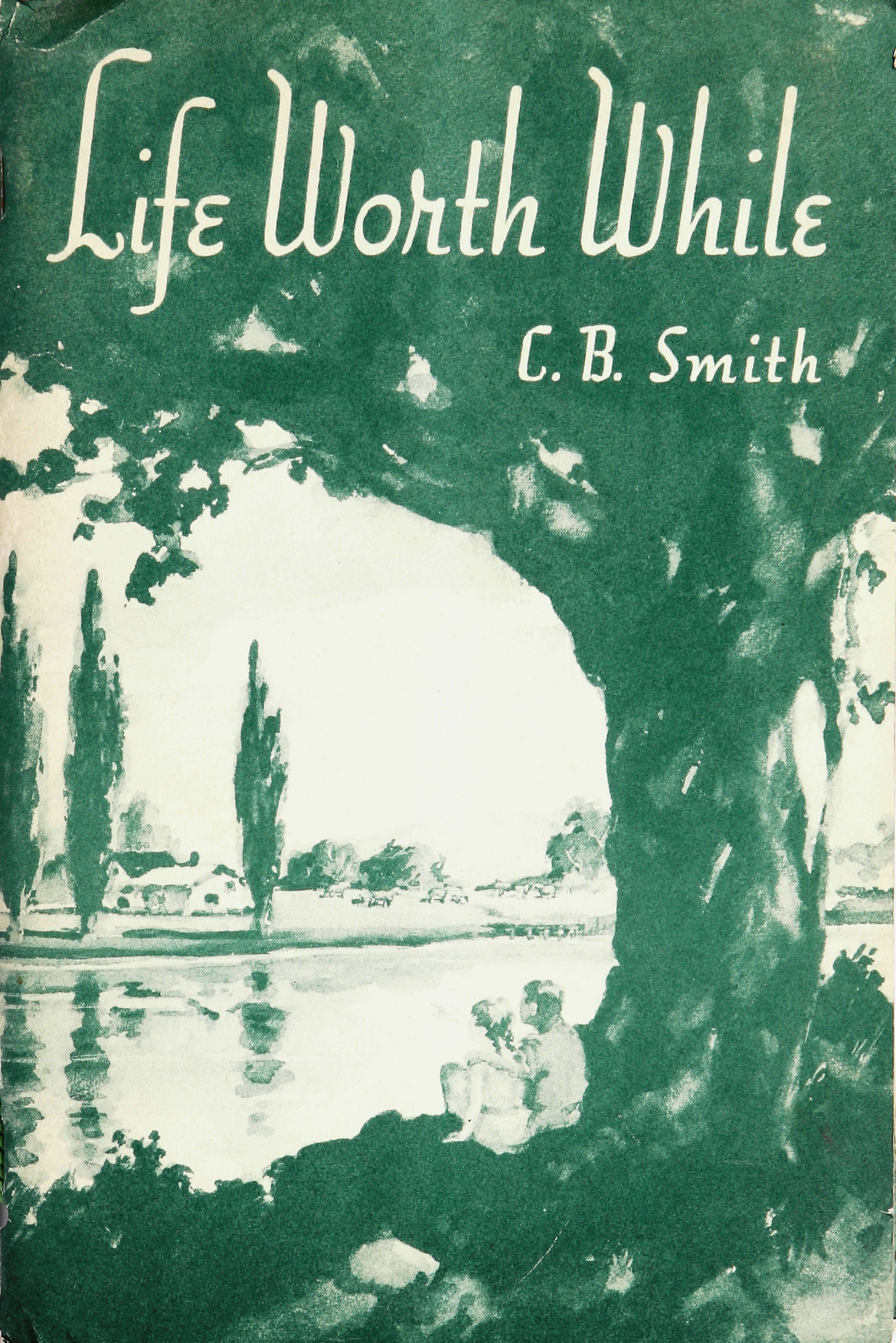


Life Worth While

C. B. Smith





Published by
National Committee on Boys and Girls Club Work, Inc.
Chicago

Copyright 1946

Printed in U. S. A.

Essays from National 4-H Club News

Art work by J. T. Armbrust

Life Worth While

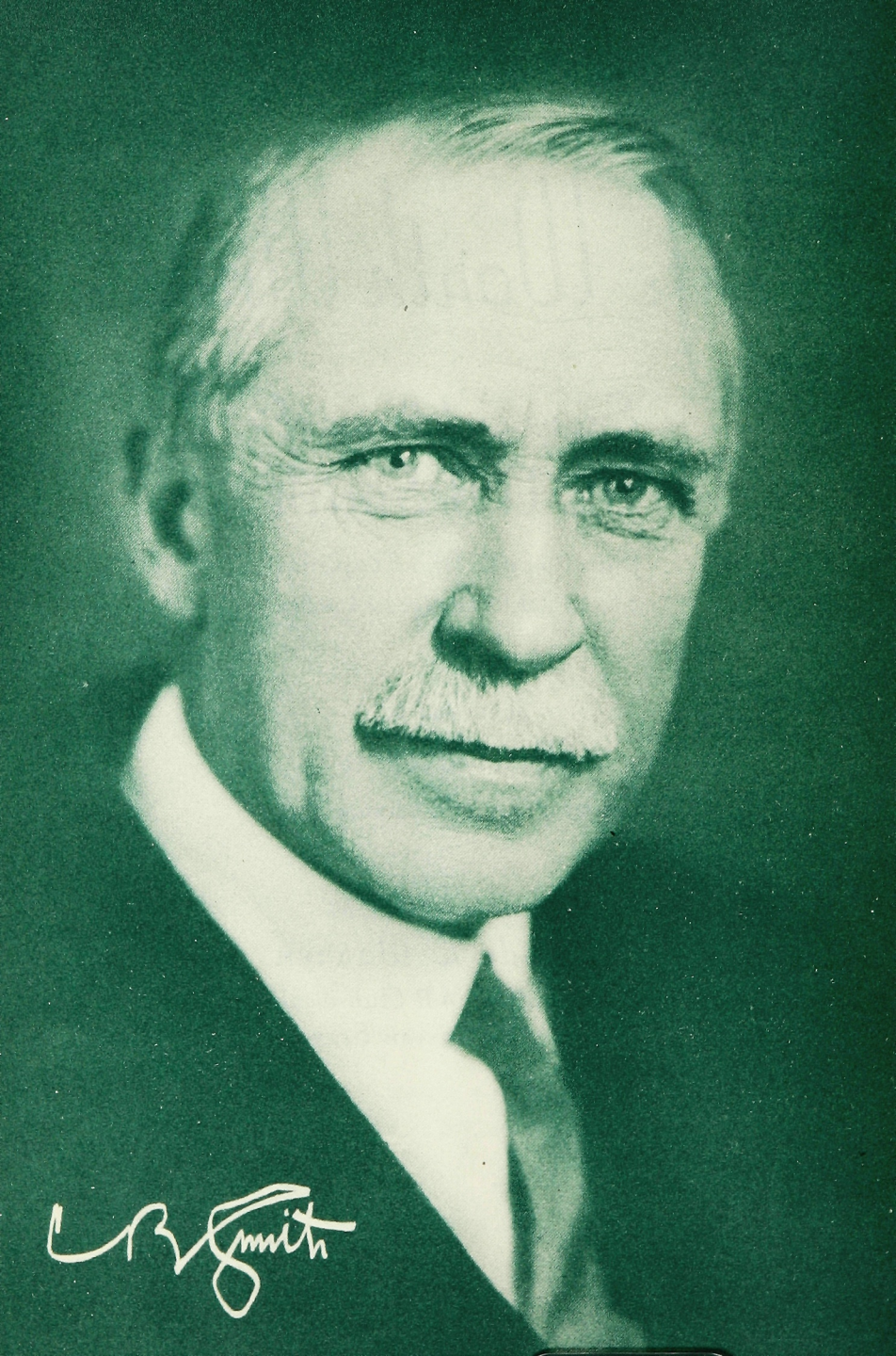
Essays and Poems of
Dr. C. B. Smith

former Chief of the Office of Cooperative
Extension Work, U.S. Department of Agriculture

Foreword by
M. L. Wilson

Director of Cooperative Extension Work

Biographical Sketch by
Gentrude L. Warren
Organization, 4-H Club Work
Federal Extension Service



C. B. Smith

Dr. C. B. Smith—A Practical Idealist

THE 4-H Clubs of the United States have made a record which will go down in history as a great contribution toward preserving the American way of life.

In the development of the 4-H Club movement, Dr. Clarence Beaman Smith has, since its infancy, played a leading role. Dr. Smith has been identified with it since the early days of Cooperative Extension Work in 1914. His guidance and direction during his active career in the administrative Extension field had much to do with nurturing 4-H Club work from a humble acorn to a mighty oak. His greatest contributions to 4-H Club work, however, have been his practical philosophies, wherein he has helped, and continues to help, thousands of young people to find themselves at home in a modern, scientific world. He believes that the advantages of science should bring out the good that is in life and people, and free us from many evils. Dr. Smith, as much as anyone I know, has helped young people to find an answer to the question, "What is the ultimate purpose in life?"

This compilation of Dr. Smith's leading essays is a lasting contribution to 4-H Club work. Every 4-H Club member and former member should read it.—
M. L. Wilson, *Director of Cooperative Extension Work, U. S. Department of Agriculture.*



Boyhood home of C. B. Smith, on the Jack Pine plains of Northern Michigan. Here he lived with his parents during the years 1883 to about 1887, hunting, fishing, trapping, clearing land, making garden and working in the lumber camps, great years for a boy 12-16 years old.

SIXTY years have gone by since those early days
And our home on the plains is no more
The poplar grows where the cabin stood
And no one guesses or ever could
The dreams dreamed there of yore

Poems

The Wood Thrush - - - - -	facing page	9
The Farmer - - - - -	" "	17
What Do We See? - - - - -	" "	27
Aim of Extension Work - - - - -	" "	39
The Redwoods - - - - -	" "	49
The Jack Pine Country - - - - -	" "	59

Essays

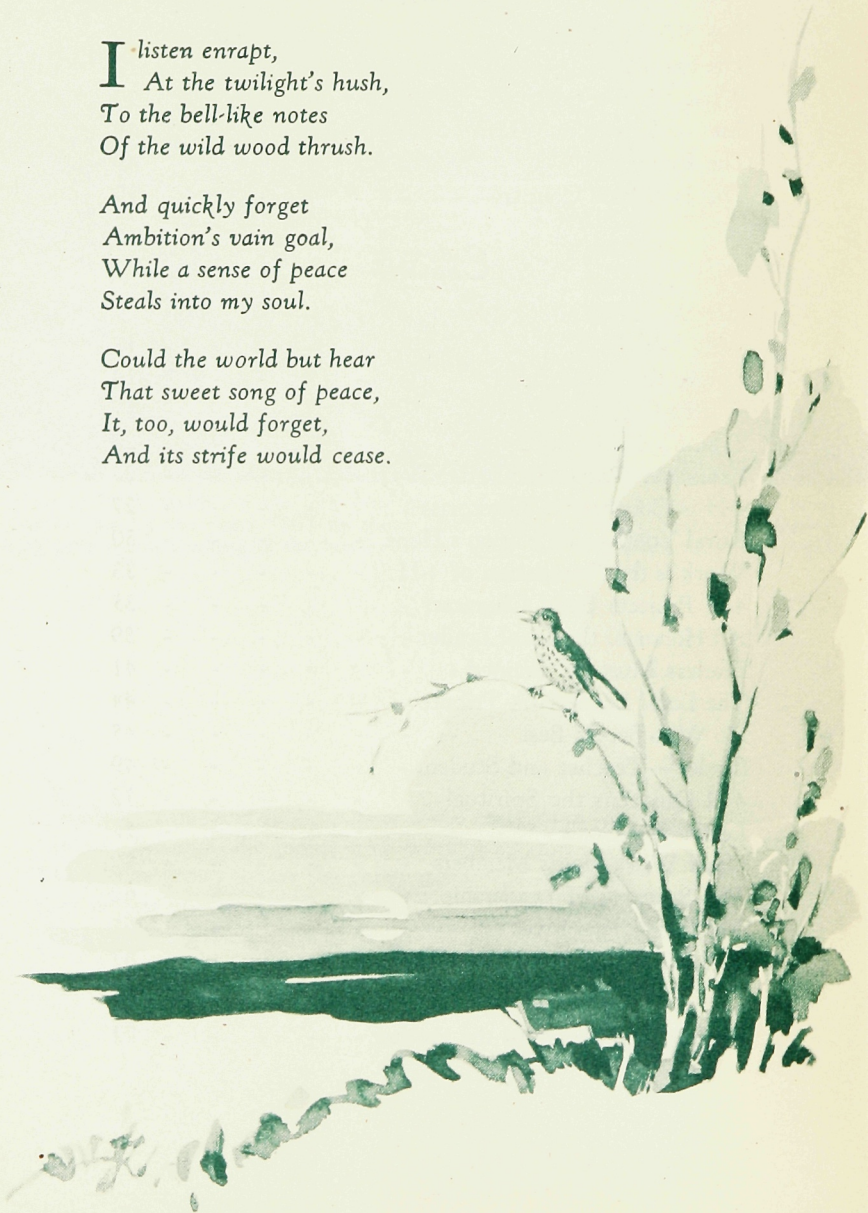
Life Worth While - - - - -	page	9
Why We Farm - - - - -	-	12
Revive the Farm Table - - - - -	-	14
Where God Lives - - - - -	-	17
Training for Good Living - - - - -	-	20
Extension Teaches the Better Way - - - - -	-	23
4-H is Cooperative Enterprise - - - - -	-	27
Rural Youth—the Nation's Hope - - - - -	-	30
Work is the Foundation of 4-H - - - - -	-	33
4-H Projects Build Character - - - - -	-	35
All Honor to the Local Leader - - - - -	-	39
Leaders Must Be Trained - - - - -	-	41
The Local Leader—A Tribute - - - - -	-	44
He Who Serves Best - - - - -	-	45
Leader—Teacher and Student - - - - -	-	49
4-H Quickens the Spiritual - - - - -	-	52
Leadership Goals - - - - -	-	55
Good Work Holds Members - - - - -	-	59
The Rewards of Leadership - - - - -	-	62
The Flame That Lives - - - - -	-	65
A Final Word to 4-H Members - - - - -	-	67
Biographical Sketch of the Author - - - - -	-	71

The Wood Thrush

I listen enrapt,
At the twilight's hush,
To the bell-like notes
Of the wild wood thrush.

And quickly forget
Ambition's vain goal,
While a sense of peace
Steals into my soul.

Could the world but hear
That sweet song of peace,
It, too, would forget,
And its strife would cease.



Life Worth While

WE HAVE reached and passed the normal span of man's life. What have been the things along the way that have afforded us the most satisfaction and pleasure? It may be worth while to recount some of them. They may have meaning to others who are travelling life's way.

First and foremost I would not want to miss childhood. I liked the fairy stories and make-believe life of three to five, the caresses of mother and the kiss that took away all pain. Growing older, I liked the rowdy fist contests and trials of strength with other boys, the sports with bat and ball, the contests in running and to brag about the strength and other virtues of my father.

There is the recollection, too, of certain disciplinary measures of parents and teachers that go with the years six to eleven. They were quite humiliating at the time; but from this distance and even then, I recognized them as being just and establishing certain much-needed corrective habits.

I have always had a feeling of much sympathy for Adam and Eve. Apparently they had no childhood, no one to play and grow up with and learn from, no make-believe world, no father and mother to guide them. They just became grown up man and woman over night. Had they had the normal experiences of children—playing ball, swimming, doing chores, the bringing up of a father and mother who understood boys and girls and the value of mild discipline, they might have turned out differently.

I shall never cease to rejoice that during the years twelve to fifteen I had the chance to work and hunt and fish, clear new land and hoe corn and potatoes with father; and to pick berries, make garden and dream with mother.

It is a wonderful thing to know your own parents, and have a part in their thinking and planning and dreaming.

It was during this period, too, that we fell in love with the school teacher, but didn't have the courage to tell her—and she never knew how exalted and deep was that love for her, or how much her fine soul has influenced our life. Understanding parents and school teachers are powerful stimulants and directive agencies in any boy's life, and I wouldn't want to miss either.

Then came college years. No boy or girl with normal ability should miss the experiences and training of these years. Not only because they give foundation training in the sciences and humanities, but because of the many life friendships made there. From our observation and experience we would say to parents don't "send" your boy or girl to college—just put in his or her heart the desire to want to go. Don't pay all his or her college expenses; let them earn a part of the cost before or during college years. It is part of a university education to learn the value of a dollar by earning it through work.

The highlight of life, of course, is in choosing a wife, raising a family and in building a home. It is only a partial home unless there are children in it; and if there are three or four children or more it means 20 years of anxiety, 20 years of confusion, of hope, of joy, of patience, of training and of care. For 20 years you meet around the table three times a day with the children and their mother, and listen to their animated voices as they tell of adventures in play, in school, at the party, at work, and you mix all with praise or encouragement or admonition as seems to best meet the need. *Thus do children absorb most of their ideas of right and wrong, of good government and bad, of ideals of conduct, of ambition to accomplish and do big things in the world.*

These 20 years are years of struggle, of worry and care; but each day brings its share of joy and hope, and to miss

these experiences is to miss some of the finest things of life.

One by one the children finish high school. Some go on to college. One by one they leave the shelter of the old home and go out into the world to seek their fortunes and establish homes of their own. You and the wife of your youth are again in the old home alone. The house seems very big and very quiet now; but it is full of great memories. Each day you look forward to a letter from the children, or a visit from them as they come back with wife and grandchildren. Again there is noise and confusion in the house, and you wonder how you ever lived through 20 years of it.

What is the most satisfying period of life? I do not know. I would not want to miss any portion of it. One reaches the final conclusion that maybe after all Providence has planned things pretty well.

From the standpoint of the future of the race and the building of character and the making of a nation, the 20 years in the home with growing children is probably the most significant period of man's life.

Why We Farm

RURAL youth should early be taught the rewards of life in its various callings and the advantages and limitations of farming. There is a love of the land in most men's hearts. They like the smell of the soil and the idea of creating wealth from it. But few men, however, get rich in farming.

Farm incomes look small and are small, but they compare favorably with the average incomes of teachers, ministers, doctors, lawyers, men who work in industry, clerks in stores, stenographers and accountants. The fact is that the average man or woman gets but little financial reward out of any line of work or any profession beyond the amount necessary for a very modest living.

Farming, like other businesses, becomes financially profitable only as one manages better, and farms more efficiently than the average. Most of us, however, are only average men. Only as one rises above the average through education, managerial ability and experience is one's income in farming likely to be better than the average.

It is probably true that many a farmer could increase his income some if he were willing to rise earlier, work harder and quit work later, but it is equally true that most of them are not going to do it.

Farming for the most part is hard physical work and most farmers who do their own work with little or no hired help are not willing to work harder than necessary to make a reasonable living for themselves and their families, even if they have to go without some of life's comforts. There comes a point in farming where physical exhaustion offsets the ambition to acquire wealth.

Most economists seem to measure success in farming from the standpoint of financial income, but equally im-

portant with this is the amount of good living, contentment and security one gets out of it.

On the farm one always has a job—something worthwhile to do the year around—and there is nothing that makes for contentment like the certainty of constructive work.

The farmer has a feeling of security and permanence. He has his children around him to associate, work and play with and train. He lives and works out of doors. He has something to eat from his own fields, orchards, gardens and barns. He has a house to live in and fuel to keep him warm.

Increasingly he has electricity and machinery on the farm to light his home and help do his work. The practical schooling of the farm supplements the teaching of the public school and church in the training of his children. He and his children are in daily contact with fields and forests, animals and plants—all nature. It is on the farm that true values, self-reliance and thrift are learned; likewise the labor involved in earning a dollar—the value of money—and that as you sow so shall you reap.

Farming may be a strenuous life with relatively low income, but strong men and women are bred and reared there. Had we life to live over again we would not give up striving for financial success on the farm, but we would stress more living each day, more social life with the family and the neighbors, more recreation and play, more time to stop and see and enjoy the world of nature that is in and about and a part of every farm.

There is need on the farm for a philosophy of living as well as the ambition to become financially successful. In calculating farm income, human values must be considered along with financial income. When measured by this standard the opportunity for living the fine and satisfying life is as great on the farm as anywhere else.

Revive the Farm Table

WHAT memories are associated with the farm home table! Good things to eat, vegetables and meat, strawberry shortcake and cream, chicken and dumplings, biscuit and honey, pancakes with maple or cane syrup, fruit from orchard and vineyard and field, milk and eggs, ham and sausage, blackberry jam and a hundred like things that live in the memory of children always.

Then there is the conversation and exchange of views about the table between mother and father and the children. It is in the home and about the table where parents and children speak naturally and say what comes from the heart. What revealing conversation one hears there! What training and character building value it all has; and yet how often are these values overlooked.

This home training is as significant as the training given in the public schools or by the church; and much of it centers around the table where parents and children meet three times a day.

A good farm table is even more important than large farm profits. On most farms profits are likely always to be small, but a good table which gives joy to life can be had on nearly every farm about every day just for the taking. It is simply a matter of family desire and a little wise planning and work. What families in town spend large sums for, the farmer has as a part of his business and life.

The good table tends to relaxation and a contented family, to hospitality and sociability. Hospitality brings into the home new people, new views, new outlook, new friendships. When the stranger sits with us at the table we put on our best manners—the children have their faces washed

and their hair combed—father and mother speak to each other in a different tone of voice.

Hospitality is the most gracious flower of rural life. Thus are courtesy and good manners taught.

It is around the table, too, that children breathe in their ideas of good and evil, right and wrong, their concepts of religion, politics, civic responsibility, ideals of life and outlook.

A sorry table leads to discontent, to disappointment, quarreling and confusion. The stranger is rarely invited to sit at meat with such a family. Thus much of social and cultural life is lost. It is hard to train gracious children around a sorry table.

It is not the extravagant table, but the well balanced and understanding table—the table with diversified food well cooked and properly served—the table with a clean spread and ornamented with a rose or other flower from the garden or field—the table of orderliness and peace—the table at which the Creator is sometimes remembered and thanked, that builds unity and morale in the family and develops strong, healthy bodies.

And so we would encourage every Extension agent, including all local club leaders, every parent and all rural teachers to emphasize in their teaching work the civilizing and cultural values of the farm home table. Make it a table to linger over with friends and neighbors.

That family grows in culture, in understanding and in prosperity which entertains at its board from time to time the parson, the banker, the friend, the business man, the stranger, the teacher, the soldier, the doctor and lawyer.

The farm is a way to great living even though the financial profits from it may be small.

The Farmer

HAVE you lived the life of the farmer,
Begun work with the rising sun?
Have you noted the modest income
That was his when the year was done?

Have you sat in the family circle,
Helped plan the crops for a coming need,
And noted the hope eternal
That's part of the farmer's creed?

Have you seen him at work in the furrow,
Shared his joys at the family hearth,
And felt the truth of the saying
That he is the salt of the earth?

Away from the crowded city,
Alone with his flocks and herds,
Refreshed by the winds of heaven
And the music of singing birds?

He finds growth for the soul within him,
Sees life in the o'erturned sod,
And while tilling the crops he has planted
He humbly walks with his God.



Where God Lives

FIFTY years and more ago the writer was a rural youth—and the days in memory are golden days. How eagerly and with what excitement did we search the barns and sheds, the fence rows, the nooks and corners for eggs, and with what stealth withhold a few from each day's gathering and hide them in the hay or elsewhere in order that we might surprise mother with a vast number on Easter morning. Late March and early April nights were often freezing nights and as often as not on Easter morning when we sought the hidden eggs they would be frozen and broken. How tragic that was in the life of youth.

Hardly did the snow leave the fields and woods before we went barefoot; no sooner had the ice left ponds and streams before we sought the old swimming hole for an adventurous swim in its icy waters. It was something to boast of to the other boys to go barefoot or in swimming "first" in Spring.

There is the memory of finding bird nests and counting the eggs, of learning to tell the nest of the robin from that of the brown thrasher or ground sparrow or swallow. What adventure it was, too, to go with Rover, the dog, out into the fields and woods and along the streams to chase rabbits, smell out gopher or woodchuck holes, find snakes and have the dog shake the life out of them.

Then there were the nests of turtle eggs buried in sand on the banks of the lakes or ponds. Sometimes 25 or more eggs would be found in a single hole.

But nothing in early youth was more exciting than to rob a bumblebee's nest and find some honey or throw stones at a hornet's nest—and pick up new knowledge.

Even the hard work in the hay fields in late June or the hot harvest fields of July and early August bring joy, as I smell again, in memory, the curing hay, hear the crickets in the wheat stubble or drink copiously of the water from a stone jug. I loved its gurgle and the feel of the cool water as it trickled down the sides of my chin and upon my breast.

What a world of things one learns as a youth in the country, and what a privilege it is to be born and brought up there. You are getting an education when you learn how to milk cows and make butter, feed and harness a horse, cultivate corn or drill in wheat, set a hen or cook a Sunday dinner, grow a garden or make cider, apple butter or maple syrup.

What you do with your hands and mind together sticks by you and becomes a part of you for your whole life. Much of what you learn by reading or lecture escapes you.

You never forget the times you went fishing and the art used in baiting the hook and taking the fish off the line; nor do you forget the signs along streams and lake of the different kinds of game, muskrat, coon and mink you may have trapped.

The tree bearing the first ripe apples of summer lingers long in your memory as do the watermelon patches in the corn field and the roasting of green corn at the edge of the woods.

How much you learned, too, the times you went hunting wild bees with father and helped him cut down a bee tree at night. You forget the bee stings in the taste of the dripping wild honey that still lingers in memory.

All this is education, that is both useful and cultural.

Then on the farm you are alone much of the time in your work and excursions, and have time to think, medi-

tate, form ideals, develop individuality and figure out what you will do in the world when you grow up. These are among the things that make for poise and positive character.

Most rural youth, both boys and girls, have charted their life's course in outline by the time they are 15 years old.

Rural people are quite generally religious. God sometimes visits the city, but He makes His home in the country. And rural youth find Him there in the growing crops, the summer's sunrise, and wild rose, in April rains, in winter's storms, and in the silence of the night.

They are rich years from birth to 16 in the country—years in which prejudices and politics, foundations of real education and religion are acquired and outlook on life established.

With most men and women high idealism and great purpose is never stronger than in youth. This should be recognized in all our planning.

Training for Good Living

SUCCESS and accomplishment in life depend much on the right start. To grow up on a farm in practically any section of America is to get that right start. The farm gives basic training to every boy and girl who takes part in its work and shares in its life.

The early experiences gained on the farm and in rural life furnish an unsurpassed background for the future poet, statesman, scientist, soldier, philosopher, teacher, industrialist and merchant of the world.

Consider the teachings of Christ. How often does He draw on rural life to bring home and make clear the things He would teach: Do men gather grapes of thorns or figs of thistles? By their fruits ye shall know them; behold a sower went forth to sow; the kingdom of God is like a grain of mustard seed; if a man have an hundred sheep and one of them be gone astray; how often would I have gathered thy children together even as a hen gathereth her chickens under her wings.

The farm and rural life, its scenes and experiences—its work with soil and seed, rain and sunshine, heat and cold—its concern with animals and plants—its morning dew and evening sunsets—its solitude and far view—all furnish material and experience for the poet's pen, the painter's brush; the statesman's, teacher's, and minister's preachments and philosophy.

Knowledge comes from knowing the truth. Truth comes from intimate contact and study of things, and who has more intimate contact with nature and the things by which men live than rural people?

The farm youth does not simply read about the horse from a book. He grows up with horses. They are his com-

panions. He feeds them and gives them water to drink. He prepares their bed at night, cleans it up in the morning, he grows and trains the teams to bit and harness, hitches them to wagon and plow. They know his footsteps, understand his words and whinny at his approach. Such contacts and understanding constitute unforgettable knowledge.

Then farm youth have contact and knowledge of the cattle on the hills, of the sheep by still waters, of the fowls of the yard and air, the trees of the forest, the crops of the field. They learn the ways of the wild things of forest and stream, how they live and build their homes. They know the relation of bees and insects to orchards and fruit, clovers and seeds.

Farm youth learn how to graft and bud and produce choice fruit from the wild stock; how to produce high yielding hybrid seed and more vigorous hybrid live stock.

When you add to this stock of knowledge rural youth acquire through contact and experience on the farm during the formative years of their life—when you add this to the training they get in the rural schools in reading, writing and arithmetic which give them the tools of learning, and literature, history, the sciences and philosophy you have the foundations for the building of understanding and successful men and women. What other group of youth in the world have such real opportunities, advantages and privileges as do rural youth?

The thing perhaps most frequently lacking in rural youth's development is in the education that comes through social contact and play together. Farms are frequently isolated. Farm boys and girls do not always have other children to play and associate with each day. As a consequence they may be hesitant and shy, and inclined to hide behind mother when visitors call.

This shyness, in some degree, may continue into their teens. More social life, play and parties would help this phase of their development—parties of boys and girls that are given some guidance and social standards by some one who knows how to set people at their ease and are conscious of the educational and social value of such parties.

Four-H Club work is doing much to help develop this phase of country life. Even more emphasis might well be placed by 4-H Clubs on the social development of its members. Youth need to learn the amenities of life. Thoughtfulness of others, considerateness, graciousness are some of the marks of cultured men and women, and are welcomed in any society. Sometimes we need a little prompting and examples in this field to stir us up to do our best.

Extension agents and local leaders may well help rural youth in this phase of their education and development. Rural youth should be known for their culture as well as their efficiency, and Extension may well help them to attain to this rating.

Extension Teaches the Better Way

IN MY thinking, we in Extension should not be too concerned that men are poor and must struggle for a living. That, maybe, is their opportunity. People grow through struggle. We are prouder of things we attain by our own efforts, through struggle, than we are of what we inherit. Most people who have attained distinction reached it through poverty and struggle. If we plant the seeds of hope and ambition in the minds of youth and men and women, we will have given them a real benefit payment that will help buy food and clothing, education, and beauty for all the years ahead.

Parents don't help their children when they leave them a large inheritance to quarrel over and spend in riotous living. The biggest thing they can leave them is an ambition to do and accomplish, to endow them with healthy minds and bodies, to start them off in a life with the Golden Rule in their hearts. Yes, there is growth in struggle. And it is our business in 4-H Club work to place before rural people the things in life most worth striving for.

We in Extension must help people set up goals. They must be worthy and possible goals, and when it looks as though they were about to be attained, we must set up further and bigger ones to strive for. Decay begins when we attain our goals, are satisfied and cease to struggle. Especially is this true if our goal has been money.

Extension must help poor people on poor land. We must help them increase their income if we can, but we give them living water to drink when we plant the seeds of hope and ambition in them.

Maybe it is part of the Divine plan that most of us shall have to struggle to attain. Striving people are sane, wholesome people.

Possibly, too, the Creator in His wisdom wanted a reservoir of such people to draw on to keep the world in balance, and to take the places of those who acquire wealth, cease work, live the idle life, and finally return to mother earth, there to be reborn and start on the upward trail again in the life hereafter.

Most folks struggle for money to buy the satisfactions of life they think they and their families need.

Because of his location and kind of work, the farmer has many things other people must buy. That is why he can get along with a smaller income. He has space to breathe in, opportunity to build a homelike home. He grows most of his living. He works out-of-doors. He is a creator. He directs his own work. His children grow up under his own eye and guidance.

He lives close to nature and the realities of life. He can find diversion by salting his sheep or seeking the game in his hedgerows with dog and gun, or walking through his cornfields and meadows. He has seasons of some leisure. The Creator paints great pictures in the sky and forests and fields, and carpets the earth with grass to make him glad.

The farmer can see the original of almost every landscape that has ever been painted, and all for nothing if he has seeing eyes and an appreciative mind, and we in Extension must help give him those eyes and that mind.

Extension will be doing a real piece of Extension work if, every time the Extension agent helps the farmer plant seed in the fields he takes care to plant also, the seeds of beauty,

of appreciation, of ambition, and a desire to attain in the farmer's or the boy's or the girl's heart.

The promotion of rural culture should go hand in hand with the promotion of crop culture in our Extension work.

Extension must strive mightily to increase farm and home efficiency and farm income. It is the best possible spring-board for teaching the cultural side of life that helps make us human beings. Equally so in 4-H Club work.

The project that seeks to teach efficiency and the better way, that endeavors to put some money in the pockets of each club member, is basic work and will probably always continue to command our first consideration and our best thought; but our further obligation as Extension workers with youth is that every time we help them carry out their project and increase their income, we also plant something in their hearts that each member, throughout his whole life, will find priceless.

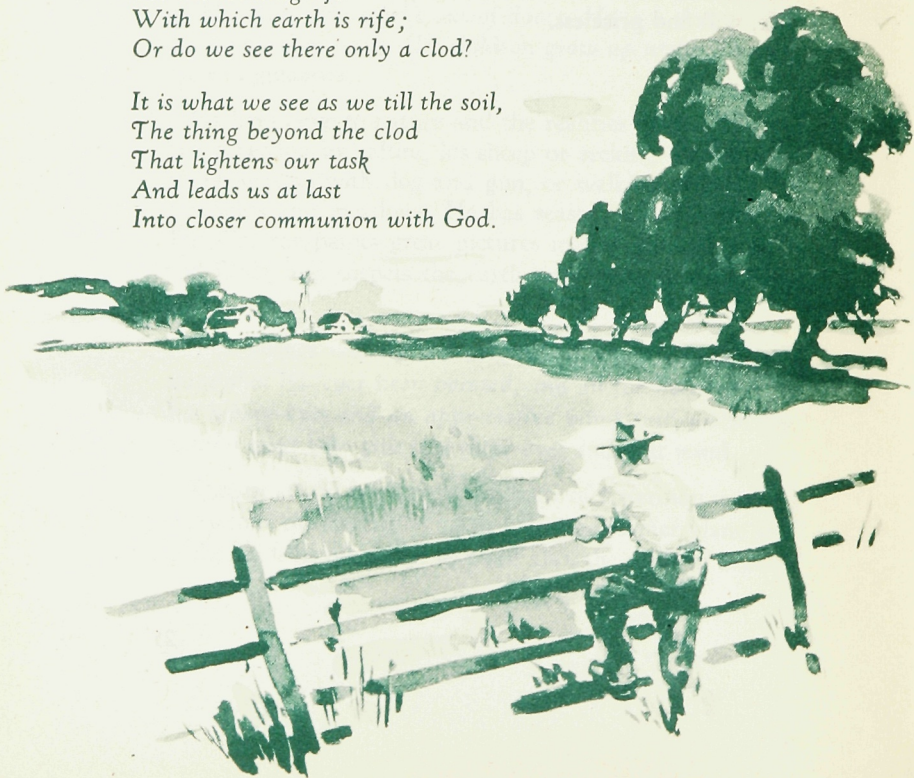
What Do We See?

WHAT do we see as we till the soil,
Is it sweat and dirt and grime;
Or do we see there
A picture more fair,
A vision of bud and fruitage time?

Do we see there fields of ripening grain,
Catch the breath of the clover bloom;
Or is it just soil
And unending toil
As we follow the plow at noon?

Do we see there bread for a hundred homes
As we crumble the furrow's sod,
See the teeming life
With which earth is rife;
Or do we see there' only a clod?

It is what we see as we till the soil,
The thing beyond the clod
That lightens our task
And leads us at last
Into closer communion with God.



4-H is Cooperative Enterprise

OUR whole Cooperative Agricultural Extension Service is a remarkable example of the democratic process. In it one finds the Federal, State and county governments and the people pooling their finances, their knowledge and skills and their good will in a united effort to serve the ultimate man and woman, and boy and girl on the farm and in the rural home. No one agency in this partnership tries to dominate the other agency. It is, as the name implies, a *cooperative* enterprise and one partner is as significant as the other.

Under the Federal law governing this work, the State in normal times makes out the program for Extension work within the States and administers it. The Federal Government examines the State plans and approves them if they are within the law, and helps the State put them into effect.

The State, on its side, develops its plans in cooperation with county government and organizations, and the county governments and organizations base their Extension programs and recommendations on the views and needs of communities and individual farmers and farm women as they may be developed in common council together in a kitchen or school house or farmer's living room.

In time of war, the Federal Government, by common consent of the State Colleges of Agriculture, initiates the major policies of the Cooperative Agricultural Extension Service and the States and counties unite in helping the Federal Government put them into effect.

With the return of peace the States again resume their function of initiating the Cooperative Agricultural Extension program. Thus is Democracy served and made permanent.

Four-H Club work is the junior phase of Cooperative Agricultural Extension. The clubs are the embodiment of Democracy. Membership in the club is voluntary—any rural boy or girl between the ages of 10 to 20 may join or refuse to join.

There are no dues except by common consent of the membership. Every member works with his hands as well as with his head. Each elects what he or she will do, subject to the limitations of available leadership to give them guidance.

The members meet together in clubs. Their meetings are conducted according to parliamentary procedure. The club members elect their own officers. They develop their own programs of business, recreation and social intercourse for their meetings. They compete freely in exhibits and showmanship of their work on achievement days and at county and State fairs and at regional and national expositions.

Members may join whether they are in or out of school. The membership has a voice in electing the leaders that guide them, and may choose a farmer or teacher, a lawyer or doctor, a business man or older youth to be their leader—whichever in their judgment has the qualifications and they would like to follow.

Then, in times of war the 4-H Clubs too, become a part of the Federal Government and help carry out the Nation's agricultural policies and war program. But it is all voluntary. There is no must about it.

The welfare of youth themselves has first consideration. Members of the club concern themselves with doing something on their own initiative, with the truth about things, with self expression and things as they are.

In 4-H Club work you breathe a free air. Each member stands on his own feet. He expresses his own opinions—

makes his own proposals—gives consideration to the opinions of others—abides by the will of the majority—achieves by his or her own effort.

There is something thrilling in being free to make your own decisions, in counting as one in the group, in being consulted instead of being told!

Yes, Extension work in its 4-H Clubs has within it all the Democracy of the Old New England Town—a heritage to cherish, to defend, to perpetuate—through all the years ahead.

Rural Youth—the Nation's Hope

THE rural youth of America will eventually own and operate the farms of America. They will produce the food and fiber used in the nation and be the guardians of its soil and its rural homes. They will carry forward our rural culture and will further develop the ideals and standards of rural life in America. It is given the rural youth of today to make this land of ours a productive land or an impoverished land; a land of owner-tilled farms and cultured, contented homes, or a land of tenantry and distrust; a land of freedom and peace, or a land of unrest and war.

What problems and responsibilities rest upon the shoulders of the rural youth of today? As think the rural youth of the nation so will the nation increasingly think and become.

There is something about farming and rural life that builds strong, sturdy, self-reliant, independent thinking men and women. As you prepare the soil and sow the seed, cultivate the crops and gather the harvests, feed the cattle and care for their young—as you work in wind and rain and sunshine, winter's cold and summer's heat—something is put in your soul that makes you understanding and patient, something that makes you stick and follow through, something that enables you to carry responsibility and do things.

There is much hard, physical labor about farming. It is a fight from the start against frost and blighting winds, against droughts and floods, against insect pests and diseases, against low prices and financial loss—things that try the soul. But it is through combat and adversity that youth and normal men and women grow strong.

In going through these experiences rural youth fit themselves for great things in the nation, whether they find their life work on the farm or in town.

Rural youth may hold their heads high in the nation. They are its most significant product—not only because they will inherit the farms of the nation, but because of modern methods of farming with machinery, improved seed and better soil management only about half the children born in rural areas are needed there to produce all the food and fiber required by the nation with considerable quantities left to send abroad.

The remaining half are increasingly overflowing from the country into the cities and towns there to become workers in the industries, commerce and the professions—there to become citizens and take their part in shaping the ideals and coloring the thinking of urban people.

For it should be known that while urban people constitute 56.5% of the total population of the United States (1940) they do not produce as many children as do the rural people who constitute only 43.5% of the nation's population. Life also is lived at a faster pace in urban than in rural areas. People do not live as long by three to five years on the average in cities as they do in the country.

There is need in the cities for constant renewal from the country, if they are to maintain their numbers, their vitality and make growth. And rural youth fill this need.

In going from the country to the city, rural youth carry with them their rural background of self-reliance, thrift, integrity and ability to work with their hands as well as with their heads and do things. They carry with them also native modesty, willingness to work, ambition, wholesome outlook on life and belief in a Creator. That is why rural

youth are welcomed in the cities and find work there. Urban people have faith in them.

It is seen then, that because rural youth will inherit the farms of the nation they will be responsible for developing the efficiency, the ideals, the culture and the aspirations of rural people. This much is a certainty; it is just a matter of waiting and time.

The overflow of rural youth from the country into the cities and towns will constitute a substantial leaven in the urban 56.5% of our population. How significant this rural leaven will be will depend on the virility, the education and the ability of rural youth who constitute this leaven to make themselves felt.

The opportunity for rural youth to guide rural America and have a substantial influence in directing urban thinking and life constitutes the great challenge to them.

May we re-state why we think rural youth the most significant group in America:

1—They will inherit the nation's farms.

2—They will grow its food and fiber, sufficient for all the nation and some to spare abroad.

3—They will overflow into the cities and towns, and have a rejuvenating influence there, keeping them sane and informed on matters pertaining to agriculture and rural life.

4—They will carry with them habits of thrift, self-reliance, willingness to work, ability to do and accomplish and a wholesome outlook on life.

5—They constitute the source of over half the man and woman power of the nation.

6—They are the hope of the nation.

Work is the Foundation of 4-H

IT IS written that "In the sweat of thy face shalt thou eat bread." Thus has the Creator emphasized the place of work in life—work with the hands, work with the head, work with the heart. Much work with the hands, some work with the head, more work with the heart. This is the formula for happiness in life, the formula emphasized in 4-H Club work. Four-H Club work begins with and is based on work with the HANDS. It puts HEAD into the project and does the work in a better way, and that is constructive. It shares its work, its produce, its achievements with the family, with its fellow members or others and the HEART expands.

Throughout the ages men have found when nerves are frazzled or confusion comes to the mind or sorrow to the heart that work with the hands—work with tools, with plants and Mother Earth is the great healing remedy—the remedy that helps us to forget—the remedy that tends to keep us sane and wholesome.

These great beneficial results of work come only when we work to a purpose, when we do things in the better way. These are some of the fundamental concepts behind 4-H Club work—4-H Club members work to a purpose and do their work in a better way.

With work comes thinking and plans for life. What thoughts accompany us as we hoe alone among the cabbages and beets, as we hold the plow handles and follow the team throughout the day over the field; as we sew and darn, make and remake. Thoughts flow more freely and the mind seems to clear as we work with our hands—not work that dulls, but work that stimulates because it interests our minds and gets us somewhere.

It is true that much work tires and we would linger in the shade of the end of the row or quit early and fish, and our mind looks forward longingly to the day when we can rest. We would acquire more wealth and live more leisurely, but it seems to be a law that with much leisure comes idleness, temptation and often mental and moral decay.

Earned leisure—leisure that follows that day's work—leisure used for our re-creation, such as music, play, song, pageantry, reading, composing, social life—these are the things following work that keeps work from being drudgery.

Work that interests the mind seldom tires the body.

Work in 4-H Club work is stimulating to the imagination and without imagination life is likely to be drab and uninteresting. The imagination must be active in all our commonplace 4-H tasks if these tasks are to stand out in all their true significance.

Plowing the ground, hauling manure, harvesting the crop are not dull, uninteresting tasks if one in imagination sees beyond them.

We are glad 4-H Club work begins with and is founded upon work. Men who work with their hands, who have some imagination, who play some, who think of others are seldom found in correctional institutions or rest cure clinics.

If we were asked to state it as a formula we would say contentment and happiness come when we give about 60 percent of our time to work with our hands, 15 percent to work with the head and 25 percent to work of the heart, when we live simply and keep in close touch with the soil.

“WORK” in 4-H Club work means something. It is what gives 4-H Club work distinction and power.

4-H Projects Build Character

THE beginning of 4-H Club work is the club project. Every boy or girl who joins a 4-H Club is given something to do, something to work out as the price of membership in the club. Club projects usually embrace pieces of work helpful to the community or home as an example of the better way. They require a substantial period of time for their accomplishment, supplemented by the keeping of records of labor and cost, the making of an exhibit of the things produced in the project work and the writing of a story of what has been done. Club projects are usually associated with some phase of agriculture or home economics or rural life.

The projects are not "make believe" work but a part of the real problem of life, like growing a garden, supplying the home with food, marketing or preserving the surplus; raising a flock of chickens to maturity; making, baking and judging bread; growing an acre or more of corn or cotton; raising a litter of pigs, beef or dairy cattle; and using in all these projects the most approved ways of science, practice and teaching known to our agricultural colleges, the U. S. Department of Agriculture and our best farmers.

The project is what gives body and life to 4-H Club work.

It gives club members work—something to do with their hands and mind.

It tests their skill, their patience, their ingenuity.

It gives them personal responsibility, opportunity to express themselves in speech and writing, demonstration and exhibit.

No youth will get the most out of club work who doesn't have to carry out a substantial project.

We would define a 4-H Club project as a task to do in agriculture or home economics or rural life usually extending over a period of four to 12 months, that helps teach the better way of accomplishment, and which involves the keeping of records, making an exhibit and writing a story of the work done.

Attendance of club members at all club meetings at which project work is discussed is also a part of the club project.

The younger club members have the simpler, shorter projects which increase in substance, complexity and importance as the members grow older or become more capable.

Playing games, singing, sleeping with the windows open, camping out, personality development and social life are not 4-H Club projects, but may be accompaniments which help make the project a game instead of work.

While the club project may seem to be somewhat matter-of-fact and prosaic, it serves in a remarkable way during the course of the weeks and months of pursuance to furnish many object lessons of the right and wrong way of doing things—to bring out the quality of person one is—his or her ability to get along with folks—how to meet emergencies—poise in victory or defeat.

To the alert local leader it furnishes many occasions for teaching manners, courtesy, service to others, social amenities, right attitudes toward life, the development of an inquiring mind, and an appreciation of nature, beauty, orderliness and peace.

The thought we would leave in all this is that in 4-H Club work we may well stress the project as the first essential. It constitutes the meat of the club program. The projects are the tests by which youth are tried and solid

growth comes. Music, the club banquet, the games and social life are the trimmings that add relish to the meat but are not a substitute for it.

The project and the trimmings are not taught separately. They go along hand in hand, day by day. The project is what gives club work its power as a teaching agency and a builder of character.

Life is work and sweat, failure and success, despondency and joy, drab weather and smiling skies, and all these are experienced in carrying out the project.

Suit the project to the ability of the boy or girl and have it of meaning on the farm or in the home or community where it is carried out. It is the vital part of 4-H Club work.

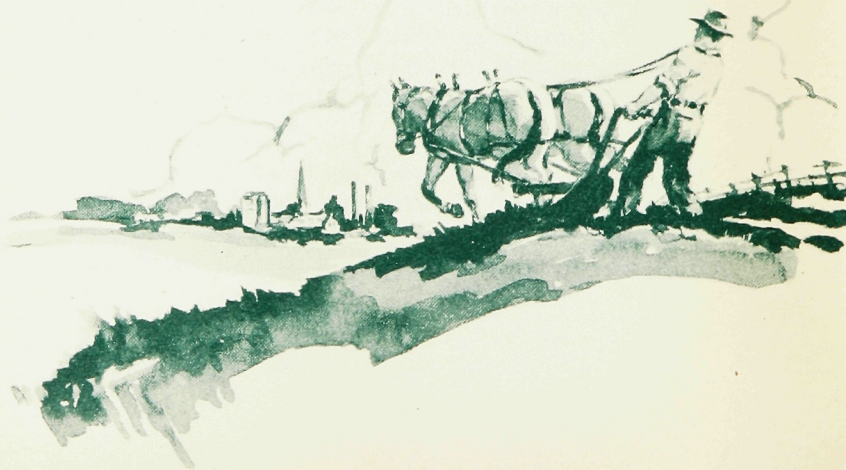
Aim of Extension Work

TO help lift the burden,
Point the better way,
Give vision to toil
And the hope of a better day.

To teach the larger life,
Encourage a soul
To still greater tasks,
A still higher goal.

To look beyond the plow,
Teach a man's full part
In community and town,
In assembly and mart.

Club work is training
Of greatest value when
Its goal of achievement
Is the inspiration, the making of men



All Honor to the Local Leader

THE Agricultural Extension Service does most of its teaching through the help of local leaders. These leaders are a chosen group selected by Extension forces or by rural people themselves because of their ability, character and public spiritedness and their interest in youth.

The local leader usually meets monthly or oftener with his or her club group. They guide club procedure and give tone and character to the club. The local leader, too, is the one who visits each club member in his or her home and advises on the execution and progress of the work.

Local leaders, likewise, are the men and women who help train demonstration teams, give counsel in the preparation for exhibits and Achievement days and fairs. They speak the word of encouragement that results in completed projects and continued effort.

Under their leadership rural boys and girls are taught to work together, to give expression to their thoughts through action and accomplishment and to observe the courtesies of life. Under their guidance songs of the open field, of the home, of the clean free life are learned and sung, democracy is practiced and character is built.

Local leaders serve in the Extension Service without financial reward. They find their compensation in the growth and development of the youth they work with and from the satisfaction that comes from giving service without expectation of reward.

Only men and women of unusual quality enlist as local leaders since the job calls for much detailed work and personal sacrifice and but little public recognition. Yet they are the group that make effective the whole 4-H Club program.

As true teachers they subordinate themselves while pushing forward the club member for recognition and acclaim.

It may truly be said that local leaders are the salt of the earth. What they think, what they do, their views, their vision is destined to affect all rural life and to be an ever increasing influence in the nation.

May they always remember that it is not so much what they teach in the particular project, though that is very important, as it is the quality of men and women they are themselves that counts most in the building of youths and the making of a great nation. Youth easily forget the teachings of the project but they never forget those who gave them living water to drink.

Local leadership, too, is apprenticeship for rural leadership. The successful local project leader is the very kind of man or woman the community, the county and the State looks for, to head up its cooperatives, its Grange and Farm Bureau organizations, to represent them in legislation.

Most men and women climb the ladder of usefulness and fame by beginning with the small things of the home and community, doing them well and going on from that point. So in 4-H Club work and Extension, local leaders have the satisfaction of knowing they are doing something for the common good, and building for the future both in the youth they train and in the development of the community, county and State they serve.

All honor to the local leaders of America; they make Extension and 4-H Club work fruitful.

Leaders Must be Trained

FEDERAL laws place upon the State Agricultural Colleges the responsibility for carrying on 4-H Club work. The colleges, through their Extension Services, solicit the help of able farm women and men in the counties in promoting the work. The colleges do this because of the limited funds available from Extension for the employment of paid Extension agents; and because it is regarded as good psychology, good teaching and good democracy to utilize the latent talent in each community in the promotion of rural betterment. Agricultural Extension is building people as well as teaching better agriculture and better homemaking.

The men and women thus solicited to help carry on club work in the various communities are commonly known as local leaders. They have varying backgrounds of education and experience. Some are college graduates, a still larger number never had high school training. Some quit school while in the grades.

Many have been teachers, others are farmers or home keepers, and still others are professional men and women. But the distinguishing characteristics of nearly every local leader is that he or she has had a large amount of practical experience on the farm or in the home or on work in the community, knows rural life and wants to be of service to rural youth.

In order that a common product and high accomplishment may flow from the teachings of the local leaders thus selected and thus schooled it is necessary that Extension agents explain to each leader very fully and very clearly just what is desired by the government and people in 4-H Club work, both in the project and in the larger objectives of the work.

This calls for personal conferences of the county club or other county Extension agent with each local club leader, as well as for county conferences with the local leaders in groups. Regional and State conferences of local leaders with State 4-H Club and other State and national Extension officials from time to time are likewise very desirable.

It is the Extension agent's job that the local leader is doing, and such leader will do it faithfully and well in proportion as he or she is given detailed instructions and catches something of the spirit and enthusiasm of the Extension agent who presents the work to them.

The first concern of 4-H Club leaders or county agents is to make certain that the local leader is familiar with every step in the project work to be done from the first step in enrollment in the project to the final report by each club member on the work.

It is always to be remembered that the project is the heart of 4-H Club work. It is what gives club work its vitality and strength. It is the steel in the structure which, though it may be somewhat concealed by various embellishments, is vital to the upholding of the building. It is the serious business of the club. Its carrying out should mean something to the individual who does it and to the community in which it is conducted. Its well-doing gives the first thrill of accomplishment.

Neither the club leader nor the county agent nor the Extension specialist who advises local leaders or directs their work, nor the local leader who directs the club members should take too much for granted but should explain each phase of the project in detail.

If the project work is a success all the rest of the club program is likely to be a success.

The members who do a good piece of work on the project acquire a confidence that helps them in all the rest of the club program. They speak out more boldly in the business meetings and the councils of the club. They take a more eager part in the recreational and social part of the program.

Successful accomplishment in the project makes every boy or girl who attains it a going concern.

Extension forces give local leaders much freedom in the conduct of 4-H Clubs, thus encouraging initiative and originality on the part of local leaders and club members. They should also be certain to give leaders sufficient help and guidance so they will have knowledge of the best thinking on the organization and conduct of club work. Leaders should be ever conscious of the high ideals that make 4-H Club work a powerful influence in all rural life and a promising help in the whole national welfare.

The Local Leader

I teach the abundance of the fields, of flocks and herds, the orderliness and peace of the home, the beauty of woods and stream, the glory of work and of tasks accomplished.

I teach rural youth the ways of free men and through me life is good and work a song. It is my privilege to point the rose among the thorns, the wheat among the chaff and to open wide the door to the great good earth and rural life so that men may see and understand.

I promote rural organizations, programs of betterment on farms and in homes and communities and through me youth grow strong, men are developed and rural life is honored among men.

I make effective and fruitful the Agricultural Extension program of nation and State in the countryside. I am known to but few, I serve without wages or price; yet my reward is great for I am helping build a nation.

I am the Local leader of the Extension Service and 4-H Club work.

He Who Serves Best

"Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant."—Matthew 20.

THE greatest leader the world has ever known, the man whose teachings and example have lived through more than nineteen centuries of human history, washed the feet of His disciples as a lesson on the relations that should exist between the leader and his followers, if large accomplishments and enduring results are to be attained. The spirit of service, of humility, of helpfulness, of understanding and sympathy are the outstanding marks of a great leader. Some may lead for a time because of authority or position, but the leader who lives in the memories and hearts of his followers is the leader who serves their needs, ministers to their wants, adds to their faith, gives them confidence in themselves, helps them to achieve and encourages them to live up to the best that is in them.

Leaders help club members when they visit them in their homes and inspect their projects, when they talk with the members and their parents about the projects and give a word of praise for such accomplishments as may have been attained. The good book says: "A word spoken in due season, how good is it?" It is especially good when the word spoken gives encouragement to youth. It makes the heart sing and the hoeing or canning easier.

The "Word spoken in due season" needs to be said not only to the individual club member, but also to the club group as a whole. It helps build morale. And group morale sustains and strengthens individual morale.

That leader who is able to develop in the club members the feeling that theirs is one of the very best clubs in

the county or State—that they have the best leader—that they stand high in the regard of the county agents—that club leader has put something into his members that will last them through life.

Leaders help club members develop themselves when they put the member on the monthly club program for a talk or a paper, or as a leader of song or games, and then see to it that the member has enough guidance and help to do a good job of it.

Nothing builds up confidence in one's self like a little success. The job should be difficult, but not too hard. It should call for study and practice and rehearsal before presentation. The more the club member puts into it the greater the satisfaction he or she will get out of it, and the more they will learn and grow.

The leader, too, who brings forward the quiet club member or the backward child will not only help such members develop and gain confidence in themselves, but will also gain the everlasting gratitude and support of such club members' parents.

It has been said that when you put your hand in kindness on the head of a child you place it on a parent's heart. The thoughtful leader touches many parents' hearts through the helpful guidance of their children.

Leaders serve club members when they stimulate within the member a desire to accomplish and win. Every normal child wants to be a winner. Help them get the right seed or stock. Give such personal instruction as may be necessary on how to prepare the soil, put on just the right kind and amount of manure or commercial fertilizer, give the right kind of tillage for a superior product and guide them in fitting the product for exhibit on Achievement day.

It is not the leader who talks most and tells most who really leads, but rather the leader who serves each member most by showing how to hoe the ground or make the stitch—how to thin the beets or set the table—how to fit the baby beef for the show ring, or how to make the dress and wear it in the dress revue.

It is the leader with the desire within him or her to give help and service, the one who has compassion for the backward and shy that makes the great leader.

And so we end as we began: "The leader who leads is the leader who serves." The leader who lives is the leader with a heart as well as a head. The good leader is an asset and blessing to any community.

The Redwoods

YE mighty redwoods,
Nursed by rains from the sea,
Our thoughts rise to God
As we gaze upon thee.

How towering thy branches
What grandeur thy bole,
Monarch of the ages,
Humbler of the soul!

What is thy story;
Who first laid thy plan;
Come'st thou from glory
Art mindful of man?

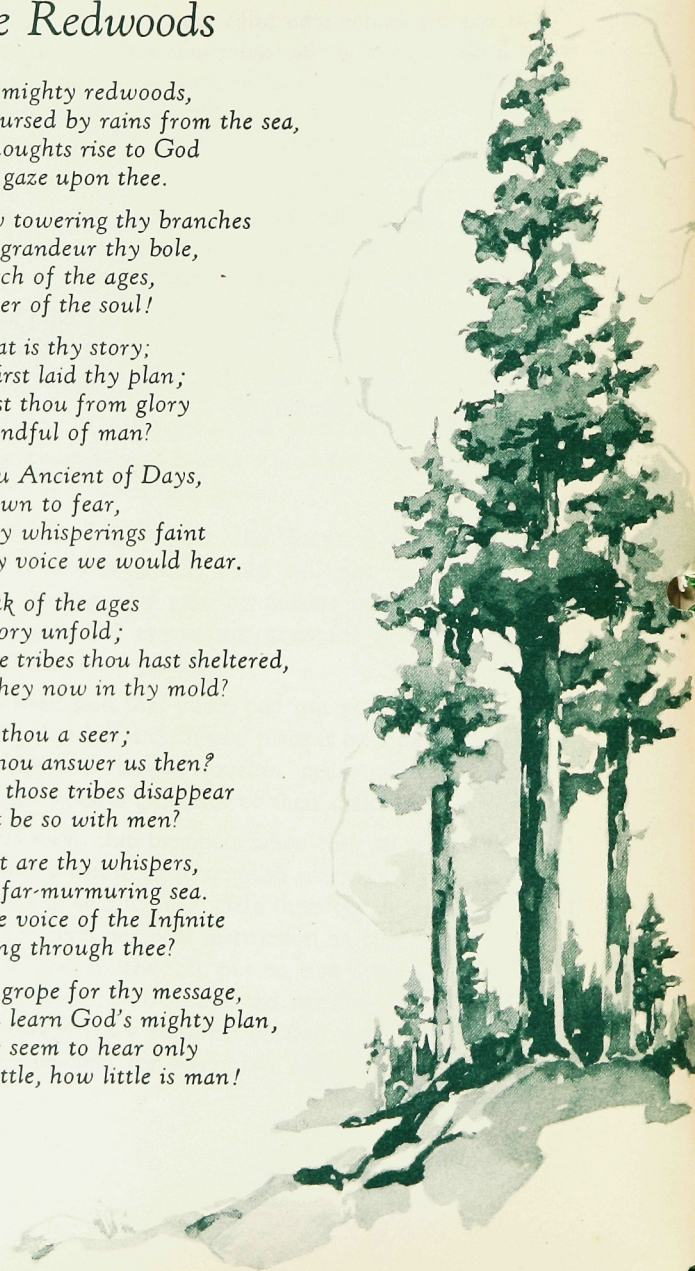
Thou Ancient of Days,
Unknown to fear,
Not thy whisperings faint
But thy voice we would hear.

Speak of the ages
Thy story unfold;
Tell the tribes thou hast sheltered,
Sleep they now in thy mold?

Art thou a seer;
Wilt thou answer us then?
As did those tribes disappear
Shall it be so with men?

Faint are thy whispers,
Like a far-murmuring sea.
Is it the voice of the Infinite
Speaking through thee?

We grope for thy message,
Would learn God's mighty plan,
But we seem to hear only
How little, how little is man!



Leader—Teacher and Student

THE 4-H Club program is a teaching and training process. The leaders are teachers. Their functions are to guide rural youth into the ways of good farming and good homemaking, good neighbors and good citizens, and to develop men and women of ability and culture, proud of their occupation and happy in rural life and rural institutions. A local leader is much more than a man or woman who just shows rural youth better ways in growing poultry and cultivating corn or making bread. He or she is the man or woman who also helps put ambition into youth, gives them a vision of their place in the world and of the importance of their work.

Four-H Club members are not simply growing a garden—they are helping to feed people. The good teacher and leader never loses sight of the larger meaning of 4-H Club work. They encourage members to grow the diversified, the luxuriant, the clean, the plentiful and winning garden—things which in themselves give satisfaction to the one who produces them.

Then they add that touch which gives the work meaning and significance. That added touch, that enlarged vision is the thing that distinguishes the outstanding leader, the teacher who helps build fine men and women.

Many educators hold that one of the most effective methods of teaching is through the application of principles learned. In their project work 4-H Club members learn many principles each year and apply them through many different activities.

In many communities and counties 4-H Club members have assumed full responsibility for the educational fairs held, while thousands more members have exhibited and

otherwise taken part in State fairs and in regional and national expositions. In all this work club members have been advised, guided and taught by their local leaders. This is real teaching which the club member and local leader, having been through it, never forget. It is one of the values of being a local leader ; one learns even more, learns faster and learns more thoroughly than the club member.

Every local leader is not only a teacher but a learner as well.

Four-H*Club leaders are teachers when they take their members on club observation tours where the members may see and hear, compare and learn.

They are teachers when they accompany their club members to club camps where they live with the members from a day to a week in the same club camp, eat with them at the same table, play with them in their games, take part with them in the same vesper services, help select and sing with them their club and old time songs and Christian hymns.

They are teachers at monthly club meetings even though they take no active part in the club program and may seem to give the meeting no guidance.

Nevertheless what the local leader says, what such leader does, the leader's attitude on life, education, culture and religion are all consciously or unconsciously noted by each club member, mentally commented upon and copied or have their influence in molding the thinking and actions of the club member.

The club leader thus ever and eternally, as long as he or she remains a club leader, is a teacher.

And as a teacher the great mission of a local leader is to help others to become skilled and accomplishing, to grow in understanding and vision and to succeed in life.

Club leaders may well realize that in guiding and teaching 4-H Club members they are engaged in a great educational and spiritual work that will live in the memory and actions of club members long after their work as club leaders is over.

We never forget the teachers who give us living water to drink. Men and women are teachers in proportion as they give their pupils this living water.

4-H Quickens the Spiritual

THE thing within us which "generates dreams and ideals and which sets up values" in life is generally referred to as the spiritual part of us. As 4-H Club leaders we encourage the development of the spiritual in 4-H Club members, knowing that this is the thing that deepens and sweetens the quality of their lives and makes them good homemakers, good neighbors, good citizens. There are various things club members are encouraged to do which help develop the spiritual side of their life. When club members make doughnuts for a community social, when they grow and sell or can fruits and vegetables, make dishcloths and raise money for charity they are developing and giving expression to the spiritual within them.

Always when we reach out the hand of helpfulness to a cause or to a fellow traveller we experience spiritual growth.

Again when club leaders teach their members to have regard for the feelings of their fellow member and refrain from making the retort that leaves a sting, and to forgive the seeming slight, they are contributing to the development of the spiritual side of such members.

Likewise, when the leader stops in the midst of the field hike to have members listen to the tanager singing out his heart in the top of a tree, or to the bobolink bubbling over in song from the meadow, he is helping the spiritual within the members.

In club camps and at club banquets when grace is sung together at mealtime, and in the evening when leaders and members hold vesper services on hilltop or in the valley—as the sun goes down—and shadows lengthen—and the

silence deepens—something is put into their souls that we call the spiritual.

The spiritual in members is also quickened when the clubs sing their many fine songs and the old hymns that have come down to us through the centuries. Then there is Rural Life Sunday when in many churches throughout the land 4-H Club members attend in a body and take part in or lead the services. This all tends to quicken the fine and spiritual in life.

Club leaders are developing the spiritual in club members when they put into their minds the need of fair play in games, contests or exhibits and the virtue of smiling in defeat and in wishing the winner well.

Club members practice the spiritual in their club work when they treat their animals with kindness, when they are considerate of wild life and build bird houses, put up feeding boards and furnish our feathered friends and the squirrels with food in winter and stormy weather.

They feel kinship with their Creator when they lay out nature trails, when they plant their gardens and dig in the brown earth, cover the seed in the furrow and wait for the sun to warm the soil and the rains to moisten it and new life to appear.

That club leader who stops and points out the beauty of the wayside flower, the orchard in bloom and the setting sun is refreshing the soul of his boys and girls and helping develop the spiritual in them.

Club leaders teach reverence for The Flag. When members stand in salute as the noble Stars and Stripes is raised to the morning winds and it unfolds in the sunlight, something spiritual is called into being within them.

Thus in hundreds of ways does belonging to and taking part in 4-H Club tend toward the development of the

spiritual in club members. Without special ceremony or the ringing of bells or the sound of trumpet do club leaders develop something of the true, the beautiful and the good in rural youth, and help club members to become good companions, good citizens, good neighbors, cultured men and women who know how to live and develop within them the active soul—the one thing in the world of supreme value.

Leadership Goals

WHAT kind of youth are we developing in 4-H Club work? As we teach corn growing, poultry raising, gardening, room furnishing and care in their practical aspects to youth are we thinking as much about the effect of our teaching on the boy or girl as we are on obtaining an increased yield of corn, more efficient production of poultry and eggs, larger variety and greater quantity of garden produce or more pleasing room arrangement and decoration? Those are real questions.

The test of a teacher is not only in his or her ability to get things done—and done well—but also in what kind of pupils are turned out. Are they men and women of character? Do they make good citizens and good neighbors? Do they make good parents? Are they somewhat tolerant people and agreeable to live with?

The skills we teach have some significance, but the qualities we build into youth live forever. The leader who lives in the hearts of his or her club members is a pearl beyond price.

Most of us do not really know whether we are good teachers or good leaders until after some years of waiting we see how our pupils or the club members we have worked with conduct themselves as adults.

We have innumerable instances of more efficient farming and homemaking brought about through 4-H Club work and other forms of Extension, and some instances where the income has been increased and home living improved. We have even more instances where fine, upstanding youth have come out of club work.

But for the most part we emphasize in our teaching, our publicity and our reports the results of our project work—

the increasing of efficiency and yields, the winning of prizes, scholarships and trips and such things, whereas the greatest test of any teaching is the kind and quality of the men and women that are turned out.

Perhaps this quality or spiritual phase of club work should have a larger place in our publicity. To give to the public only the increased yields, the increased income and the prizes won in club work is to emphasize the husk of 4-H Club work rather than the kernel.

The real kernel of 4-H Club work—the end product we are striving for—is, of course, efficiency in agriculture and home economics. But, also, through these activities and away beyond them is the building of capable, understanding, cultured men and women—people of integrity and high ideals, men and women who take their part in the maintenance of school and church, who raise wholesome families.

We teach these things of the spirit to our club members not so much by preaching as by what we do, our comments on various matters as they come up for consideration in the club, in the project and elsewhere, and the way we deal with them.

We commend the truthful report. We notice and speak of the thoughtful act of the club member. We see the good intent, the honest purpose. We expect the best and get it because we expect it. The prize and the praise are honestly won or they are not given.

Local leaders teach these things as a part of each day's work as they go about visiting the club members' projects or meeting with them in their home or club meeting, or accompanying them to the club camp, fair or Achievement day. They teach these things all unconsciously, for the

most part, because they are innate and a natural part of each situation.

We forget with the years most of the lessons conned and the instruction given in club work and in school. We never forget the leaders or teachers who instructed us if they are real men and women, human in their understanding and action and concerned in the success and growth of youth.

Local leadership is opportunity to help rural youth grow into fine men and women, as well as to help them increase their efficiency in growing crops and animals, making over rooms and winning prizes.

May we not give even more emphasis in all our publicity—local, county, State and national—to the things that show we are building men and women in 4-H Club work as well as teaching better agriculture and homemaking—and that character-building is one of the large objectives of club work.

The Jack Pine Country

Do you know the plains of the North
Where the Jack pine and scrub oak grow?
Where arbutus vines sleep
'Neath the white snows deep
And the winter winds bite as they blow?

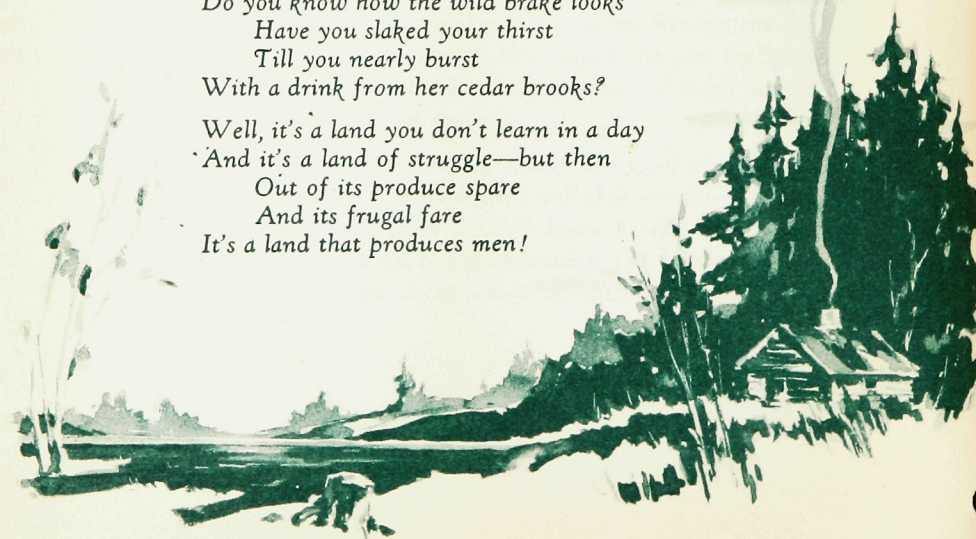
Have you seen Spring come into the North
And bedeck the plains with bloom,
With roses and wild cherry bowers
Wake-robin and strawberry flowers
To dispel the winter's gloom?

Have you seen the blue berries cover the plains
In the glorious summer days
Or been beguiled
With choke cherries wild
Unaware of their puckering ways?

Do you know her lakes, her gurgling streams,
Her big mouth bass and speckled trout?
Do you know the joy
Of a barefoot boy
As he pulls the beauties out?

Have you made your bed of cedar boughs?
Do you know how the wild brake looks
Have you slaked your thirst
Till you nearly burst
With a drink from her cedar brooks?

Well, it's a land you don't learn in a day
And it's a land of struggle—but then
Out of its produce spare
And its frugal fare
It's a land that produces men!



Good Work Holds Members

A GOOD leader is the beginning of satisfaction in club work and long time membership in the club. A good leader requires good work on the project and good work in the club meeting. It is the club member who does good work that sticks in club work year after year. Good work begets happiness and satisfaction in the club member.

If the member is permitted to do faulty work on the project or in committees or meeting, he is very likely to become dissatisfied and drop out. There is no learning, no pride, no satisfaction for the member in faulty work. Of supreme importance, therefore, in the welfare of the club is the club leader.

Satisfaction to members not only comes from good work done on the project and skill learned in doing a job, but also from the member feeling that he is important. The wise leader finds some way to do that. Faith of members in the leader—his ability, integrity, fairness—is a big factor in holding members through the first year, and in the years beyond.

The things taught by the leader in addition to the regular club project are also of large importance in holding members. Were we a leader feeling we would have some members for only a year, yet desirous of making the year mean much to them, we would try to teach as many of the following things in addition to the regular project as lay within our power:

1. That there is dignity and education in work with the hands, and joy comes from doing good work.
2. That agriculture is a basic industry, and one of the noblest occupations of man.

3. That the work and schooling of the farm is basic training for whatever future calling one may follow. You never forget it.

4. That in tilling the soil, planting seed, and in fertilizing, tending, harvesting and using the crop, man is working with the Creator and producing wealth.

5. That in agriculture, intelligently pursued, there is a comfortable living though no great wealth. It is one of the best places in the world to build a home and bring up a family.

6. That those who till the soil are entitled to live well. The best the earth produces should be found on the farmer's table every day in the year.

7. That every boy and girl living in the country should learn by name the more common plants of field, forest and marsh, be able to name most of the birds and recognize their songs, and know the tracks and signs of the wild animals of stream, ponds, field and forests about them. This work involves hikes, nature trails, exploration and adventure, and stimulates continued interest in the club. We would make it a part of every club for both boys and girls.

8. That demonstrations in agriculture or home economics carried on by members in their projects are part of the world's work, and that in doing this work they are making a contribution to the home, the community and the nation and acquiring knowledge for themselves.

9. That in learning to cooperate with others in putting on a club demonstration, singing songs, carrying out a club meeting, taking part in recreation work, saluting the flag, and working on club committees prepares one to live a full and useful life, wherever they may be or in whatever profession they may enter.

10. That carrying out the project is the "bread and meat" of club work, but that the accompanying matters of

play, observation, adventure and song together are matters that give sparkle and charm to it.

It is not to be expected that all members who enroll will remain year after year, but the leader who teaches them some of the above things in addition to the project will lose fewer of those members in the first and second years of club work who usually drop out through indifference. Such a leader will be "enrolled" in the community as one of its real teachers and leaders.

Good leaders, good work on the project, play, song, adventure, social, intellectual and spiritual growth by club members are among the things that help keep them in club work year after year.

The Rewards of Leadership

SOME local 4-H Club leaders have served their club more than 25 years. Since these leaders receive no financial reward for their services the question arises what compensation do they receive that holds them to this work year after year.

We are inclined to think that the greatest satisfaction that comes to 4-H Club leaders is the spiritual satisfaction that follows when one does something constructively and helpful for someone else. A person who works altruistically for others stands a little straighter, breathes a little deeper, feels a little stronger, holds his head a little higher and has an inner satisfaction that the man who works primarily for himself or his immediate family never quite knows or understands.

This local leader type of service is living one's religion. In it one feels the approval of his conscience. While this spiritual satisfaction may not be revealed to research workers through questionnaires and surveys nor openly confessed, we are of the view that it is the greatest of all the satisfactions that come to local leaders.

Along with this spiritual reward is the respect that comes to local leaders from the appreciation of the parents of the youth served in the 4-H Clubs. And this respect of one's neighbors and co-workers is one of the most cherished satisfactions of life.

Then there are a number of lesser but none the less important rewards. Local 4-H Club leaders are the men and women called on first by Extension agents to be made acquainted with the new knowledge in agriculture and home economics. The local leaders are thus kept abreast of progress and may often take advantage of this knowledge

to promote their own efficiency and often their physical and financial welfare as well.

It is recognized, too, that when one undertakes to teach others better gardening or canning, better corn growing or home management, better poultry raising or clothing construction as local leaders, one grows more rapidly in knowledge and skill than do the club members. This is reflected in better farm or home management on one's own farm or in one's own home. And there is always much satisfaction in doing things in a better way so that one's farm or home stands out a little from the average.

Again that man or woman who works with questioning, energetic, ambitious youth is bound to keep young in outlook and growing in knowledge. And knowledge is both riches and power; it makes one welcome in any society.

Then, too, when a local leader is teaching his or her club members how to become more efficient in farming or home making, guiding them along the paths of citizenship and democracy, helping them to see something of the beauty of the world around them, making them conscious of the values of integrity and righteousness in their dealings with themselves and their fellowmen—such local leaders are fitting themselves for still larger positions in their community and State, their cooperatives, their various farmer organizations and their church.

We think a careful survey would show that many of our prominent leaders in rural life first showed their interest in the public welfare by serving as local leaders in 4-H Club work, or the various other phases of agricultural Extension, Scouting or the Church.

Briefly summarized the satisfactions local leaders get out of their work with 4-H Clubs, in part, are:

- (1) Spiritual satisfactions that come from doing altruistic work.
- (2) The respect and gratitude of one's neighbors.
- (3) Growth in efficiency in farming or home making.
- (4) Keeping young with youth and growing in knowledge.
- (5) Preparation for larger service to the community and State.

The big need of the country is for twice as many local leaders as we have.

The Flame that Lives

"It is not flesh and blood but the heart that makes us fathers and sons."—Schiller.

WE SOMETIMES forget our obligations to parents for the success of 4-H Club work. Their interest and cooperation or the lack of it often means success or failure in the club members' program. Extension agents and local leaders may kindle the flame in youth to take up club work, but it takes the good will and help of parents to keep the fire burning.

It is the parents above all others who want each of their children in club work to succeed. It is they who lend needed encouragement and help to club members when days are hot, weeds are many and ambition lags.

The big help of parents to their children in 4-H lies in their sympathetic attitude toward club work; their willingness to make possible the club project to be undertaken through furnishing the needed ground, equipment, stock or other materials; their continued interest in the progress of the work through friendly inquiry; visits to the project to see how it is coming along; encouraging words, occasional counsel, attendance from time to time at the club meeting and at all Achievement days, community and county fairs and, of course, at State and national fairs. These parent interests all mean much to 4-H Club members.

It is a wise Extension agent or local leader who takes parents into his or her confidence at the outset and explains to them fully what 4-H Club work is all about and its significance in the home, to their children, to the community, and to the nation.

Parents can further and give help only as they understand. It is a wise parent, too, and an understanding one

who lets his children assume full responsibility for carrying out the club project and refrains from doing the work for them.

Children acquire knowledge and skill through what they themselves do ; not through what their parents do for them.

It has been said that of all nature's gifts to the human race nothing is sweeter to a man than his children. Their success is the parents' success. What is done for their children is done for them.

Words of praise for the club boy or girl is praise for father and mother. It is not out of place, however, to speak to parents direct from time to time and let them know our appreciation of their interest in club work and their help in the promotion of club projects and of club morale.

Most normal people make friends, but the ones we come back to in our deepest troubles, the ones who never fail us, who are sincerest with us, who live longest in memory after they are gone are parents. It is from them we get most of our ideals and inspiration in life. Theirs is an unselfish love that knows no bounds, that hesitates at no sacrifice where their children are the beneficiaries.

In our conduct of 4-H Club work, shall we not give parents still larger consideration, invite them more frequently to the club meeting, call on them more often for counsel, give them special recognition on Achievement days and not forget to mention them by name in the county press whenever they make 4-H Club work possible or contribute to the success of some 4-H Club boy or girl.

Maybe they too, should receive a recognition pin or certificate of award from time to time when through their interest, good will and sacrifice they have made progress of their sons and daughters in 4-H Club work possible.

We propose this toast:

*To all parents everywhere; may they live
always in the hearts of their children.*

A Final Word to 4-H Members

YOU have joined a 4-H Club. You did it because your companions asked you to join, or because your father or your mother thought it would be a good thing for you to do. Or, maybe, you read or heard the President's message to 4-H Club members, or your Governor spoke of these clubs over the radio, and you felt the urge to join. Quite probably your club leader asked you to join the club, or you may have wanted to on your own account.

However it happened we are glad you are now a member. We want you to know it is a noble company of young men and young women with which you have associated yourself and that high adventure is ahead of you. And this adventure may carry you far.

It may take you to many club camps and county fairs, to State fairs and camps, to regional expositions, to the National 4-H Club Congress in Chicago, to the National 4-H Club camp in Washington—and you may have a part in all of these events.

Four-H Club work has stimulated many boys and girls to go on and finish high school, to the great joy of their parents, and large numbers of club members have found their way to colleges and universities through 4-H.

And then, too, you may win prizes and awards in your club work and bring much honor to yourself, your home, your club, your State or even secure national recognition for the things you do in the 4-H Club you have joined. You may do that even though the club may be small and away out in the country.

It is an important event in your life. You are on the edge of big things and exciting moments if you live up to the best traditions of 4-H Club work.

There are a few things you should know about 4-H Club work from the outset, if you would share in all its riches. You will get satisfaction and honor out of club work in proportion as you do your work in the club well.

The impression you make on your club companions, your club leader and your county agents is one that counts much in your success in the club.

They judge you by the way you work on your project, by your willingness to take part in the club meeting, the effort you make to produce the best and to do your best, the care with which you prepare your exhibits or your part in the demonstration team and how you act towards your companions.

It is not so much what you know or who you are as it is how willing you are to do the things you are called upon to do.

If you do your part well you will like club work. And if you like club work the first year, each year thereafter you will do still more things, go to still more places and events, achieve still more honors and like club work still better.

The first year in club work is a kind of testing year. It brings out the stuff you are made of; whether you can work and sweat and stick and get somewhere or whether large accomplishment is not for you.

When your club leader learns to what extent he or she can depend on you to do the little things of the club, you will get bigger and bigger things to do and your joys in 4-H Club work will be multiplied.

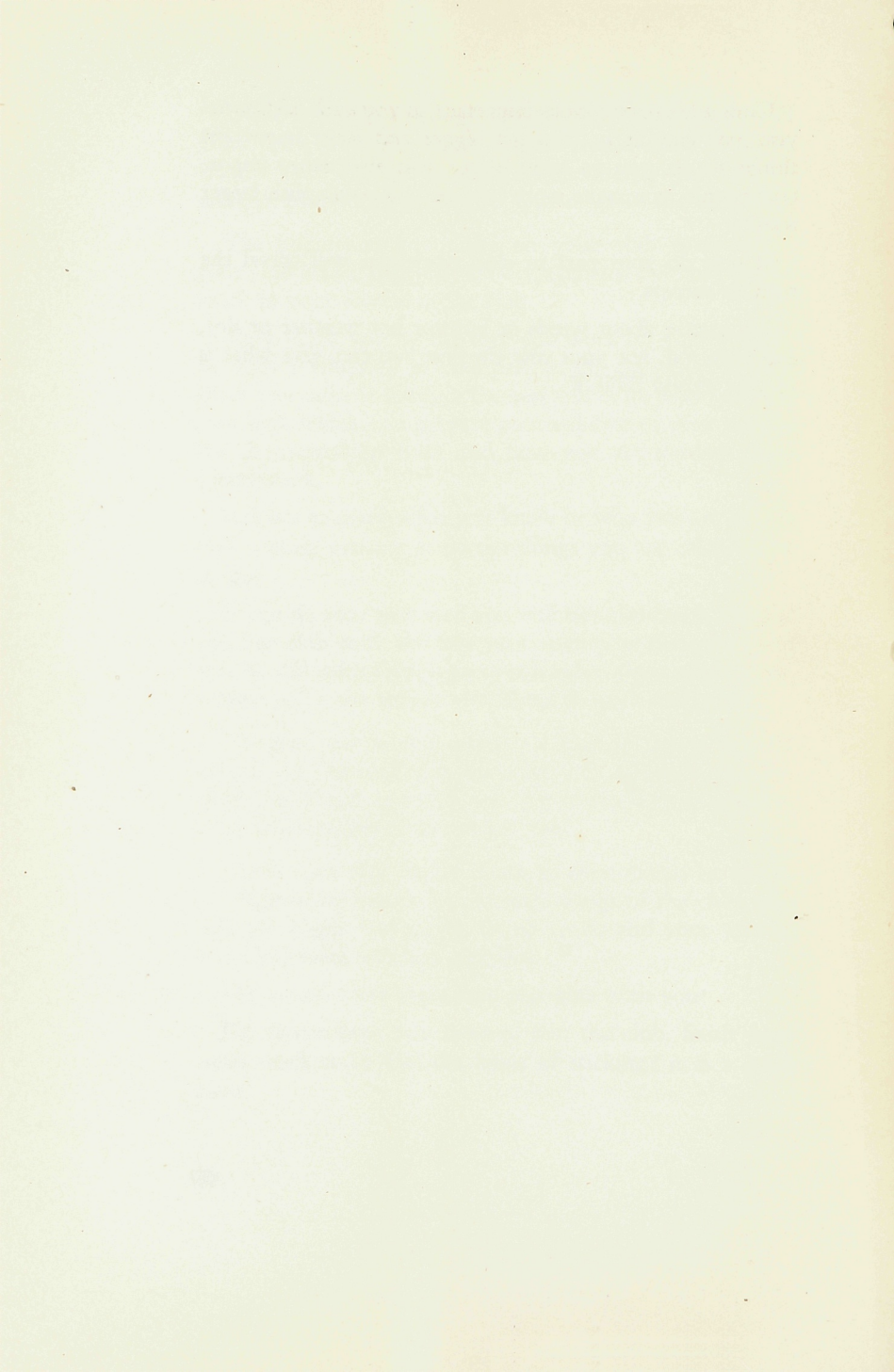
We would leave these final thoughts with you:

No matter how you came to join the club, finish your work, stick to it. Get the habit of sticking; it is a good habit.

Club work grows more important to you each additional year you stay in it. You get bigger and more important things to do, you go more places, you meet more important people, you make more friends, you accomplish larger results.

If you do your part in club work you will travel the road to success.

No matter about weeds or bugs or hot weather or dry, stubborn soil, hoe your row the best you can, give what is in you, **AND STICK.**



*Glimpses of the Life
and Accomplishments of*

Dr. Clarence Beaman Smith

by

Miss Gertrude L. Warren

Organization, 4-H Club Work

Extension Service

U. S. Department of Agriculture

THROUGHOUT the United States and in many foreign countries, Dr. Clarence Beaman Smith has become widely recognized as an outstanding pioneer in Agricultural Extension work, an ardent advocate of the use of scientific information at the "grass-roots" and a practical philosopher. These attributes take on new significance as one reads his many literary contributions relative to rural people—their interests, their problems, and their opportunities. In an inspiring address to 4-H Club members, Dr. Smith remarked, "The story in Genesis, wherein man ate of the fruit of the tree of life and thereby became as one of the Gods knowing good from evil, has meaning for us today. We are studying God's world as never before. We are learning His secrets and laws. We know something of the nature of steam and gas and electricity. Lightning and thunder and the winds and storms are no longer mysterious to us. We speak over the radio and our voice is heard around the world in seconds of time. Through our knowledge of radar we can see through thickest fog and blackest midnight. Through our study of the laws of heredity, crossing and breeding, we have evolved new grains, new fruits, new flowers and vegetables. We are learning the nature of the atom and are appalled that it is in our power to destroy whole cities, yes, possibly whole nations, in a moment of time. Through partaking of the fruit of the tree of life man is fast learning the very secrets of creation. We are coming into our inheritance as the sons of God. The great question now is whether with all our knowledge and physical power we can act like gods."

This world of today with its tremendous challenges as so skillfully interpreted by Dr. Smith is a sharp contrast to that of 1870—the year of his birth. It was still the period of candlelight and the stagecoach. It was the period when strong and courageous men with their families were pioneering westward, taking up new homesteads in the then

far-off States of Kansas, Michigan, Minnesota, Wisconsin, Iowa; when men of finance were pushing the steam engine over the still strange steel rails extending ever further toward the fabulous gold fields dating from the 1840's; and when the country as a whole was struggling toward a new day in unity, prosperity, and national welfare. But his early life as a farm boy of pioneering parents in this period of change and striving fitted him well for his long years of service to rural life.

Clarence Beaman Smith was born in a one-room log cabin at Howardsville, Mich. His father, a farm laborer, later took up a homestead in poor, sandy submarginal soil in northern Michigan. On this homestead in the midst of jack pine, scrub oak, and cedar swamps the family, without work stock or tools, tried to grow a garden and supplemented their living by fishing, trapping, picking berries, and working off and on in the lumber woods.

Here Dr. Smith learned the fundamental values of life—work, thrift, neighborliness, integrity—from a fine, home-making mother and a father who paid his bills, kept his word, and acted justly. Here it was, too, that he came in contact with pioneering neighbors, lumberjacks, as well as with men of affairs who came to the north woods to lumber, fish and hunt. Those early years of intimate association with his father in hunting, fishing, trapping, and clearing land, and with his mother in berrying, planning, and building “castles in Spain” were years of development and growth not realized then but of immense importance in dealing with rural people and problems in after years. From all these contacts, yes, and from the good earth itself, ambitions were born. We are told that dreams of education—even at then famous German universities—often flashed through his mind as he went berrying with his mother or logged and cleared land with his father.

Through work in the lumber woods and thrift practices, at the age of 16, this boy with his dreams had saved enough funds to take him to a business college in Port Huron, Mich., for a 6-month period. As has been the lot of thousands of other American boys, he then learned odd jobs—bookkeeping in a grocery store and more work in the lumber woods, followed by going to high school at Gaylord, Mich., for a few months. But at the age of 19, without getting much beyond the tenth grade in high school, encouraged by the principal, and with \$40 borrowed from his parents, he started for the State agricultural college at East Lansing, Mich. There, through work on the farm, keeping boarding-club books, and teaching school occasionally, he was able to earn enough to put himself through college, and graduate in 1894. Continuing in college, he obtained a master of science degree the following year. He then became principal of a high school at Lawton, Mich. Here he served less than a year when in 1896 he was offered a civil service position as accountant in the Office of Experiment Stations of the United States Department of Agriculture. After 2 years' service in the Nation's Capital, he obtained a furlough for a year and started out to fulfill his boyhood's dream of study in Germany. While still in Germany, he was appointed horticultural editor on the Experiment Station Record, published by the United States Department of Agriculture. This position he held from 1899 to 1907, when he transferred to the Office of Farm Management at the request of the chief of that office, Dr. W. J. Spillman, who initiated this phase of economic work in the Department of Agriculture.

It was in 1912, while serving with Dr. Spillman, that he was given the responsibility of Extension work in a section of that office, then known as Farm Management Field Studies and Demonstrations. Here, under the guidance of Dr. Spillman, Dr. Smith helped to develop Extension

work in the Northern and Western States on the county-agent plan, emphasizing in that work, then as now, the importance of the analysis and organization of the whole farm as a basis for increased net income. In all this work, from the very beginning, he recognized too the importance of Extension work with rural boys and girls, later to be known as 4-H Club work.

In the reorganization of Extension work, upon the passage of the Cooperative Agricultural Extension Act of 1914, Dr. Smith became Chief of the Office of Cooperative Extension Work, North and West, of the States Relations Service.

When the States Relations Service was terminated in 1923, Dr. Smith became Chief of the Office of Cooperative Extension Work for the whole country, and in 1932 was appointed Assistant Director of Extension, which position he held at the time of his voluntary retirement, October 31, 1938.

In these early years of Extension work, much of Dr. Smith's success as an administrator was due to his sound philosophy of country living, his strong belief in the values of the Extension program to rural people, and his deep-seated faith in the ability of the Extension workers selected to carry on the work—Federal, State, and county. Through his encouragement and vision, every such worker seemed inspired to contribute to the full. Each felt a unique challenge to explore for new possibilities of helping the men, women, boys, and girls of rural America. The stern task set by each for himself stemmed from the thought, "How to make the most of one's own opportunities in this new field of endeavor."

All through the years, Dr. Smith emphasized the importance of building the individual as an integral part of any Extension program. This philosophy is well expressed in

one of his printed talks in which he states, "The story is told of the Chinese poet, Wang Wei, who lived 4,000 years ago and who, upon being asked, 'What is the most worth-while thing in life?' replied:

*'I am old.
Nothing interests me now.
Moreover, I am not very intelligent,
And my ideas
Have never traveled farther than my feet.
I know only my forest
To which I always come back.
You ask me,
What is the supreme happiness here below?
It is listening to the song of a little girl
As she goes on down the road
After having asked me the way.'*

What is Agricultural Extension? It is an educational organization that sends rural men, women, and youth singing down the road of life because it carries to them knowledge, and helps them to develop their farms, their homes, their children, their institutions, and themselves. Sending rural people on down the road singing is the spirit and the heart of Extension. It is what Agricultural Extension is."

In spite of many administrative responsibilities throughout the years, Dr. C. B. Smith became well-known as an author in the agricultural field. With Dr. E. V. Wilcox, he published the *Farmer's Cyclopedic of Agriculture* in 1904 and the *Farmer's Cyclopedic of Livestock* in 1907. With M. C. Wilson, he wrote the "Agricultural Extension System of the United States" in 1930. He is also the author of numerous Government bulletins and reports on various phases of farm management and Extension work.

Several prized honors have come to Dr. Smith, among them being the award of the distinguished-service ruby by

Epsilon Sigma Phi, honorary Extension fraternity, in 1934; the Award of the Silver Buffalo for distinguished service to youth by the Boy Scouts of America, in 1937; and the Order of the Three Stars from the Latvian Government for service to youth of other lands, in 1940.

In addition to numerous other honors bestowed upon him by club members and leaders, Dr. Smith was awarded a Citation for Outstanding Service to 4-H at The National 4-H Camp at Washington, D. C., in 1946.

When, in 1896, Dr. Smith left Michigan for Washington, D. C., to begin work for the Department of Agriculture, he could not foresee the developments that have kept him there and placed him in the forefront of a great agricultural movement. However, although the contributions of Dr. Clarence Beaman Smith in the broad field of Agricultural Extension work have been many, his wise guidance of the 4-H Club program and particular interest in it have been outstanding. Always a staunch supporter of the work, he directed much of his attention not only to the organization and techniques of carrying on the program but to helping rural young people develop a sound philosophy of life for themselves.

Over 10 million rural young people, enrolled in 4-H Club work since its inception, have been influenced by his own philosophy and given new satisfactions in the common task, an inspired appreciation of the beautiful in the great out-of-doors, and renewed hope that they too might make a contribution in the world of achievement. Once he wrote, "It is in our youth that struggles come and battles are won. What we do in youth, what our dreams and ideals are in youth, determine what we will be as men and women. The goals we set in youth—these determine what our accomplishment will be in our lifetime and whether our names shall be written high in the annals of the people of the nation."

This feeling of responsibility for providing opportunity to the country boy and girl had its roots in his own early life as a Michigan farm boy. Due largely to Dr. Smith's philosophy regarding country youth relative to the 4-H Club program and how it should be developed, 4-H Club work has gained in strength and public acclaim steadily over the years. A firm believer from the beginning in the volunteer-leadership system and the values accruing to an individual from work experiences in a job well done, he has lent his influence increasingly throughout the years to every phase of the Extension program that would, in turn, help young people to improve the opportunities around them and to reach out toward greater achievements in their own expanding world. Few men in their own lives have exemplified so well as has Dr. C. B. Smith the philosophy of Phillips Brooks in the lines:

"No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him He gives him for mankind."



Life Worth While

C. B. Smith

