative from the following groups: One from each lodge, one from each church, one from the American Legion, one from the Parent-teachers' Association, the moving picture operator and perhaps a representative from the students and one from the teachers. I include the moving picture operator because it has been his custom to cancel his show, if spoken to ahead of time,

when there are to be other public meetings. It would also be possible by coöperating with him to provide for giving the educational, industrial, and agricultural films obtained from the state schools.

The Parent-teachers' Association, because of its interest in school affairs and because it has as its members those persons most interested in community welfare, should take the lead in arousing community interest. This could be done by preparing charts showing the educational or the health and sanitary conditions. Facts of the present situation should be shown together with suggestions as to methods and means of improvement. Some of the classes at school might be used to gather the material and put it in order. The same to be presented to the community at a general community meeting or by the use of a "know your school week" which has been used by a few schools to improve the relations between the school and the community. In this plan the regular class work is carried on along with exhibitions which show the work of the children in all classes in both grade and high school. Lectures are also given by professors from the state schools, on topics of special interest to the community. Usually there is a community supper or some general meeting at which there can be open discussion of the community needs and plans to meet them.

If the "know your school week" is a success and the

the people see the need for continuing and extending the work, then plans can be made and the rest of the work outlined. It seems probable that the representatives of the various groups should be given power to act as an executive committee; this committee to elect a chairman who should, subject to their approval, appoint committees or at least chairmen for the various activities determined upon. The aim should be to study the community in detail and decide upon needs and methods of improvement.

One means employed to promote community sociability and cooperation should be through more use of programs, using home talent as much as possible. These programs should provide for both individual and group responsibilities and activities. Lectures by outside speakers dealing with some phase of the problem under consideration could be given in connection with these meetings or at separate ones. Opportunity for open discussion should be given at all or a large number of meetings.

In order that the school may prove of practical value to the community it will be necessary that the courses in agriculture, domestic science, and other subjects produce results that apply to the needs of the community. In one school the domestic science class at the beginning of the fall term canned fruit for a number of families who had no time to do this work for themselves. In another town the manual training instructor took con-

tracts for building garages, sidewalks, cisterns, and other small jobs where he could use the class for planning, contracting for, and carrying out the actual labor.

In a town of less than three hundred there has been developed within the last two years a program that is proving suggestive at least. A night school has been maintained in which agricultural subjects and farm work of all kinds have been studied. Help was obtained from the county agent and the agricultural college. Domestic science instruction is provided for all who wish to take it. Farm carpentry and blacksmithing are taught and farmers use the shops to make or repair needed articles. An expert agriculturist is retained as an instructor and assists the farmers in the night school. There has been organized a "Father and Son Agricultural Club" composed of over thirty farmers and their sons. Plans are under way for the organization of a "Mother and Daughter Farm Club".

The music teacher has developed a glee club of nearly forty members which will enter the state music contest. She has also developed a community orchestra which has taken part in several community entertainments.

The farm carpentry shop claims to have made everything from wagons to ironing boards and chicken feeders. Farm accounting is being taught to both parents and children. It is also being applied to farm management.

Besides the vocational courses in agriculture, farm

carpentry, blacksmithing, and home economics they have courses in shorthand, bookkeeping, and commercial subjects. Such courses serve not only the practical needs of the community and the desired social interaction but also afford an approach to the study of the facts and relationships that have proven valuable for the progress of human welfare. If these facts are presented from a historical and geographical standpoint they will bring about a consciousness of the continuity and progressive development of life and the improvements made by better methods of investigation, experimenting, and interchange of methods and results. It will also serve to arouse interest concerning the social changes resulting from the increasing ability of man to control natural resources for his own benefit.

The attempt of the agricultural college to aid the farmers by working for community organization and united action is proving valuable to both farmer and college. The college by teaching the farmer to produce better crops by careful choice in selecting seed, by teaching him to experiment and produce new types of crop species, by teaching him the principles and history of plant growth, improvement, and development is making farming a science, making it more interesting, more instructive, and more valuable.

The agricultural college is also teaching the farmer the value of diversified farming. Heretofore the reliance

upon one special crop, such as wheat, or the grazing of cattle has played a large part in many sections of the country. Diversified farming, by allowing each family to produce a variety of products, is tending to make farm life more stable and more productive. It also makes the labor more uniform and there is not so large a demand for a shifting and temporary labor supply.

Where the farmers are coöperating with the agricultural college in learning to judge and select stock, to produce a better type of stock by better care and selection according to breeding qualities, and by experimenting under the proper direction of the college, the results are proving educational and economically valuable. It is very easy to show the historical development or evolution of both plants and animals when studied in this practical way. Coöperative buying and selling remain to be developed. It is being attempted, but until lately there has been no thorough study of the matter. If possible there should be a coöperative organization somewhat similar to that in Denmark, where every farmer belongs to a number of different producers' and consumers' organizations. By a system of marks and gradings each farmer is held responsible for the quantity and quality of all produce put on the market, but, because all farmers are members of these organizations they have perfected their system so there is a minimum of expense between producer and consumer.

In recent years the American farmer has been criticised for paying a large price for pure bred stock and insuring them for a large amount while at the same time he overworked himself and his family and took little care as to their physical and mental development. Whether this is true or not there is now being developed an interest in, and a study of the physical and mental development of the human body. A historical developmental study of the human body is furnishing facts which are now being consciously emphasised to make the individual normal in every respect. The laws of individual and social development are being subjected to scientific investigation and the theory that man is an imitation of a perfect absolute ideal is giving way to the theory that man is, both physically and mentally, a result of a struggling, evolutionary selective process not as yet complete and that the power of consciously controlling development has just begun. Because of the rapidity with which all new information, concerning the vital factors of development, can be spread, the organized community can perform a real service by seeing that the new ideas are properly discussed, critically considered, and thoroughly tested before being incorporated into community life.

If proper provision is made in the new school building for a library, if traveling libraries are used and

care is taken to select the proper kinds of books, and if some good magazines are provided, gradually there will be developed a growing desire to know and understand more fully the life and progress that is taking place about us. It has been the experience of the writer that books such as those by Rihbany, Steiner, and Jane Addams have proven both interesting and instructive to the students and also to the community at large, especially if used in connection with some question that has been brought up in discussion. "The Syrian Christ" by Rihbany found good use in a Sunday school class.

In this community, as in all communities, we find various groups of individuals who are engaged in entirely different and seemingly conflicting activities. The farmers do not understand the business men and vice versa. If our community is to harmonize its activities into coöperative action the different groups must learn through experience \* "that mutual aid is not less important than mutual forbearance", and also that "the theory of collective action is no less important than the theory of personal freedom".

We have said that it is the particular task of the school to stimulate the individual to a consciousness of himself as an individual and also as a member of a society to which he is indebted for a social inheritance of untold value. That it is only through his effective and efficient coöperation that this heritage can be continued and

\*Hobhouse, Liberalism, p. 124.

improved. As with the individual so is it with the group. It must become conscious of itself as an active force giving its attention and efforts not only to the welfare of its members but also to the welfare of all groups to which it is either directly or indirectly related. It is the object of community organization to stimulate this consciousness. This we hope to accomplish by securing, in our community meetings, free and open discussion by the members of each group and by outside experts; by encouraging the organization of opinion in each group by discussion and the presentation of their conclusions to the public by their leaders; by public discussion of these opinions by leaders of all other groups; by historical research to find how the present situation arose; by obtaining and critically examining as many opinions as possible concerning the best methods of attempting a readjustment. In this way we shall finally come to some conclusions as to what action will probably serve best the interests of all. For it has often been proven that the judgment of the group is apt to be more nearly correct than that of an individual provided that the group has given due diligence to investigating the question.

The progress of the community will depend upon the ability displayed in choosing the methods and means of attempting readjustments. The actual choice should affect and be affected by all who live in the community. Each

final choice, the action and consequence of carrying it out, will help to bring about a unified collective consciousness which will be more efficient and effective in analyzing, interpreting, and improving community welfare. The attention and effort of the united activity will be directed sometimes to education, sometimes to sanitary conditions, sometimes to health enterprises, sometimes to the needs of better facilities for production, transportation, or consumption; perhaps even to political reorganization.

As a nation can progress only as its individuals become capable of making the nation better by successfully cooperating in community and inter-community development, may I with due apology to L.T.Hobhouse,\* apply, with a few minor changes, what he has said about a nation to our community. Just as in the rebirth of individuals in our communities we find a civic patriotism which takes interest in the school, which feels pride in the magnitude of local industry, which parades the lowest death-rate in the country, which is ashamed of a bad record for crime and pauperism, so as communities shall we concern ourselves less with the question of whether we as a community might gain the advantage of other communities, and more with the question of whether we cannot equal other communities in the development of social welfare,

\* Liberalism, p. 238.

education, industrial technique, social justice, and harmony. Perhaps, even, recovering from our artificially induced and radically insincere mood of imagined community aggrandizement we shall learn to take some pride in our characteristic contributions as a community to the arts of government, to the thought, the literature, the art, and the mechanical inventions which have made and are remaking modern civilization.

When the social and religious forces of the school and community become relatively efficient in consciously, intelligently, enthusiastically, and habitually cooperating to effect the above program they will find that they have a real religion and a life more abundantly worth living.

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