The Survey as a Guide to Rural Social Progress

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Abstract
A rural social survey is an inventory of the factors which are at work, either favorably or unfavorably, in the economic, educational, moral, political, religious and social life of a rural people. Its purpose is to do for the community what the physician does for the patient when he makes a scientific diagnosis of the case and then follows this with a treatment designed to remove the trouble. Or it aims to do for a community what the chemist does when he makes an analysis of a compound and classifies the ingredients, and labels each class for just what it is, without respect to anything except the truth as the analysis has revealed it to him.

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THE SURVEY AS A GUIDE TO RURAL SOCIAL PROGRESS

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The Survey as a Guide to Rural Social Progress

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PART I—MEANING AND PURPOSE OF A SURVEY

A rural social survey is an inventory of the factors which are at work, either favorably or unfavorably, in the economic, educational, moral, political, religious and social life of a rural people. Its purpose is to do for the community what the physician does for the patient when he makes a scientific diagnosis of the case and then follows this with a treatment designed to remove the trouble. Or it aims to do for a community what the chemist does when he makes an analysis of a compound and classifies the ingredients, and labels each class for just what it is, without respect to anything except the truth as the analysis has revealed it to him.

Such a survey is in harmony with the modern spirit of scientific study or research, which always has for its great aim the helping of men to better and happier living.

Civilization has advanced to the level where mistakes are very costly, and science is leaving no stone unturned to enable the human race to steer clear of as many mistakes as possible. So investigation, or research, today is not intended merely to find a means for restoring abnormal and undesirable conditions to the normal and desirable, but also to determine means of prevention and invention; prevention of that which would be undesirable and invention of that which will increase human well-being or happiness. The purpose of civilization is social progress, and to point out the way to this goal is the business of science. If applied with common sense, science will set both the danger signals and the sign-posts along the path which an advancing civilization must tread.

With the advancement of civilization comes an ever growing movement toward a greater complexity of human relationship and an increasing interdependence of individuals. Civilization today is a specialization of life's work and a generalization of life's experiences into an enlightened citizenship, both in the individual and in the social aggregate. It is the constructing and inventing of that which is pro-social or that which is the means to a better and happier life, and a prevention of that which is anti-social, or that which tends to degrade human-kind and to impair human well-being.

Never was it truer than today that "man lives not unto himself alone." All men, rich or poor, must live with and among their fellows. They associate one with another. They must think, aim and act unitedly as well as think, aim and act individually. It becomes all the more important, therefore, that men know how, when and what to think, do or aim for; where and how to take hold; and where and
when to let go. In order that all may know these things, they must
know, and know well, what conditions prevail in their community. But
it is absolutely impossible for every man to investigate for himself all
those community conditions which vitally concern him. Neither would
it be economy or make for efficiency for each to do so, when a few
trained individuals could make a scientific study of the community
and then portray the conditions found by them so graphically, so
simply and so truthfully that all may readily know the real facts.

Such a true-to-life picture of the community is to be obtained
only by a careful and accurate survey. Professor Groves sounds the
key-note when he says: “The trivial happenings of a locality are not
difficult to know, but the causes of these events present a different
problem. To meet the need of knowing ‘the present state’ of the com-
munity has arisen the rural survey.” Again he says: “Recently
when a gathering of rural workers were asked whether they had a rather
definite knowledge of social and moral conditions in their several
communities they all responded affirmatively and with confidence, but
when questions calling for specific knowledge were asked nearly all
at once admitted their ignorance.” The fact is that almost everybody
knows considerable in general or vaguely about his community, but
little or nothing definitely and specifically.

Just how little is definitely known by the people of any community
is at once revealed upon asking for definite information from even its
more intelligent and wide-awake members. The vague answers, or
absolute failure to give any answer at all, to such questions as deal
with the birth and death rate, public health, school attendance, truancy,
crop management, community organization, religious affairs, dairy
production, etc., at once reveal this even to the uncultured.

Yet all this information, and much more, is essential to the wisest
procedure in matters economic, educational, moral, political, religious
and social, as they relate to the life of the local community and to
the development of the state and the nation. Of course, not every
member of any community could be expected to have made such a
careful study of his community as would enable him to know all these
things, for he doesn’t have the time, but should he not really know
these things and would knowing them not help him to talk more under-
standingly of his community, to act more rationally, to vote more in-
telligently, to farm more successfully, and, last of all, to live more
safely and happily? If this is true, then would it not pay the com-
munity to have an inventory of the community made and in this way
discover the answer to all the questions which may come up and
which are vital to the particular community and also to the state and
nation?

But often men say, either in words or in actions, that “what I do
is no business of my neighbors.” That could be true only where there
were no neighbors, but such a case does not exist, for no man lives
unto himself alone. We have not yet been able to legislate to compel

1 Rural Manhood, Oct. 1914, p. 342.
the birds of the air and the wind, for example, to recognize line
fences. The result is that if a neighbor has hog cholera among his
hogs, his, his neighbor’s or some other person’s pigeons will light in
his hog pen and take up the cholera germs or bacteria and carry them
to the neighbor’s pen. Or again, one neighbor may carelessly or
thoughtlessly contaminate the stream from which the man farther
down secures his water supply. It is true that “we are our brother’s
keeper,” but it is also true, and too often so, that we are our brother’s
or our neighbor’s killer, by contaminating the food he eats, the water
he drinks or the air he breathes.

THE PURPOSE OF A SURVEY

While the average person can give little definite or scientific
information concerning his community, yet this knowledge concerning
the life and conduct of the people is most vital. Nevertheless, there
is often an erroneous idea that the purpose of a rural survey is to
“show up” a community. This is not its purpose. The purpose of such
work is to get a real picture of conditions which all wide-awake mem-
ers of the community want corrected, but which they perhaps have
not been able to correct because they knew not how or where to be-
gin. The survey, in other words, merely makes a diagnosis of the
community’s institutions, activities and modes of living and so enables
leaders to point the way to social betterment or to guide the people
to greater well being. The survey is merely a stock taking.

When a survey is undertaken it should be fearlessly done and in a
painstaking way, so as to secure all the facts, and these just as they
are, uncolored by the prejudices of any individual. When conducted
in this way and when the data are carefully and properly tabulated,
the results will be a picture, true to life, of the community studied.
It will, however, be a true-to-life picture only of the community
studied, for the conditions in no two communities are exactly alike,
no more than two individuals are exactly alike. It may be a cue or
an “eye opener” to other communities, but it cannot be an exact guide
to them. It belongs first and last to the community of which it is a
real part and to which alone it can be a true guide to a better and
happier community life. It can be made the true basis for the develop-
ment of rural leadership, for it gives to the latent talent for such
leadership that is to be found in every community an insight into what
the community might be, what there is to lead the community to, and
what there is from which the community should and would be led. It
points out both the stumbling blocks and the stepping stones to prog-
ress. It is a community’s safest, surest and most economical way of
doctoring itself or curing its own sores.

That every community has some ills or sores is no false presump-
tion. For any community to aver that it has none would be pre-
sumptuous. To think that no good could come from careful study and
the revealing of the facts as they exist in any community would like-
wise be presumptuous. It is well known by all sane men that there is no perfect community, no more than there is a perfect man. However, if men can improve their own lives, then communities which are comprised of men, and directed by men, can also be improved by men. It is to reveal the way to such improvement that the social survey is to function, and only to this end is it to function.

The object or purpose of the survey then is not to "show up" the community, but to "build it up," and this by its own action, the only safe and true way to community improvement. The community that is having a survey made is not a community that is dead at the top and has closed itself in by its own shell of self-conceit, thinking that it is as good as can be and that there is no place for improvement, but is a very wide-awake community which still has a consciousness that prompts it to improvement. It is a community which knows that something in the way of improvement is possible and so is going after that improvement along the most scientific and economical lines. Such a community is a long way in the lead of the other type of community above described. It is the leader and not a drag among communities. It is the community to which the other type of community will look for helpful suggestions when once it awakens from its lethargy, if it ever does.

THE VALUE OF THE SURVEY.

The value of any piece of research work depends upon the amount of truth which it reveals. Just how nearly the survey, in the case of this type of research or investigational work when all the data are collected and tabulated, actually reveals the conditions as they really exist will depend upon two things. The first, and by far the most important, is the extent to which the people of the community tell "the truth, the whole truth and nothing but the truth" about themselves and their activities to those collecting the data. If the members of the community tell but half the truth, it would be hardly fair of them to expect more than "half results," so to speak, or to realize more than half the possibilities which lie in such a piece of work. If only corn is planted, it is hardly fair to expect to harvest both corn and beans. The second determinant of the value of such a piece of research work is the accuracy with which the data are collected and tabulated. The person, or persons, carrying on the investigations should, therefore, be of the painstaking and scientific type of mind.

Since, then, so much depends upon the attitude which the persons who comprise the community studied take toward the investigation, it is at once apparent that it is both useless and foolish to attempt a survey of a community unless its people are willing to supply the investigator with all the information they have at their command. Whether they will be willing to do this is a matter for them to decide as well as to how and with what degree of accuracy it is to be studied.
If a community is really anxious to better its own conditions, then its first step must be to determine its present status or conditions, in order that it may know precisely just what it has and has not, and what it wants less of. To this end the social survey is a proper means, and should always and only be made a means to such an end.

Merely to "show up" a community is not the aim or ideal of survey work. That would be merely faultfinding, without offering any solution for the difficulty. Such may be a field of work for an individual who has "soured on" society, but it can never be the aim of the scientist nor should it be the result of a scientist's work. Survey work is scientific work not pettiness. It aims at building up a community not tearing it down. It is a ladder on which the community may climb to the head of community ranks. It has been such in communities which have had their own conditions scientifically studied, and thereby have had pointed out to themselves and discovered for themselves the way to improvement, improvements in their economic, educational, moral, political, religious and social activities. It has made such communities both a better place in which to live and a more profitable place in which to live.

What the survey has done for some communities it can do for any community. It is merely applying science to community life and its activities just as the farmers of today apply science to grow two ears of corn where their fathers grew one, and in that lies both a profit and a pleasure. In making a survey of our community life, first, to determine why its conditions actually are as they are, and secondly, to build on and with that which there is in a community which is essential, we may hope to accomplish most. In this lies the realization of growing two grains of happiness where before there was but one, and this one perhaps contending with a grain of corruption for supremacy. In this, too, there lie both a profit and a pleasure, for happy men and women produce more and better things than do less happy or unhappy ones.

**PART II—THE METHOD OF PROCEDURE**

The method of making a survey must be simple and scientific. For it must be remembered that it is to be, so to speak, a photograph of the community, and when the data are finally tabulated and plotted the photograph should be as nearly an exact likeness as is the picture of a camera. Likewise, in this connection it should be remembered that the only way that it is safe to use a community for laboratory or clinical material is to cure its sores in the use or process. This is especially true in our country, where, as one writer has expressed it, "The American mind is so eminently practical and measures values in terms of concrete returns." Methods used, then, that are not in the best keeping with this fundamental factor in the American temperament will not produce the greatest possible results.
There are at least two different types of surveys. These may be designated as "extensive surveys" and "intensive surveys." The object of these two kinds of surveys is usually somewhat different. The method pursued in either case is also usually somewhat different from the other.

In the case of the extensive survey, a much larger area is usually covered than in the intensive survey. In the case of the extensive survey, the usual purpose is to determine the facts concerning certain conditions or activities which are more or less common to all parts of the area covered. Such a survey is the United States census taking. Such a study reveals facts as they exist on the whole, but it makes no great attempt at stating ust what particular farmer has a sick herd or raises thoroughbreds, etc. It merely states how many thoroughbreds are raised in the section covered by the study. Its work is somewhat like that of the chemist who makes an analysis of a given solution or compound to determine whether or not it contains, say sulfur, and having determined that, he does not go on to determine what other substances are to be found in the same solution. In this way a much larger number of solutions can be analyzed than could be analyzed if all the substances which are to be found in the solution were to be determined. In such a case sulfur might be taken from the solution, since it made the solution unfit for a particular use, but if no further examination of the solution were made, it might still prove, upon use, that the solution also contained something else that made it unfit for many uses and conceivably even for the same use for which the sulfur made it unfit.

In case of the intensive survey, the area is more restricted and limited. It aims to study an area where there are many more things which are common to all the persons and activities within the area than are to be found in the larger areas, usually covered by the extensive survey. The intensive survey aims not only to determine how many sick herds there are within the area and how many thoroughbreds there are, but just who owns or raises them, and how they are raised and with what success. In case of the intensive survey, the chemist would try to determine most, if not all, of the substances in the solution and label them accordingly.

In the case of the intensive survey, therefore, the area studied should be one throughout which the conditions are much the same. In such a case, local units, such as townships or communities which have a common trading center, should constitute the field to be studied. Many such areas may be studied and the facts found to exist in each compared with those found in others. But if several such units should be lumped together and studied as a unit, much of the valuable information which was characteristic only of certain parts of the larger area would not appear as it should and in a way which would serve as a guide to the people of that part or those parts of the larger section.

Therefore, in all survey work it should first of all be determined
how much of a detailed study is to be made in order to determine, next, the extent of the area to be studied. This is essential because extensive surveys and intensive surveys do not mix well. If they are mixed it usually happens that the study is not extensive enough to safely admit of deductions, the chief purpose of the extensive survey, and at the same time it will be too extensive to admit of induction or to reveal the facts in more minute detail, which is the chief purpose of the intensive survey or study.

WHAT SHOULD A RURAL SOCIAL SURVEY INCLUDE?

A rural social survey, to be of practical value, must follow lines that are practical and must be made with a view to offering a feasible plan for improvement which can be readily understood and carried out. But to make such a survey requires an intensive study of all the institutions, organizations, conditions and activities of the community of which the survey is made. The necessity for the study of all these forces follows from the fact that the social center and the business center of the rural group are both located at a common place, namely, the farm home. It is the rural home that is the birthplace of the arts and crafts and the persons of the rural group. And so since both the business system and the social system or life of the rural community are centered in the rural home, it follows that anything which in some way influences the rural group on either the social or the industrial side of its life also reacts upon it in the other, even though this reaction may be opposite or reverse in character.

Since, then, the rural survey, if to be practical, must include a study of the economic, educational, moral, political, religious and social phases or characteristics of the community, we may consider next just what definite information concerning these different phases of the community's life and activities the expert, or social engineer, who is making or directing the study, should ascertain in the investigation. The lines to follow in securing such information can best be pointed out by considering these phases of the community's life and activities separately. Of course, it must be remembered that this is merely an arbitrary way of dividing the entire subject for convenience of study and that no such hard and fast lines can actually be drawn in practice between any two of these phases of a community's life and activities.

A survey of the economic situation or conditions of any particular community must determine to what extent the community in question is a large-scale farming, truck farming or manufacturing community; what are the methods of land tenure and land ownership; the extent to which all land is improved and under cultivation; what are the prevailing crops; what are its transportation facilities, such as roads, waterways and railroads; the distance the farm is from the nearest market center; the growth, decline or recent changes in its methods of farming or industry; the scarcity or abundance of labor, the wages of labor and the extent to which laborers are imported in rush sea-
sons; the conveniences and equipment in the home and on the farm, and finally, it must determine the general financial status of the community, together with the information as to whether the old settlers and their descendants are holding control of the community interests or whether new arrivals are getting control.

That part of the survey investigating the educational aspects of the community is concerned primarily with a study of the population, the total number of individuals in the community, the total number of persons below public school age, the total number of school age, and the total number above public school age. It must ascertain how many adults are illiterate, how many mentally abnormal persons there are in the community and the number in institutions of sick-in-mind and sick-in-body from this community, what per cent of the children of school age are enrolled in school, the average attendance of all, how many are in high schools and in institutions of higher learning, and a comparison of the education of the tenants with that of the land-owners. In this same connection it must include the study of different nationalities in the community, the native and foreign-born adults and minors and the comparative education and school attendance of these. Furthermore, this part of the study must make a complete study of all the schools; one-room schools, centralized schools, high schools or academies and schools of higher learning in the community, the qualifications of the teachers, the line of work done, the relation of these institutions to the industries of the community, libraries, clubs, societies and organizations which offer educational privileges and advantages, the equipment and apparatus of these institutions and the efficiency with which all are used and managed, together with the sanitary conditions of the same.

The study regarding the moral status of the community must be made with great care and every possible source of checking up the information on this aspect of the community life should be utilized, for the reason that people are more likely to deviate from the truth in the information they give on this than any other aspect of a community's record and reputation. Much of the criminal and court record of the community can be gained and checked up by information secured from court officers, justices of the peace, other officers of the law and their records. Much valuable and reliable information concerning the social vice and its consequences can be secured from the physicians and ministers of the community, when once these men have been convinced of the honest intent and purpose of making the study. This phase of the investigation should reveal the facts concerning the business ethics of the people of the community, their standard of public and private morality, the standard of morality for the two sexes and the relation of the sexes, the number of illegitimate children, still-births, divorces, intermarriage of close kin, doctors' records of venereal diseases, sexual perversion generally, juvenile and adult delinquency, number of representatives in reformatory or industrial
and penal institutions, lawsuits, intemperance, excessive use of tobacco, habits of graft, gambling and profanity.

Concerning the political status of the community, the investigation should bring out to what extent the community is in the hands of political bosses, to what extent the men and women who hold the political offices actually use their influences and render their services in the interest of the community as a whole, to what extent the legal voters actively participate in all matters concerning the community and vote in elections, the extent of vote buying and loose handling of public funds, the open-mindedness with which people of one political party are willing to listen to the policies and platforms on which representatives of other parties stand, the attitude taken toward recent changes and proposed changes in local, state and national government policies.

The study of the religious life of the community will involve a careful study of all the institutions that are primarily, or to a considerable extent, religious in character or of a religious function. This will involve a study of the churches, Sunday schools, young people's societies, such as Epworth League, Christian Endeavor, etc., brotherhood clubs, missionary societies, Young Men's and Young Women's Christian associations, and all other organizations, societies and clubs of similar nature and purpose. Such a study will involve a study of the membership of these institutions and organizations, their influence in the community, a study as to their growth or decline, the attitude the people have toward them and the support given them, how generally they fill the place in the life of the community that they are intended to fill, and finally what attitude these different institutions take toward the social life of their people and the degree of co-ordination and co-operation there exists among them in forming a united front against those things in the community which they cannot sanction.

In the study of the social aspect of the community, it must be remembered that the word social is here to be understood in the broader meaning of the term and that, therefore, some of the forces and factors that are here to be considered might also have been classed under one or more of the above subjects. This is true for the reason that they have in them not only a social aspect, but in many cases an economic, educative, moral, political and religious aspect also. It is almost always true, or should be, that factors and forces which function in the social life of a people also function in one or more of these other aspects of a people's life.

First of all, such an investigation must seek to ascertain the relation of the homes to the members of the family and to the community in general, the uses the home is put to in the family life and in the neighborhood or community life. Then there must be a study of the recreational, amusement and entertainment facilities which the homes and the community, or other organizations and agencies of the com-
munity furnish for all the people, both as to facilities that are adapted to persons of different ages and as to facilities which can be participated in by persons of all ages on a co-operative or collective basis. This will involve a study of all clubs, societies, organizations and agencies that are wholly or partially of a social character, and which represent all the age groups. A study must also be made of the relief, sanitary, health, protective, civic, educational and cultural agencies and conditions and of the institutions and provisions for the aged and infirm, the homeless, and any other agencies and conditions which have not already been mentioned above. Then, finally, there must be included a study of all these institutions and agencies to determine whether or not they are sufficient for the needs of the community, how they are maintained and to what extent there is a useless over-lapping of the parts of the field in which they function and to what extent there is an overlooking of some phases of the field where the interests of the community are not looked after.

A TABULATION OF THE DATA.

To make an intensive and scientific study of a community is no small undertaking and the best way to secure all this information is to take a census of each home, organization or society and institution of the community. When this is done, then a study of the lay of the community, such as the relation and location of the homes, institutions, roads, streams, libraries, social centers, etc., to each other should be made. All the information so collected should then be put in verbal, graphic and simple statistical form in just so far as that is possible. There should be, first, a series of maps or illustration, each of which shows only one or two definite things. As for example, there could be a map or graphic illustration showing the relation of tenant to land-owning farmers and farms. In a similar way, the number of tenant farm homes represented in the different clubs and organizations as compared with the land-owning homes so represented, the location of libraries, clubs, etc., the representation of homes that have modern conveniences, homes of no children, of one child, of two, three and four or more children, the location of the one-room and the centralized or consolidated schools, the enrollment and daily attendance of each, the proportion of children in high school compared with those in elementary schools and those who have finished the eighth grade, the distance of the home from the school, homes having private libraries, magazines, etc., the growth and decline of churches, churches and schools used for various purposes, relation of church going to membership in other organizations, clubs, societies, and so on, almost indefinitely. Much of this can be expressed or illustrated in graphic form. And from all that is so illustrated in such a group of maps or plats there should then be made one or two large maps showing all these things in their proper relations and positions. Such a graphic illustration is of great value, for just as light travels faster than sound, so
the average individual gets a deeper and better impression from a visual than an auditory sensation. Or as some one has put it, "you can pour more into the mind of the average individual through the eye with a teaspoon than you can with a scoop-shovel through the ear."

From such maps of all the agencies at work in his community, the individual carries with him a clearer picture of the community he lives in than in any other way.

But the individuals of the community will not only get a clearer picture of their community, but from what the picture reveals they will at once begin to overwhelm each other with such questions as: Why do so few of our tenants join the clubs, societies, etc.? Why do so few of our children attend high school? Why is this family or that family never seen at any of our meetings? How is it that Farmer John always grows better crops than any one else in the neighborhood? Why can't we have more joint meetings of a number of our clubs? Why don't the parents visit the schools more? Where are we going to take hold first in changing some of these things? Can we unite the forces of a lot of our organizations so as to remedy some of these things which no one of them can do alone? What are our different organizations doing that works for the good of the community in general in order to increase general prosperity, and which in turn keeps their own enterprises above water? And so one might go on citing many other questions which will be asked when the people of the community stand face to face with a true-to-life picture of their community. "These questions," as Professor Galpin of Wisconsin University says, "are vital blows upon hard problems, and are bound to crack open solutions."

WHO SHALL DO THE WORK?

Who shall make the survey?

The first part of the answer to this question is, that one person, or perhaps two, should direct and supervise the work. In some cases the rural minister is quite competent to do this. In other cases, a county agriculturist or a county Y. M. C. A. secretary may be able to direct and supervise the work, providing he has the time and inclination to do so. If, however, the community wishes to have some one from outside of its own borders do this part of the work and tabulate the results, which is no small task, the colleges of the state can usually furnish such a person at a small cost, or without any direct cost to the community.

In any community there are usually a few social-minded individuals who could quite competently take the home and the organization census. These persons can often be so utilized. In a similar way, a group of broad-minded and social-minded individuals of the community should be chosen to constitute a survey committee, who would give the director every possible support and give the work a dignity and enthusiasm that would prevent any possible feeling that might grow up that the community is merely to be "shown up," which danger is at
least quietly present, especially if the director is not a citizen of the same community. In some cases it may be necessary or advisable to bring in, as helpers to the director, some persons from outside the community. If, on the other hand, a minister is to direct the work, care must be taken to get on the survey committee representatives of all the churches in the community or otherwise some one will say that "the Methodists, Baptists or Congregationalists, etc., as the case may be, are doing this for their own selfish ends and so I want nothing to do with it." If these difficulties can be avoided and some minister can serve in the capacity of director, it will mean the most valuable bit of experience for him that he ever got. It will give him an acquaintance with his community and his people such as he would get in no other way. No doubt Prof. T. H. Carver is right when he says that "a survey of a parish should be undertaken by every candidate for the ministry, particularly the rural minister, before he is turned loose to practice upon a parish."

RECAPITULATION.

The intricacies of human society and the state of interdependence of the individuals of society has reached such complexity that neither individuals nor communities can afford to attempt things except in a common sense and scientific way. Neither can the individual nor communities afford not to know what are really the factors and forces which are operating, either for good or bad, upon the intricate relationships in which persons, communities, states and even nations live.

The most sensible and scientific manner in which this information can be gained is by way of the social survey, which, if done properly, is an accurate stock taking of conditions in a community, good, bad and neutral, as they actually exist. To take such an inventory will require the services of some sensible man or woman with a scientific bent of mind who can make a scientific study of the community and collect systematically all data bearing upon the life and well-being of the community. This data, however, can only be furnished by the people who comprise the community; thus is seen the absolute necessity of the harmonious co-operation on the part of these people with the person or persons who may be making the study for them and with them. And only to the extent that a harmonious cooperation exists and is exercised can the work result, in the fullest sense, in the fulfillment of its highest purpose, viz., to point out the way to a greater well-being for the people comprising the community, and also to lay the stepping-stones for a greater well-being for other communities. This is of course the highest and dual purpose of any justifiable undertaking, viz., that in the helping of oneself one helps others or points out to them a way to help themselves. Thus the community which is making such a scientific study of itself and its own conditions is not only setting the sign-posts to progress and the danger signals beside the pitfalls along the roadside and in the road-
bed that must be traveled on the way to self-improvement for itself alone, but also for other communities and even states and nations of which it is a component part. It is marking out and traveling the road to self-betterment and self-improvement, the only kind of improvement of which it may be justly proud. It is operating under a moral pride that has been harnessed up to carry out a civic need.

NOTE: Any one interested in copies of the questionnaire or survey blanks used by the college may secure such upon request to the Director of the Agricultural Experiment Station.