THESIS

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Before it is possible to discuss the country church in relation to the rural progress of the nation, we must consider the factors of progress in general, and see wherein they apply to rural progress. We have passed the stage in our development where each family was almost a self-sufficing unit and have come to an age of interdependence, community upon community, rural upon urban, urban upon rural, state upon state, and nation upon nation. This complexity gives many phases to our problem. Let us see what some of these are.

Physical

One writer has said, "The three physical foundations of material greatness are wealth of territory, wealth of minerals, and wealth of sea-coast."¹ All of these the United States possesses in abundance. At the present time one-fourteenth of the land mass of the world is under the political control of the United States.² Much of this large expanse of territory consists of very fertile agricultural land. According to the Fourteenth Census, the crop products of the United States were worth over $14,700,000,000. Our most important crop exports in ranking order are: cotton, wheat, corn, tobacco, and fruits; chiefly apples and prunes.³ "The United States holds first place, by a wide margin, in the output of mineral fuels, producing more than a third of the coal, more than half the petroleum, and nearly all the natural gas used in the world. The

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¹ Robinson, Commercial Geography, p. 98
² Bogart, Economic History of the United States, p. 3
³ Robinson, Commercial Geography, p. 200
United States is likewise first in the great industrial metals; iron, copper, lead, and zinc; also, in phosphate rock. The country is also well to the front in the output of gold, silver, and mercury, besides various minor minerals." We are well provided with a sea-coast that is a great aid to material development—a coast line which has many good harbors favorably situated.

Resources included in "wealth of territory" which should be given special consideration in our problem are a good climate and a fertile soil. Our variety of soil and climate make a great diversity of agricultural products possible. In part we have the extreme continental type—hot in summer and cold in winter—with its corresponding products; grains, livestock and deciduous fruits. Because of the fact that our mountain ranges run north and south, our extreme north temperate climate moderates gradually as we go south until we have a sub-tropical climate in the southern states of the United States. In the sections of oceanic climate—the Pacific Coast and the Gulf States—we have a moderately warm climate all the year around. In the Pacific Coast region we find one of the greatest fruit districts of the world as well as a great dairy section. The Gulf States give us tropical and sub-tropical products such as sugar cane, rice, tobacco, cotton and sub-tropical fruits and nuts.

Racial

In order best to develop these natural resources, a sturdy, resourceful people are necessary. Our original stock was the most progressive element of the most progressive nations of the world,—those

1. Robinson, Commercial Geography, pp. 203-4
of the north and west of Europe; and the conditions of the United States have been such that their native ability has had a chance to develop to the utmost. The keynote of that development has been the struggle of the people to convert a vast wilderness into a productive agricultural, commercial, and industrial country. This activity has made us what we are. It has developed our resourcefulness and our ingenuity so that we lead the world in invention; and has made us quick to recognize opportunity and appreciate values, to the extent of adapting the best in the other civilizations of the world toward our own progress.

Economic

Economics deals with all phases of wealth getting and wealth using activities of man. Economic activities underlie all phases of human development. The present economic order involves the following factors: environment; private enterprise and state activity; division of labor and exchange; economic classes, labor and capital; private property; trade marks, copyrights, and patents; inheritance; contract; vested interests; freedom; competition and markets; cooperation; monopoly, and custom.1

Some special economic problems of the rural community are those involved in the production and distribution of farm crops. From the distribution end we have such problems as securing good seed, grading, processing, and packing, or in other words, producing a desirable article and getting it ready for market. From the standpoint of distribution we have the problems of transportation, storage, market news service,

1. Ely, Outlines of Economics, pp. 17-31
Another economic problem is: Who tills the soil, the owner of the land, or a tenant? In a community where the population is more or less shifting, where the people do not expect to make permanent homes, and are therefore not very seriously concerned about the development of the community along progressive lines, all rural problems are much more difficult of solution than in the community where the people who live there own their own land and expect to make that locality their home for a number of years, at least. The latter class are interested in the development of the community from all points of view.

Educational

The development of education parallels the development of the interdependence and association of classes of society. When each group was small and associated little with other groups, educational standards compared with those of today were simple. As people have become more dependent upon each other their ideas and standards of education have been influenced greatly. In this rubbing of elbows, each class has seen that there is good in each of the others, and new standards have resulted.

In the early days of our development all the educational equipment thought necessary for any class of society was the ability to read, write and cipher. In addition to this elementary education, we are now beginning to train the individual for the place he must fill in life.

The educational institutions of the rural community should meet the needs of the rural community. We are fast growing away from the idea that the same curricula should suffice for both the rural and urban school systems. The old time rural school trained away from the
rural community. It made its program in accordance with the idea that the city school set the standard and was the ideal for both. Each should train the pupils for the lives they are to lead in later years. The city school should, besides its cultural work that makes all life broader, train for work of a vocational character. The rural school should also give a certain amount of cultural work but in addition should very early begin to interest the children in problems directly concerned with the country. Nature study should be given from the beginning, and followed, as the child grows older, with real work in making gardens, learning to test milk, learning to judge stock, and any other work that is directly connected with the life he is to live in the rural district.

Social

Like the economic problems, the social problems of the nation are numerous and each situation must be met with an open mind and unbiased opinion. But like the economic, the social problems of the rural district are of a different character from those of the city. In the country the population is too sparse for satisfactory social intercourse, and in the city it is too dense.

Also in the rural districts there is a difference in the problems of one community as compared with those of another community. Different types of farming give different types of community life, with different social problems. In the grain districts the farm units are large and homes are few and far between. Social intercourse is especially difficult. In sections of diversified farming, where the farm units are smaller, a satisfactory social life is more nearly possible.
And in the sections producing fruits and berries we have still closer settlement and easier means of social contact. Another factor is race. In a locality where the population is largely made up of recent immigrants, the customs of these people in the native land dominate their interests in this country. The type of social life that is possible to develop must be planned from this point of view. On the other hand, in a community where many of the residents trace their ancestry back to the time of the Mayflower or to Roger Williams' company, the social problem is of an entirely different character.

Political

Political control has developed because of the advantages of united action. The group can do for all what individuals cannot independently do for themselves.

Some of the functions of the state which will be found under every form of government, and which are applicable to the rural district are: the protection of life and property; the legal relations of individuals; the regulations regarding the holding of property; the determination of contract rights between individuals; the definition and punishment of crime; the administration of justice in civil cases; the determination of political duties, privileges, and relations of citizens; international relations; regulation of trade and industry; regulation of labor, maintenance of transportation systems; maintenance of postal systems, etc.; care of dependent and delinquent classes; provision for conservation of natural resources; and sumptuary laws.¹

¹. Wilson, The State, pp. 613-15
When political control takes a definite stand for anything that is for the good of the nation as a whole, it is a decided step towards progress.

The political control of the United States was once in the hands of the farmers—they were the ruling class. Gradually as the greater percentage of the population has shifted to the urban centers, so has the control of the political situation of the nation.

Religious

Religion is recognized as a fundamental characteristic of man wherever he is found. So far as we know, no group of people has ever been discovered that has not developed for itself some religious practices. Man is so constituted that he must have something to turn to to justify his course of action. He finds this in his religion, which is also a code of ethics and a philosophy. We speak about the courage of one’s convictions. We simply mean that to go ahead effectively and efficiently, man must feel that he is pursuing the right course. Secure in this knowledge or belief he is able to go ahead and perform the almost impossible. Religion has supplied this necessary element of confidence in one’s course of action and mode of life and has been a powerful aid to man in his struggle for existence.

Another element of religion has arisen from the attempt of man to find out what takes place after this life. We find that all peoples have developed some belief regarding this question; some tribes going so far as to bury food and weapons with their dead in order that the future life may not be hampered by lack of these things.
At one time in the history of the world, religion dominated all of life. It ruled not only the religious world but the political and educational as well. Gradually the church lost control of the political activities; the educational system was placed under the control of the state, and the church found itself all but shorn of its former power. This has come about largely because the church failed to accept the work of science and the scientific explanations of the phenomena of living things. All peoples have based their religion in some degree upon the things they have not understood. That is, the phenomena that caused them to wonder were endowed with supernatural powers. The church later did not want certain things understood, because knowledge undermined the basis of its theology. But the instinct to know is amongst man's strongest impulses. Science would not down. So the church in all progressive communities is adjusting itself to the newer world view, and is finding a larger life than was deemed possible under the old hampering dogmas.

The church may be a great aid to the development of future generations, both urban and rural, if it will reconstruct its ideas about the functions of the church to meet modern needs. This we realize many churches are doing, when we see the work that is being accomplished in certain rural communities. A brief survey of the work shows what a factor the church might be in the progress of rural America. It is to be hoped that she may awake to the present needs and render the service it is possible for her to render.
II

In the foregoing part of our study we have briefly sketched the conditions of progress in general under the heads: the physical, racial, economic, educational, social, political, and religious factors in community development. We have seen that each of these factors is important from the standpoint of the progress of the rural community as well as of the nation as a whole.

The rural church should supply the inspiration for progress along all these lines of human development, thus fulfilling the promise of Christ, "I came that ye might have life and have it more abundantly."

This should be the foundation upon which the work of the church is built. It should be the office of the church to make the life of the community it serves more abundant. Only recently has the church begun to grasp this idea. The function of the church was thought to be to provide a place for individuals to worship in order to save individual souls, and each denomination had its own narrow conception of what was necessary to save. This understanding of the work of the church was used to justify the building of churches by two or more denominations in the same place. This happened in thousands of places which could ill afford more than one church and caused the splitting up of the community when one building and one organization would have better served all the people.

Our next task will be to inquire to what extent the church should be able to make the life of the rural community "more abundant" along each of the different lines discussed in part I. So far as possible we will illustrate our argument from the achievements of existing American churches.
As we study the work of the church in America we are at once struck by the fact that it has assumed so little responsibility for the betterment of the life conditions of its members. This is surprising when we consider the activity of the church, both Catholic and Protestant, in Europe, and especially of the rural church. Economically, socially and educationally the rural church has stood in the forefront of the modern agricultural development which has swept over most European countries within the last half century. Let a few illustrations suffice.

In Denmark, Pastor Sonne led in the establishment of the cooperative movement by organizing the first association in 1866, among his parishioners. About the same time Bishop Brandvig undertook the educational reorganization of the country by founding his famous Danish People's High Schools. In Belgium the church has been up against the problem of combating atheistic socialism. Its success has been largely confined to the rural districts where the Catholic clergy have led in the establishment of cooperative associations, and in all sorts of progressive rural movements. In Ireland, in spite of the bitterness which exists between Protestant and Catholic, we find the leaders of both sitting round the Council table of the Irish Agricultural Organization Society and working shoulder to shoulder under the leadership of Sir Horace Plunkett for the regeneration of rural Ireland. In Switzerland, Rev. T. Traber appeared before the American Commission in 1913 as the founder of the Raiffeisen Cooperative movement in his country.

Many other illustrations might be given.

2. Macpherson, Unpublished manuscript.
3. Macpherson, Cooperative Credit Associations in the Province of Quebec, page 98.
5. Agricultural Cooperation and Rural Credit in Europe, page 468.
Physical

The physical factors in development are such that in reality man can change them but little. Nevertheless, there are many things he can do. If the soil is infertile, he can use methods of crop rotation and other means to rebuild it. If the rainfall is not sufficient, he may irrigate or he may experiment with crops until he finds one that is better suited to that type of climate. Also, if he have swamp land, he may drain it. Modern science makes the construction of roads possible in sections of the country once thought inaccessible. The community should study the physical assets and liabilities it has to work with and make an effort to produce the crops best suited to its resources in as efficient a way as possible.

Some churches with resourceful pastors at their heads have undertaken projects to overcome the physical defects of their communities that made progress difficult or impossible.

Our best example of work of this character was carried on by Father Moenig. His parish is in Missouri in the foothills of the Ozarks. A short time after he had been placed in charge of the parish, he realized that he was gradually losing his communicants,—that they were moving a little distance away to better farm lands. He at once took matters in hand and began studying agriculture and taught his people how to build up their soil so that it was not necessary to move away. He secured expert aid from the State University; and in a short time, instead of losing his church members, he was receiving new ones. With the resulting improved conditions people were eager to buy land and settle there. At this stage he took $19,000 of his own money and went out and bought a herd of pure bred cattle. These he parcelled out to the farmers, taking
their notes for them. He next introduced pure bred Poland-China hogs. Later he established a cream station which paid the people $14,000 for their cream in 1919. These are only a few of the good things that came to this community because a priest had a vision of greater things for his people.1

Another illustration of this sort of work is found in Sikestown, Missouri. The minister began by preaching the gospel of good roads. Later he assisted the people in draining swamp lands. As a result Rev. Barnes has a church of seven hundred members, eighty per cent of which are farmers, and preaches in a $150,000 church.2

Racial

Some of the most successful community churches are the outgrowth of racial factors, where people of one racial origin and of one religion settle in a community and control its development. An outstanding community church of this character is found in Orange Township, Iowa. There are 142 farms in the community all owned by native born Americans but four; there are 56 tenants and all of them are native born Americans but four. But all of these "native born Americans" are of German descent. They have a committee to see that no undesirable person comes to live in the township. If a member wishes to sell his farm the committee sees to it that it goes to a member of the same faith and nationality. The church around which the community is built is the Church of the Brethren or the Dunkards.

The community was settled in 1850 and there has never been a saloon, drunkard, pauper, dance hall, justice of the peace, constable, crime, lawyer, lawsuit, or a quarrel of any consequence in the neighborhood.

Farm values have gone up 250 per cent in 25 years. The soil is very rich and the community is prosperous. They have cooperative associations of different kinds. Because of the quality of its product, the cooperative egg selling association sells 15,000 dozen eggs annually to a nearby town for four cents above market price. They also have a cooperative threshing outfit, a silo-filling outfit, a cow testing association and a cooperative creamery. The income of the latter is about $100,000 annually. When a farm is up for sale, a committee of the older men of the community meets and decides which of the young men they would like to see have it, and often sign his notes and help him get started.

The church is the center of the social life. They say they preach Christ first and then crowd in all the fun possible. The pastor says that he believes that religion, when generally believed in and practiced, is the greatest uplifting force a community can have.

As to the educational facilities of the community we will let a few figures speak for themselves. In 132 homes we find 170 daily papers, in 126 homes 393 weekly papers, in 105 homes 168 monthly papers and magazines. Sixty-nine home owners have libraries averaging 106 volumes, 56 tenants have an average of 95 books in their libraries. They have a consolidated school near the church with 245 pupils. Agriculture and domestic science are taught in the high school. Many of the young people go to college. Of the farm owners, 27 men and 18 wives are col-
lege trained, of the tenants 18 men and 15 wives, and 12 of the 83 hired men in the neighborhood have also attended college. The principal of the school is a graduate of the University of Chicago. The Iowa State Agricultural College has made this township an experiment station for years.

Another story very nearly paralleling this may be told of a Michigan community peopled by native born Americans of German descent. The Lutheran church was what brought the people together in that locality. They developed their resources to the fullest extent. In traveling through the country, one did not need to be told that it was an unusual settlement. The large white farmhouses and the big red barns, as well as the tidy appearance of everything in sight, told the story. A river ran through the town which was the center of the settlement, and it was utilized for power for a mill. A little distance away was another town—the center of the neighborhood joining the German settlement on the southeast. The same river ran through this town, but it had no mill on its bank, and the town lacked several other advantages the German town possessed. The German town was made up of the most progressive of their race while its neighbor was made up of the least enterprising remnants of a former settlement, the most progressive of which had moved farther west. As suggested above, the church was the center around which the German town lived and had its being. Its neighbor had three deserted church buildings, but no church and no pastor. Both had the same natural resources, but what a difference in the uses they were put to!

A Mennonite community of Berne, Indiana, is also an illustration of racial characteristics dominating in a community. These people are largely of German and Swiss descent. They believe in large families

both from the point of view of their race and their religion. They live their religion—all members of the church have daily family prayers. Ninety-five per cent of the children unite with the church before they come of age. The church is sustained wholly by taxation of adult members. Finances are never mentioned nor is the collection plate ever seen in the church services. They have a building that would cost $100,000 today, it cost them $85,000 before the war, and a parsonage valued at $10,000 built in 1921. The expense of the church for 1921 was $4,970 in addition to the cost of the parsonage.

The church also dominates the social situation here as in many other instances. It also puts on a free lyceum course every year. A collection is taken up to meet expenses and at the end of the season of 1920 had $400 in the treasury.

In answer to the question of why other churches were empty while this one prospered, the aged pastor said: "They die spiritually before they die physically. 'Where there is no vision the people perish.'"

"The Big White Church in The Little White Town" is the title of another article describing a progressive community in which the people trace their ancestry back to the North and West of Europe. It is a little white town. All of the buildings have been painted white to be in accord with the church on the hill. There is not a yellow or drab building left in the town, such is the pride of the people in their church. Stanton, Iowa, is a little town of 750 people, surrounded by good farm lands. There are 1000 rural neighbors living within a radius of six miles from the church. The settlement is an outgrowth of a
religious movement. A Swedish Lutheran minister selected the location and invited certain of his race and faith to join him. The church owns a parsonage, the organist's home, and a house on the corner of the church grounds for the free use of any family in the community that has no other home.

The church pays the pastor $2400 a year, gives him a good home and the use of a car. The organist receives besides his home a $1000 in cash. He directs the church music, has charge of the church orchestra and has much time left to give music lessons, the returns from which supplement his salary from the church. The finances of the church are raised by a tax on members according to ability to pay, but no member is ever taxed more than $50 per annum.

There is a very good consolidated school which serves the community. During the summer the church conducts a parochial school and teaches church history and church ritual. The church also offers a free Chautauqua for its people. Boys and girls club work is well organized and very helpful to the younger members of the community.

One member said of the church, "The church is this whole community. We link our fun and our play up with it, as well as the most serious work of our lives, and no one can live here and not come under its influence." A program of activities and an organization to carry it are given as two prime reasons for the success of the church.

There are 300 young men and women in the Luther League and each is a member of some committee. This League plans indoor programs for winter and in summer gives two open-air programs a month. When the League outgrew its quarters under the church, it raised $6600 and put in a full basement. They worked at it in relays of 15 a day for two weeks. This
room is now the community center room for all sorts of activities in-
cluding the Farm Bureau.

But the church does not owe its strength to the social activ-
ities. It is first of all an evangelistic church and the Rev. Mr. Elm-
quist is an evangelistic preacher. "Christ is the true cornerstone of
the church in every sense of the word," believes its minister. One mem-
ber explained the success of the church in the community, including the
fact that the young people remained at home and were content, as due to
the devout character of the Swedish people and their support of their
church. Family prayers are always held and a Christian atmosphere per-
vades all the homes. The children grow up knowing nothing else.1

Economic

We have many illustrations of what the church may do for its
people from an economic standpoint. One of the best is the work done by
Rev. M. A. Dauber in Pikes Creek, Pa. His first charge in the district
covered 100 square miles and included four preaching points. He did many
things for his people. Some of these were: organize a farmers' associa-
tion, establish an agricultural experiment station, cooperate with the
county work in farming and domestic science classes, direct athletics,
plan patriotic drives, petition the state for better roads, direct home
talent dramas, run a monthly magazine, fully equip his churches. Of one
of his problems he says: "My biggest problem was the means of access to
the city. I took most of the leading members into court a year ago in
regard to the opening of the road." The state said it would not do any-
thing with the old road but that if the community would lay out a new
road, they would give them help. This was done and a good macadamized

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1. The Big White Church in The Little White Town, Macdonald, The Country
   Gentleman, October 14, 1922. -17-
road was constructed.

Eighty-six per cent of the members of this charge are members of the farmers' association. The program he has arranged includes bi-weekly meetings and lectures, pruning and spraying demonstrations, and experiments in drying and processing fruits. Recently he was the only minister at a meeting of 500 agriculturists held in Luzerne County, Pa. 1

Another outstanding example of what may be done along this line is the Harmony community of Missouri. Here also one of the first things the minister, Mr. Green, did was to attend to the roads. The government granted his request for expert advice and the roads were widened and straightened. The men were taught how to keep them dragged and in as good shape as roads of the kind could be kept. A short-horn circle was organized and the community went in for pure-bred cattle. The minister led in this enterprise and also introduced pure-bred Duroc Jersey hogs. At the first cattle sale, 60 head of young stock sold for an average of $127.50 per head. The buyers said they liked to buy of a church because they knew the article would be first class. In 1917 there was held a miniature farmers' week attended by 1,080 farmers and members of farmers' families. 2

Centerton is a community in Arkansas that can tell of the work of a faithful pastor who had a vision of better economic conditions for his people. Up to the time of the arrival of Brother Leroy, as the minister is affectionately called, the main money crop of the district was apples. The year he reached Centerton, the apple crop had failed and everyone was "blue." The pastor first won his people by keeping them

2. There's a Chance for the Country Church, Jeffrey, Wallaces' Farmer, December 14, 1919.
happy that year. He organized an athletic association in a deserted apple warehouse. He taught them to play in the building that should have held their store of wealth. Then he began a campaign to interest the people in the production of other crops, especially grapes, so that when it was a poor year for apples they would not be without a money crop.1

In another community we have a man who lost his religion every time he had to go over the road that led to the church. The new minister made it possible for him to keep his religion by calling the men together at the church on a Saturday and appointing a committee to wait upon the county supervisors. Six hundred dollars was secured and with the contribution of labor by the men, the road was put in shape and the men were ready to cooperate in other matters. The minister, Mr. D. F. Malin, believed that social and religious life must be on a sound economic basis, so backed every economic activity with his moral support and with hard work.2

At Crossroads, Osceola, Illinois, we find a $25,000 church seven miles from the railroad. The community says it has a pastor that lives his religion. When the minister decided that the new church should have an electric light on the steeple, he made investigation to see if the community could be served from the nearly town. The electric company told him that it would require $450 per mile for the work. Mr. Allen and a member of the church started out and secured three signers for each mile for a distance of 12 miles. This meant $150 from thirty-six members of the community. After the line was in, the farmers began

2. A Church That Was Born Again, Malin, Wallaces' Farmer, Dec. 23, 1921
to use the electricity for most of the work of the farm that required power. The homes were lighted with electricity, the farm women had power washing machines, and electric irons and sweepers.

The village has a population of fifty-five, but the church has 275 members. This gives us an idea of the percentage of the church members who are farmers. The pastor receives a salary of $1600, and an eight room modern house. His people have also given him a fine car, lap robe, watch, marten fur coat and gloves. He says he does not dare mention anything he needs for fear "his people" will give it to him.

The people say the progress of the church and community is due to the preacher. The pastor says the "wrong" in the rural church situation is the wrong minister.

In the East Lansing, Michigan, community church we find a food producing club. The club owns 16 acres of land and puts it in crops each year. This was started during the war as a war measure, but the men found the work and association so beneficial that it has come to be one of the social factors of the community as well as economic.

Near Culleoka, in the hills of a corner of Tennessee, we find J. M. Robison and his $10,000 church. There are four churches in the town which are all strongly denominational. There was so much discord within the town that the people from the foothills did not attend the churches and so were not served by any church. When Mr. Robison built his church about a mile from the village, many of the people who had not united with any of the town churches because of their quarreling united with his church. Also the people from the foothills began to

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1. Big Country Churches, Macdonald, Country Gentleman, April 17, 1920

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take an interest in the new church. Here the minister found that many of the farmers were tenants. He did a great work in encouraging men to become land owners, even going so far as to help them make their deals, and loaned them personal money. Before the new church was built, there was no building in the entire community large enough for a social center; so the church naturally filled that need. The big event of the year was the Thanksgiving dinner.1

Education

At one time the education of the young was considered the work of the church; and while most of us agree that the public or state schools are better able to serve the entire community, still the church may take a very active interest and do a real work in the educational field.

The church should realize that the purpose of education is to fit the individuals of the community to live to the fullest extent; and many a community would be glad to follow the leadership of the church to a type of education that makes life fuller and more worth living.

When the Rev. Mr. Dauber of Pikes Creek, Pa., found that there was little or no reading matter coming into the homes of his parishioners, he obtained a state library which was exchanged every six months, and contained everything possible of educational value. He also showed his people the way to a better school and more capable teachers by getting them to elect efficient officers for the school board.2

Harmony started a high school in the basement of the church.

when the time came that it must have a high school or let its young people go untrained. The district thought that it could not afford a high school, so the church furnished the building and the teacher was paid by private subscription. There were twenty-two children of high school age in the district. Only two of these could have attended the high school in the distant city. By the organization of the high school in the basement of the church, educational advantages were made available for all. They now own a rural high school building and lease it free of charge to the school district. The district maintains the school and building, the church retains only the ownership and the right to use it as a community social center outside of school hours. This community also held the first farmers' Chautauqua in the United States.1

We have already referred to the work of Father Moenig in the foothills of the Ozarks. Another man who has done great work in the Ozark foothills is the Rev. Mr. Bouher. He is of Dutch descent. When a very young man he came to the United States, and worked at anything he could get to do for some time and saved his money. With this money he later put himself through college. When he entered the ministry, he asked his superior of the church to give him a country charge. He wanted something hard and a place for opportunity to do great work. He was finally sent to the Ozark foothills. When he went there, there were only two counties in the United States with worse records for illiteracy than Madison County, Arkansas, the location of his parish. The parish extends sixty miles to the south, forty miles to the east, thirty to the north, and twenty to the west. In all this district there was one two-roomed school house and two very inefficient teachers. Now the school

1. op. cit. p. 18

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district has a new building, six good teachers, and nine grades with 127 pupils. When school began in 1920, every boy and girl in the district of school age was there and there for business—some of them from homes twenty-five miles away. The Rural School Agent of the Board of Education of Arkansas recently said, "It is the best rural school in Arkansas. I go there to get baptized in the enthusiasm of its pastor and its teachers." 1

In the Tennessee hills Mr. Robison found 118 grownups in the community who could not read. He organized a night school for men and before it had been running long, he had 15 men all 35 or over learning their A B C's.

Social

Gregariousness or the social instinct is as fundamental a characteristic of mankind as is religion. It is an admitted fact that man is a social animal. What can the church do to satisfy this instinct in a way that will benefit both the individual and the community in which he lives?

For some time the church has recognized its possibilities as a socializing force. Entertaining the young people in the effort to interest them in church work and a spiritual life has come to be looked upon as one of the legitimate and necessary lines of activity. The church found that it must recognize the fundamental need of youth for association with youth, and provided an opportunity for this.

Many churches are equipped with kitchen and dining room in the

1. What One Man is Doing in the Ozark Hills, Macdonald, Country Gentleman February 21, 1920
2. op. cit. page 21
basement and organizations of the church and community are encouraged to use these rooms for meetings of different kinds.

And better than this, we find that in many communities, through the activities of the church, community houses have been built and equipped to meet all the social needs of the community. Something new in community life has developed around the community house. This is one of the most effective means of bringing the people together. It gives the members of the community an opportunity to meet together in a place that has no sectarian or denominational bias to it. They feel that it is their building as a community and not as any special religious organization or denomination. This provides a means of making the young people content in the rural community. One writer has said, "The salvation of the American rural community lies largely in the contentment of the young people, for without that quality of mind they leave the country for the town, or settle back in an unprogressive, unsocial state of sullen resignation." 1

Through all of the social institutions of the community the church should make its influence felt. It is the leaven which should lighten the whole lump. If the church is active in seeing that the young people are supplied with good clean amusement that keeps them occupied and happy, it will not need to spend so much time worrying over the whereabouts of the young people when their parents are at church.

Harmony organized a baseball team and the minister coached it. He also organized a band and orchestra. For the men of the parish there was a gun club and turkey shoots before Thanksgiving. The community believes in clean fun, good music, and frequent association all in the name

of Harmony Community Church. It is called, "Missouri's most happily developed rural community--the country commonwealth of Harmony with its own rural high school, its farmers Chautauqua, its annual home comings, its winter night meetings, its social clubs, athletic teams, band and orchestra, its community spirit, good roads, and standardized pure-bred cattle." All this is said to be "the product of a country church that works seven days in a week." The preacher's creed is: "There are enough Christians in each community properly to support a community church--if they are Christian enough."  

Centerton used the church grounds as a municipal play ground. Recently the minister allowed a revival meeting to be interrupted by an athletic meet held on the church grounds. One of the members of the church asked the pastor if this was right, if the young people could get religion in that way. The minister replied, "I have known men to get religion while plowing, I think it is just as possible to get it playing ball as plowing." That ended the matter. They also have a girls' club called the Hustlers. "They are learning how to stand and to breathe properly, and are preparing themselves for a glorious womanhood."  

Mr. Bouler of the Ozark district has rid the community of moonshine and cleaned up moral conditions in the whole territory. He had 2000 at a field meet last summer and on Hallowe'en more than 1000 men who had formerly gotten drunk and destroyed considerable property, attended his party at the community house on the hill. When asked by Professor Wilson of Columbia University what he most needed, the pastor replied, "A woman nurse to teach our people how to care for the sick and

1. op. cit., page 22  
2. op. cit., page 19
prevent sickness." He was sent a well-trained nurse whose work has given her the name of the Good Angel of the Mountains. The minister's vision for his people includes a hospital, club house, gymnasium fully equipped, and eventually a college for the young people.1

One method of finding out the ability of the people of a parish is to send out a questionnaire. Mr. Barnes of Sikestown, Missouri, followed this plan and found that he had several musicians: three trombonists, six violinists, a dozen piano players, three saxophone players, several cornetists, and three who could play traps. He now has an orchestra of seven pieces and a uniformed band of twenty-three pieces. The questionnaire also told him of mothers who could not go to church because of small children--immediately a nursery was started. He found about 100 who wanted to unite with the church but had never done so because they had not been asked to do so.

Every Friday night "movies" are held in the church and about 2000 are there to see the show. The minister believes that the mission of the church is to make folk happy in a clean way. He would rather have his children and young people wear out the church than to have it rust out he says.2

Rev. Baylis of Kasbeer, Illinois, Methodist Protestant church, says that every community activity must be associated directly or indirectly with the church. Their great festival of the year is the community Christmas tree. When the pastor and his wife went to the community, there were only two farm boys attending church. Mrs. Baylis organized the Knights of Honor, a boys' club, which now has fifteen members who are also

1. op. cit., p. 23
2. op. cit., p. 12

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members of the church. The club meets as a Sunday School class on Sunday morning and on Friday night meets at the teacher's home for a social hour.

This is the only church for several miles around. All denominations including Catholics are together in the one church organization. The attendance averages from five to six hundred. The pastor says that he believes the "sweet now-and-now" is as important as the "sweet bye-and-bye." 1

Eleven years ago the Sharon Church of Lee County, Iowa, was filling a very small place in the lives of the people in the community. Today it is the life of the community. In 1914, Rev. Edward Roberts took charge of this church and two others near it. The main interest of the community was centered in the cemetery which had been endowed with a sum of $45,000, with additional provision for up-keep. Rev. Roberts saw that the church had what he considered a solid foundation to build on; namely, sufficient territory from which to draw members; all native born Americans, or all of one mind; and the business of the community was on an economically sound basis, so he went to work. After three years of his ministry Sharon church decided to take its place in the community and interest itself in the living rather than in the dead. They asked Mr. Roberts to become their pastor alone, which call he accepted. In the six years under consideration they increased their contribution to church work from $450 a year to $3000 a year, and are today one of the best open country churches in the state of Iowa. 2

2. A Church of the Open Country, Wallaces' Farmer, February 20, 1919

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Thirty miles from Chicago on the Wabash line is the little station of Marley, Illinois. Until 1914 the charge was a student appointment and was filled by students from theological schools in Chicago. In 1914 the Rev. Mr. Rust was called to take charge of the little church and today it is the center of activity for the entire community, and the minister's class, called the "Brotherhood", is the power behind the activities of the church. They study social progress, publish a monthly church bulletin, hold an annual picnic on the fourth of July, and through them the church controls without question the character of the amusements of the community.1

One of the outstanding illustrations of a church being regenerated by the vision of the minister is the church of M. B. McNutt at Naperville, Illinois. When Mr. McNutt went to the community to preach his first sermon as a student supply from Chicago, the church had the appearance of being the last thing in the neighborhood to receive attention. Writing about it ten years later, he says that the work of regeneration was accomplished by setting the countryside to music. This was done through the old-fashioned singing school. "There are many special entertainments at the church in which our musicians now take a prominent part. At our last Children's Day Service a chorus of eighty voices sang, accompanied by a number of instruments."

The young men's Bible class, besides its regular Sunday morning meeting, holds monthly meetings of the character of an open forum. Many interesting problems are studied and discussed. They also conduct a lecture course—not for profit but for the purpose of bringing wholesome entertainment within the reach of all. They own and operate a printing

1. A Live Community Church, Rust, Wallaces' Farmer, February 4, 1919.  
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press and do all the church printing. The young women's class numbers about forty and it is largely through the work of these two classes that the social life of the church is directed.

During the ten years Mr. McNutt has been pastor the church people have erected a fine new $10,000 building and the membership has doubled.

Political

In a democracy everyone is supposed to be interested in politics and the issues which are politically determined. We find the rural community, and the church everywhere, out of step with the political world. Neither seem to realize that the state is the people organized for the purpose of exercising regulative authority upon society. To many farmers the system of government seems complex and they think only the lawyers are expected to understand it. They either believe this or use it as an excuse for shirking the responsibility that rightly belongs to them.

To many churchmen politics are dirty and godly men should keep out of them. They say that only those who are working the works of the devil are fit to mix in political activity. At a church meeting once attended by the writer the congregation considered very seriously asking the minister to resign because he said he believed it was his duty to vote and he had voted. Will politics ever be any better as long as the Christian people leave them alone because they are too dirty?

Instead of avoiding political issues the church should study them, and try to inject ethical and religious principles into the politi-

1. Ten Years in a Country Church, McNutt, World's Work, December, 1910
cial life of the nation. When election time comes, instead of frowning on the church member who takes an active interest in the questions to be voted upon, the church should call a meeting and conduct an open forum, inviting in speakers to represent all sides of the questions to be decided at the election.

Many churches are wielding an indirect influence in the political situation in their betterment of social and educational facilities. It would be impossible for the churches we have studied to aid the communities physically, economically, educationally, and socially without having an influence that would better political conditions.

Religious

If religion expects to serve the community in the best and truest sense, it must be a religion that admits of progress. It cannot be a creed that was formed centuries ago, nor a theology that developed before the scientific discoveries of the past century. It must be a growing and developing thing, just as the other factors of progress are growing and developing.

If the church is losing ground at the present time, and many believe it is, it is not because we no longer need religion, we have said that religion is a universal and fundamental characteristic of man. He does need religion, but he needs a religion that will meet the demands of the present time. One hundred years hence he will need a religion that meets the demands of that time. We do not cling to the educational system of the Middle Ages; why should we expect the dogmas of the Middle Ages to satisfy the religious needs of the Twentieth century?

Besides the churches already cited, many of which are deeply
religious, we have a few in which the spiritual life dominates everything else. One of these was organized in 1882 in South Dakota with a reformed sailor as pastor. The church has always had strong spiritual men as ministers. People move to that community now because of the spiritual life of the church. There were 700 in attendance at a morning worship, and whole families are there from distances as great as ten miles on very disagreeable winter mornings. There are 1000 people in the community and three other churches. This shows the power of the spiritual church. The church supports four missionaries, one member supports another missionary and a member gave one-fourth section of land to support a missionary school. The church does not support athletics, although it does encourage social features of the church life.

Amongst the churches studied we have two non-denominational community churches that speak emphatically for this form of organization. The first of these is the People's Church of East Lansing, Michigan. When the church was organized there were not over 1500 people in the town, exclusive of the Michigan Agricultural College students. It was three miles to Lansing to a church. For a number of years the people debated the question of a church, or churches of different denominations. They finally decided on a union or non-denominational church. They adopted a Congregational form of government, have a Methodist pastor, and a Presbyterian sub-pastor. Eight denominations were represented when the church organization was formed, although members of the Congregational, Methodist, Presbyterian and Baptist churches greatly outnumber the others. By 1916 the congregation had outgrown the first building, and a movement was started for a magnificent new plant.
cost about $250,000. The four leading denominations pledged $25,000 each toward this amount. The building of the new church has been delayed because the financial affairs of these denominations became involved in the Interchurch World Movement. However, a new drive is now being put on and the people hope to break ground for their new church home this spring.¹

The other example is that of a Pennsylvania community which had no church. A colporteur visited the town and noticing a little girl on the street asked her to take him to her mother. The little girl did so, and the colporteur asked the mother if she would not like to have her child in Sunday School. The mother replied most emphatically that she would, and thus was set in motion the chain of events that led to the establishment of a very successful community church. So successful was it in fact, that it is called the church without a problem. There are 300 people in the town and 270 of these are members of the church, and 90 per cent are very regular in their attendance at the church services. While there was much discussion and hesitancy before the church was organized because Methodists thought they could not worship in a church organization that did not directly forbid dancing, card playing, and theater going; Presbyterians thought their ritual must include something on predestination; and Episcopalians thought that they could not give up the form of the worship—there is now no question of the success of the venture in the minds of the church members themselves, and none would care to go back to the denominational form of government.²

¹ op. cit., p. 20
² One Church Spire where There Might Have Been Ten, Herbert Waring, American Magazine, November, 1920.
A Study of Three Typical Rural Church Communities
in Oregon

Mount Angel

Location and Area.

Mount Angel is located in the Willamette Valley, in Marion County, Oregon. It is fifteen miles north of Salem, the county seat and state capital, and forty miles south of Portland, the commercial center of the state.

It is served by the Southern Pacific and Willamette Valley Southern railway companies. Recently a highway was constructed that connects Mount Angel with the Pacific Highway.

Two miles from the city of Mount Angel on the south is the Abigna river, the same distance on the west is the Pudding River, three miles to the east is Butte Creek. The only direction in which there is not a natural water boundary is to the north, and the community is considered to extend three and one-half miles in that direction from the city.

Mount Angel is the central trading and shipping point for the surrounding territory. Much trade for the mills farther up in the Cascades goes through Mount Angel. Improved land near the town brings an average price of $300, while land two or three miles from Mount Angel brings an average of $200 per acre.

The soil is thick and light, yielding heavy crops for a number of years without fertilizing. In pioneer days it yielded 45 to 50 bushels of wheat and 65 to 70 bushels of oats. The average yield now is 24 or 25 bushels of wheat and 35 bushels of oats per acre.
Almost all of the farms are run by the owners rather than by tenants. The chief products are berries, hops, potatoes, cream and eggs. The farm units have become smaller than when the community was first settled, and intensive farming is carried on rather than grain or extensive farming.

History

During the latter part of the nineteenth century, fifteen German-Catholic families settled within a radius of 15 miles of the town that is now known as Mount Angel. At that time the name of the place was Fillmore. It was six miles to go to Gervais to church and nine miles to St. Louis; so the people decided to erect a church at Fillmore, and in 1881 the first Catholic church was erected.

About the time the church was completed, two Benedictine fathers were looking through the district for a location for a monastery. Hearing of this, one of the members of the church at Fillmore, Mr. M. Butsch, asked that the fathers be invited to look for their site nearby. They accepted the invitation and spent two days looking over the contiguous district and went away with the intention of recommending the location of the monastery on the Butte back of Fillmore.

When the monastery was established at Fillmore in 1882, the Prior asked the railway company if the name might not be changed to Mount Angel. This request was quickly and gladly granted, and "Mount Angel" came into being.

Population

There are about one thousand people in Mount Angel outside of the college, academy and monastery. There are about fourteen hundred in the rural district surrounding the town. Two-thirds of these people
are of German descent. Several of those starting the community were of
Swiss descent, but this race has not multiplied as has the German. The
other third is made up largely of Russians and Hungarians. There is a
settlement of people of Scandinavian descent between Mount Angel and
Silvertan, and a settlement of Lutherans to the north, but they are not
considered as a part of Mount Angel community except for trading pur-
poses.

Growth

Mount Angel has doubled its population in the last fifteen
years. This is largely due to the activities of the Catholic church in
the community. The publications of the monastery have done the work.
One is a German publication with a subscription of over 20,000, and an-
other is an English magazine with a subscription of over 60,000. These
have been the instruments used to accomplish the work. As soon as a
farm in the community is vacated, the church sees to it that it is plac-
ed in the hands of a desirable Catholic family. The activities of the
church combined with the natural resources and beauty of their little
valley have been the drawing cards.

Religious Activity

The erection of the monastery was the beginning of religious
activity in the community, and the work of the publications of the
church have continued the good done by the organization.

Twice has the congregation outgrown the church building until
now they have a beautiful new structure, erected in 1912. Besides the
monastery, they have a college and an academy for religious education.

The membership of the church is practically the same as that
of the community. There were 53,000 communion services administered during the year 1922. The average attendance at Sunday masses is fifteen hundred, while the average attendance at daily mass is 300 adults.

**Education**

About twenty-five years ago the public school and parish school merged. In 1920 a new school building was erected costing the people $185,000. This school is for the accommodation of the work of the first eight grades only. The state curriculum for grade school work is carried out in the regular program of the day, the hour of church school being conducted after regular school hours. Of 433 school children in the public school only three are non-Catholic. No regular school tax is collected in the district. The state pays $10 for every child of school age in the community and the remainder of the cost of up-keep of the school is borne by the community directly.

No high school is maintained in the community, but about eight out of every ten graduating from the public school enter either the college or the academy. Both give work of high school grade, the college supplying this work for the boys and the academy for the girls.

The college and academy charge a tuition for their support. There are 120 boys taking high school work in the college and 145 girls taking work of the same grade in the academy. Besides these, there are thirty men taking college work in the college and 10 girls taking post-graduate work in the academy. There are also 32 men taking seminary work in the college.

Of the adult population, from 35 to 40 per cent have received some work equivalent to high school and about ten per cent have had
college training. Most of this work was taken in the Catholic institutions of the community.

The native vernacular is spoken in the homes and to a certain extent in the church services, but some of the service is always conducted in English.

Practically all the families have daily papers. A large number have at least two religious magazines. A very small percentage of the members of the community read any works on science and very little fiction is read, although the young people are learning to read fiction in the public school.

Eighty per cent of the people have telephones in their homes. There are many automobiles in the village and nearly all of the farmers own their own cars.

Economic

The economic prosperity is also an outgrowth of church activity. A few years ago the older people realized that the young people were migrating to surrounding communities where they might enter occupations to their liking. A community club was organized under the auspices of the church and was set to work to see what could be done about conditions. It saw that the country was well suited for the production of berries and small fruits, so a cannery was projected and started. The cannery cost $37,000, the business men subscribing $9000 of this and the farmers the rest. This gave work of a clean and desirable character to many of the young people who would otherwise have left the community.

Up to this time cream gatherers for neighborhood creameries had been taking the cream from the community and making it up elsewhere. In
order to handle this situation the community club got behind a cooperative creamery and made a success of it.

The good roads are a credit to this same community club. A delegation waited on the authorities at Salem and petitioned for a portion of the money appropriated for good roads to be spent in the smaller towns around Salem, rather than all in Salem. The community clubs met together and established a general good feeling and as a result the community now has seventeen miles of gravelled roads and eight miles of paved roads.

**Community characteristics**

The people are patriotic. The principal of the school says that since the war it is very difficult for him to get a class large enough to make it worth his while to teach German. However, French and Spanish are very popular with the students. The community is reported to have taken care of its war responsibilities in very good shape.

The people seem to be liberal-minded and progressive. While the community is overwhelmingly Catholic, it is worthy of note that for fifteen years the principal of the school was non-Catholic. At present the mayor and one councilman are non-Catholic. The non-Catholic councilman won out in the election over six Catholic men who ran against him.

There is a Lutheran church about two miles from Mount Angel, which is the center of a small Lutheran-German community. The people of the two districts do not intermingle. Each pastor is anxious that his young people do not intermarry with the communicants of the other church, and this is about as far as their interest is each other goes.

The community has the appearance of being a very prosperous
and well-kept section of the state. One criticism has been made to the effect that the Catholic church exacts too much money from its members, citing the beautiful new church building. There is this much in favor of the activities of the church, however, and that is that before the church took hold, the community had nothing much to contribute to anything or anybody. The leaders of the church have stood for economic as well as religious progress and naturally have shared in the prosperity of the community. I have as yet to see in any part of Oregon a more prosperous looking and well-kept community than Mount Angel.
Oakville

Location, Area, and Physical Features

Oakville is located in the Willamette Valley, in Linn County, about six and one-half miles south-east of Corvallis, the county seat of Benton County, and about seven miles south-west of Albany, the county seat of Linn County.

It is served by the Oregon Electric line, Verdure being the name of the station. This station is one mile east of the church, community house and school house around which the interests of the district center. About a mile to the west of the church runs the highway which is the main thoroughfare between Corvallis and Eugene east of the Willamette River.

The boundaries of the community are rather indefinite. However, the locations of the farms of those who attend the church are usually cited as the limits of the community. These farms are included in an area about seven and one-half miles long and three miles wide, the community extending three and one-half miles to the north, four miles to the south, two miles to the east and one mile to the west where the Willamette River forms a natural boundary.

The soil varies from a heavy clay to a light silt. Prices range from $100 to $150 per acre, depending on the quality of the soil. In the early history of the community grain was about the only money crop. In later years the farm units have become smaller and diversified farming is carried on. Dairy and poultry products, fruits and grain make up the bulk of the produce from this section. Most of the farms are worked by the owners.
History

The history of the Willamette church of Oakville is also the history of Oakville. About the middle of the nineteenth century a few members of the Associate Presbyterian church and also a small number of members of the Associate Reform Presbyterian church settled near the site of the present church. In July, 1850, the congregation of Willamette was organized and affiliated with the Associate Presbyterian church of the east. The two branches of the Presbyterian church had long been considering union, both in Oregon and in the east. The members of both churches in the west were hoping that the mother churches in the east would make the first move, as they believed union to be their only hope of continued existence. However, as this seemed impossible of accomplishment since the two organizations in the east could not come to an agreement, the Oregon union was effected in 1852 and thus came into being the First United Presbyterian church. The new organization took the name of the United Presbyterian church of Oregon, and separated itself from the government of the mother churches in the east. In 1858 the same step was taken in the east and the United Presbyterian church of America was formed, and the Oregon church was invited to join forces again with the church in the east.

Pride in the fact that the Willamette congregation was the First United Presbyterian church ever formed has been largely responsible for the existence of the church as the community center down to the present time. The erection of the new community building during the summer of 1922 has altered this but little, due to the fact that the leaders in the church are also the leaders of the community club.
About the only change noticeable is that the people now have a place for social affairs apart from the church building, which up to the time of the construction of the community house was the only building there large enough to accommodate the entire community. The church has held continuous services since its organization in 1850. It has never suffered a relapse as have many other open-country churches. The first building erected is still serving as the meeting place of the organization.

Population

The early settlers of the community who organized the church were native-born Americans who migrated from the more eastern states of the Union. The leaders of the community and the majority of the members of the present community are descendants of the early pioneers. There are 268 persons living within the district commonly considered the parish of the Oakville church.

The intelligence of the community is considered above the average of the state.

Activities of the Church

Of the 268 persons who are residents of the community, 150 are affiliated with the church. A number of the others attend the church services and social affairs, leaving only about fifty residents of the community who are not in some way connected with the activities of the church. A number of the present residents who were not of the Presbyterian faith have united with the church in order to be connected with the life of the community.

The church conducts Sunday School and preaching service each Sunday morning and Young People's Service Sunday evening. The
attendance is good. Even in the winter when the weather is oftentimes very disagreeable the attendance at Sunday School seldom drops below eighty, and the number attending church service ranges from 100 to 150. The sermons are very narrow and dogmatic in content, and seldom are even remotely related to the needs and problems of a modern American community. The congregational singing is good, but the music is limited to the metrical version of the Psalms.

A missionary spirit prevails in the church. One of the most effective units of the church organization is the women's missionary society. The society holds regular monthly meetings at the homes of the members and studies the work of missionaries in different parts of the world. During the year 1922 this organization raised $300 for the support of foreign missions.

While it is not possible to credit the church directly with the most important activity of the community outside of the church, namely, the community club, yet the same people who were active in securing the hall, are also members of the church.

There was some disturbance in the community about the church building being used for the social activities of the young people, and a faction, entirely outside of the church, planned to erect a dance and amusement hall on the corner across from the church. Then it was time for the church members, but not the church as an organization, to take a hand, which they did. They agreed with the dissatisfied faction that if they would wait and not build a cheap building that would be a disgrace to the community, that arrangements would be made to bond the district and erect a combination school building and community hall. Peace was made between the two factions and the better element.
prevailed; so that now Oakville has a two-roomed school and community club building that would be a credit to any community. Any activity may be carried on in the hall and it is large enough for basket-ball, and other games, in which many of the neighborhood are taking an active interest.

An interesting feature about the amusements of the community is that the young people do not seem to care to dance. This is almost phenomenal in this day, when about all most young people can do when they get together is to dance. An attempt to have a dance ended in failure because practically no one went to the meeting called to plan the affair. The community, as suggested above, is dominated by the ideas and ideals of the United Presbyterian church, and the young people seem to be satisfied with the type of amusement upon which the church may put its stamp of approval.

As stated above the church has been the center of such activity as has been carried on in the community, but it has done little or nothing for its people in an economic way. The opportunities have been many but practically none of them have been grasped by the church. This is due largely to the self-centered, negative theology which the church teaches. There is little room for progress in any organization that considers the saving of an individual soul, by its own narrow conception of the means of saving, the supreme reason for its existence. This church has had no vision of the more abundant life here and now, which it was the mission of Christ to bring to man.

The community center is only six and one-half miles from the state agricultural college, and until very recently practically no use was made of the facilities of this great institution, when it might have
done so much for the people along so many different lines.

Education

A school building was erected near the church at about the same time the church was built. This building served to house the district school until the new building was erected. At one time there were a number of pupils who had completed the work of the grades, and who could not afford to leave home for a high school course. The pastor of the church started a class in the ninth grade and was instrumental in having a four years' high school course established. This work was dropped in 1918, owing to the ease with which pupils can now attend the splendid high school in Corvallis by auto. The community now has a two-roomed school with two very efficient teachers who are carrying on the work of the first eight grades as prescribed by the state board of education.

Summarizing our brief survey of the rural church and its work at Oakville, we are compelled to conclude that the community should have had a much better record of progress than lies to its credit. The church is largely responsible for this backwardness. In comparison with surrounding communities, we find that it has surpassed those which had no community center at all, but has lagged behind others where the people got together and formed their own community organization without any denominational influence. When we compare the natural resources, the ability of the people, and position of the Oakville community with those of the other two churches included in this study, we cannot but feel that, judged by the standards set by Christ himself, the Oakville church is found wanting.
Location and Area

The church is located in the Upper Hood River Valley, a small valley nine miles long and from three to four miles wide, entirely surrounded by mountains, except on the north, where it is bounded by the Columbia River. The valley has two community centers, one at Parkdale, and the other at Mount Hood, both of which are served by the church organization at Parkdale.

The Hood River Railroad built by the Oregon Lumber Company furnishes transportation for the district. A highway called "The Loop" which is to start from Hood River and make a loop around Mount Hood will also run through this district.

The soil is a reddish-brown topsoil underlain by a lighter brown subsoil. It is known as Parkdale loam and is very fertile, yielding, for example, as many as 125 hundred-pound sacks of potatoes per acre.

History

The Oregon Lumber Company has been one of the greatest factors in the progress and development of this Valley. It bought up land, cleared off the timber ready for cultivation and then resold to settlers so that a large percentage of the settled area of the valley has gone through their hands.

The early settlers agreed that there should be only one church in the community and that it should function under the government of the denomination having the largest representation among the members of the community. Hence, in 1907 a union church was organized and a building built at Mount Hood under the guidance and control of the Presbyterian
church. This was the first church of the Upper Hood River Valley, although religious services had been conducted in the school house at Mount Hood, prior to this time. About a year after the building of this church, a Sunday School was organized in the school house where Parkdale is now located. In 1911 the new union church was built at Parkdale at a cost of about $4500. This is now the leading church of the community.

Population

There are about 1200 people within the limits of the community served by the church. These people are divided into three fairly distinct classes. There are the "homesteaders" comprising the people who came to the community while it was yet entirely undeveloped, and began the raising of hay and stock. Second, there is the "New York" element, which comprehends a younger and often highly educated class, which came to the valley about twelve years ago and began the scientific culture of apples. The orchards have now developed so that the third group, tenants and laborers, are coming into the community. About 70 per cent are native born Americans, the other 30 per cent being made up largely of Japanese laborers.

Growth

The community has developed very rapidly. The first settlement was made in 1883 and the farm units were large. By 1900 much of the land was under cultivation and farm units were becoming smaller. Now the units are small and intensive cultivation is carried on. This is important in the development of a desirable community life as closer settlement makes for common interests and a spirit of unity.
Church Activities

The church at Parkdale has an unusual record for activity in community affairs. Nothing has been accomplished in the community in which the church has not taken an active interest. The unusual record made by the church has been due to the character of two of its leaders, Rev. W. L. Van Nuys, 1910-1913, and Rev. Wm. Boddy, 1917-1919.

The membership of the Parkdale church numbers 150, with an average attendance on Sunday mornings of 100. Services are held at Parkdale each Sunday morning and alternate Sunday evenings. The other two Sunday evenings and every Sunday afternoon, the minister officiates at Mount Hood church. The average attendance at Sunday School is 105. There are thirty in the Men's Bible Class. The church budget provides for $3000, the pastor being paid $1800 cash, and the use of a car.

Four years ago, during the pastorate of the Rev. Mr. Boddy, when the United States was involved in the World War, a community Forum was organized as an outgrowth of the Men's Bible Class. The Forum took the lead in all war work. The information and instructions for loan drives and other activities were sent directly to the Forum and it, acting for the church, put the work over in a very creditable manner.

The Forum has a committee which provides the entertainment for the community. All the entertainments of the community are supervised by this committee. Both the school and the church own motion picture machines and "movies" are held each week for the entire community. A local theatrical company has been organized which conducts four entertainments a year. About twenty programs are given under the leadership of the school, and five are directed by the church, each year. During the season when the apple warehouse is not in use this building is used...
for athletics; baseball, basketball, and skating being the chief forms of amusement. The building is reserved for the use of the young people four evenings a week, and the other two both the old and the young make use of it. The erection of a community house has been decided upon by the Forum, but it has not yet been constructed.

A number of other achievements which may be credited to the Forum are: the good roads movement, the boy shot work, the consolidation of the irrigation projects of the Valley, a system of fire prevention, improved marketing system, a pruning school for orchardists, a community water system, a lighting plant, and sidewalks.

There are forty members of the Forum. While organized directly under the church, it is a community affair, and anyone may belong who wishes to join. It includes in its list of members the most progressive people of the community, both Protestant and Catholic.

Education

The first school was a log structure built at Mount Hood in 1884. In 1907 a school building was erected at Parkdale, and a third district was organized and a school established at Valley Crest which ran for a number of years. In 1919 the three districts consolidated and a new building was erected of concrete at a cost of $30,000 to serve as a grammar school for Parkdale and Valley Crest. The local grammar school is still held at Mount Hood but it is managed under the board of the consolidated school. The grammar school at Mount Hood has three teachers and fifty pupils, and the one at Parkdale has five teachers and one hundred and seventy pupils. In 1914 a consolidated high school district was organized and the building was erected at Parkdale. There are three teachers and thirty-four pupils in the high school. All pup-
ils attending both the grammar and high schools in Parkdale, excepting those who live within a mile of the town, are transported to school at public expense.

The members of the community are above the average rural residents in educational attainments, about 15 per cent being college graduates.

Economic

About half the land is improved. Improved land in the Upper Valley sells at from $300 to $400 per acre; unimproved land sells at from $75 to $100 per acre. The farmers are progressive and rotate crops with alfalfa to build up the soil. Two cuttings of alfalfa are made each year and the yield is about four tons to the acre from the two cuttings. Potatoes, apples, and strawberries are now the principal money crops.
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