prove their fitness for farm life. The next step is to provide an oppor-
tunity for the would-be settlers to prepare themselves for the test and this opportunity will take the form of a system of educa-
tional training. The agency through which this training for the adaptation to farm life is to be conducted should be a Farm Labor Bureau whose work will consist of placing the individual on the farm as a farmhand and building around him an atmosphere which will of necessity generate the psychical bond between him and the soil. The Farm Labor Bureau will be the center of an organization of men working on neighboring farms as farmhands. The training of these farmhands will be in charge of an instructor or ex-
tension worker who will supervise and conduct the processes of adaptation on the principles explained in the next chapter.

III

THE PROCESS OF ADAPTATION

We have brought down the whole problem of a constructive pro-
gram of adaptation to the land to the question of a change in envir-
onment. Connected with the question of environment we also have the question of racial characteristics. In order to have the bridge connecting the man’s past environment with his new one constructed in the right way and on a lasting basis, we have to analyze the indi-
vidual. Before doing this, let us consider in a general way the main prerequisites which will determine the degree of rapidity with which the individual will adapt himself to his new work.

It is obvious that the degree of satisfaction which he will experi-
ence will play the most important part in this process of adapta-
tion. It is the degree of satisfaction which he will experience at every moment of his life, and the degree of satisfaction which he will get from his new work that will stimulate him to further ef-
forts. It is essential that he have something that will arouse his energies and make them work to the fullest extent. It is essential that in his moments of discouragement with the probability of fail-
ure staring at him that he still find a loophole through which he could go into the broad highway of opportunity. Everything must be done so as to surround him with possibilities for success without in the least intruding upon his initiative and self effort. An inter-
esting and instructive parallel to the establishment of psychical relations to the soil can be found in the process of “Americaniza-
tion” of newly arrived immigrants.

The life of the average European immigrant in this country is not very enviable, at least during the first few years. Even if he is proficient at some trade or occupation and is able to satisfy his material wants, he is subject at intervals to attacks of melancholy. Everything is strange to him and even if he is able to earn high wages, he is unable to enjoy his new life fully. There are two factors which hamper him in his efforts to find pleasure and satis-
faction in his new life. These are his relations to his new country-
men and his relations to the surroundings. So far as his new
countrymen are concerned they not only speak a different language
but their ideas and ideals are totally different. These have been
moulded and are the product of an entirely different training and
primary education both of which are as unlike as the history of the
new country. Then there is no connection between him and the
things surrounding him; the country, the landscape. No reminiscences
of his childhood days tie him to the new place and the re-
sult may be an intense melancholy which will result in a less rapid
degree of adaptation to his new surroundings.

There are on the New York East Side agencies to take care of the
immigrants whose purpose is to try to adapt him to his new life
outside of his work. Some of these agencies are private, others are
state agencies. Whatever we may think of the methods they use,
a close analysis will show that they start from the right conception
of human nature. To an average European immigrant America
is the traditional land of freedom. Besides the purely materialistic
purpose which brings him over here the humblest and most ignor-
ant among the Eastern European peasants unconsciously expects
that in this country he will be free of the tyranny of uniformed
officials and of an outrageous Administrative red tape. His first
few years in this country are rather disappointing, especially if he
settles in New York, Chicago or some other industrial center. The
immigrant Americanizing agencies step in then to remedy the
situation. By arranging evening classes, by lectures and other ac-
tivities they teach the immigrant the language of the country, thus
bringing him closer to his new countrymen. They moreover, bring
him into close acquaintance with the noblest events of American
history; with the War of Liberation and the War of Emancipation
of the negroes. They point out to him the wide opportunities which
exist or are supposed to exist in this country and which they claim
are accessible to any man if he makes an effort to attain them.
The writer knows from his own experience what an influence even-
ing lectures of the People's Institute in New York have had in
changing his attitude towards life in this country. These agencies
try gradually to change the state of mind of an individual from an
unfavorable to a favorable one acting to a great extent on the ideal-
istic side of his nature. Whether they succeed or not is not essential
to this discussion. In fact in a great majority of cases they do
not, but this is due to the fact that one of the factors which enter
into this state of mind, namely the economic one, is hard to remedy
as far as work in cities is concerned. In agriculture, this factor
can be made present through the establishment of facilities for the
acquiring of land as a stimulus to this process of adaptation.

If this phase of the immigrant's life is dwelt on at some length,
it is because it is important to bear in mind the psychical factors
which enter into it as well as the purely economic one.

For this discussion we have to consider the state of mind of the
individual during his work as a farm laborer, because it is on the
state of mind that depends the satisfaction which he will get from his work and the degree of efficiency which he will attain. Hence the fundamental principle which must be laid as the basis of the work of the Farm Labor Bureau involves a consideration of this state of mind. This state of mind varies with individuals; some are very sensitive about the comforts they will get from their new life, others worry more about the material advantages. Taking into consideration the characteristics of the Jews as pointed out in various places of this article, it is safe to conclude that on the average this state of mind in regard to the new life of farming depends, so far as the Jew is concerned on the presence of the following factors:

1. The ability gradually to improve in his new work.
2. The possibility of seeing the higher meaning of the work.
3. The outlook for the future.

Upon the ability to improve gradually in his new work depends a great deal of the success which the man will achieve. Every Jew carries with him an unconscious belief that farm labor is the least suitable occupation for a Jew. This belief is strengthened by the general opinion prevailing everywhere that the Jews are unfit to take up farming. From the point of view of manual labor, this belief is unfounded. There is no aversion among Jews to manual labor as a physical exertion. An important thing is to start the man in a season when work is not very hard and thus give him an opportunity gradually to adapt himself to his new occupation.

Let us take a concrete illustration of how the work could be arranged so as to give the man a chance to adapt himself to his new work gradually and let us select as an example a dairy farm.

The work on a general farm where dairying is the main feature can be roughly divided into three seasons. The first starts in November and continues until late in March—this is the winter season. The second season starts in March and continues until the beginning of June—this is the spring season. The third starts in June and continues until November. This season consists of summer work and fall work. The fall work, however, is identical with the summer work because it consists of cutting corn and shredding corn, both processes being similar to the harvesting of grain.

The man ought to be made to go out on the farm in November. There is a certain disadvantage in this because he cannot expect to earn during the first few months more than his board and clothes. The advantage, however, lies in the fact that by the time spring comes, he will be able to earn higher wages than would be the case if he did not spend the winter on the farm. If a man, does not feel like spending so much time on a farm without earning anything, he might go out in January, and this will give him enough time to harden his muscles before the beginning of the real hard work. Winter work on a general dairy farm consists in milking, feeding stock and cutting wood. The ability to milk is the hardest thing to acquire on a farm. It requires patience and long and
persistent effort. The winter season is the most suitable to learn milking because the men as a rule are not rushed with work and are able to spend a little more time in the barn than would be allowed in the rush season. The ability to feed the cattle is very easy to acquire. The interest which any city-bred man takes in this kind of work will hasten the process of learning it. The cutting of wood is really the only thing that requires exercise of muscles, but winter not being a rush season will give the man enough time to acquire the necessary experience and strength and gradually decrease the number of times he will strike his own toes and increase the number of times he will hit the wood. In following this plan of work, the man will have acquired the fundamental knowledge necessary for spring work. He will have acquired the necessary experience of handling horses and milking cows, but above all he will have adapted himself to the farm atmosphere and thus he will be in a position to acquire more rapidly the technique of spring work.

Spring work consists of plowing (most of the plowing, however, is or should be done, in the fall), pulverizing the land, harrowing and rolling it, and sowing and planting. The most important requirement for this work is the ability to handle horses, the rest depends on common sense. Some of the hardest of all farm work is done in summer, but even here not very much muscular strength is required. The cutting and harvesting of hay consists mainly in mowing it, and storing it in the hay-mow. The mowing is done by a machine and again the ability to handle horses and machinery is the main requirement. The ability to handle horses, however, is most important. The loading of hay and spreading it on the mow is the hardest and most trying experience the novice will have to undergo. But if we consider the total number of days which he will have to put in at this kind of work, the thing will not seem terrifying. On a 160-acre, for example, not over 40 acres are usually devoted to hay. On some farms there are two cuttings each summer for clover and three cuttings for alfalfa. Altogether they do not take up more than three weeks' work; these three weeks are usually broken up, one week for the first cutting, one week for the second and one week for the third. The intervals between these periods are taken up by the cultivation of corn and give the man an opportunity to recuperate and gather strength for the next period of hay harvesting. The harvesting of the small grain consists of cutting it which is also done by a machine driven by horses, and shocking it in the field. The shocking of the small grain is a simple process and requires little muscular strength. All it requires is a persistent effort to continue the work which is rather painful at first because of the hot weather. But after a day or two of shocking the grain, the man will be very little inconvenienced by the hot weather. The threshing of small grain is done by crews, where each man performs a simple process. The inexperienced man is usually given in such cases the simplest work and this af-
fords him a chance to adapt himself to it. The cutting of corn is similar in its general aspects to the cutting of small grain. Silo filling and later on corn shredding are both done by crews and in this operation the inexperienced man is again given a simple kind of work.

Between the filling of silos and the shredding of corn, the fields are plowed. By this time the man has acquired enough ability to drive horses and a few instructions will make him a satisfactory plowman. In this work he will be helped especially by the novelty of the experience and the grandeur which this work assumes in the eyes of city-bred people. Towards the end of November the plowing is almost completed. Then winter will come and the man will feel assimilated to his new life which from now on will seem much easier because of the knowledge and experience acquired.

The possibility of seeing the higher meaning of the work determines also to a great extent the state of mind of the apprentice in farming. As already mentioned, the great disadvantages of farm life is its isolation and the consequent absence of social and educational advantages. It is possible to devise a plan which will remedy this disadvantage and this plan must be based on the peculiar characteristics of the Jew and the possibility which the occupation of agriculture offers to satisfy the desires which are the consequences of these characteristics.

A human being is a complex product of various factors. Although the economic factor is very important and determines to a great extent the actions of the individual, still there are many other factors which are usually called idealistic and which at one time or another play an important role and are responsible for the deviations which the course of life will take from the direction it would follow if it were left to the influence of the economic factor alone. This is especially true in the case of the Jews. The average Jew down below some of his negative traits possesses a most idealistic soul. Centuries long oppression, banishing from him the prospect of sharing the power and pleasure of the earthly world, stimulated him to think; oppression made him unconsciously analyze himself and the world, and developed in him the power of contemplation which is a sign of the sensitiveness and elasticity of his feelings. These high qualities are present in every Jew but are hidden under many negative traits which are the product of the abnormal conditions under which he has lived and still lives.

A very careful consideration must be paid to this side of the Jewish character in order to strengthen in the Jew the desire to remain in agriculture. The important thing in this case is to stimulate the natural power for abstract thinking which is inherent in the Jew and get him interested in his daily work by connecting each phase and detail of it with some general scientific theory. This statement might seem phantastic and visionary to some so-called practical men. But if we are to build up an efficient class
of Jewish farm Laborers as a stepping stone to Jewish land ownership, we must do the utmost to strengthen the ties that will bind him to farming; and this in his case will be done by utilizing the idealistic trait in his character. Labor, according to Dr. Gustav Cohn*, in its economic aspects, whether mental or physical has its basis not in nature, but in civilization; it does not depend on physiological but on psychological reasons. Moreover, this plan will contribute to the building up of a higher type of farm laborer which will result in a higher type of agriculture. The beginning in this direction is made already by the formation of various clubs for the competitive raising of pedigreed corn, wheat, oats, etc. The plan which the writer would propose differs from the above in that it will explain the general principles underlying the various farm operations. In short, it proposes to take over the academic part of the curriculum of our colleges of agriculture, simplify it and hand it over to the men who in their daily work are witnesses of all the concrete illustrations of the general scientific theories.

Generally speaking, the farm operations on a dairy farm can be divided into the following groups: feeding, breeding, soils, and business transactions. The feeding, and breeding are connected in their theoretical aspects with theories which at this moment claim the attention of the scientific world and which promise to make the twentieth century the greatest epoch so far as the explanation of certain mysterious processes of nature is concerned. The underlying principles of feeding connect this art with the general theory of the explanation of biological processes by chemical transformations.

They have to deal with the most mysterious phenomena that Nature has in her keeping. If we are ever to solve this mystery, the greatest step in civilization will be made: disease to a great extent will be eliminated, our energies by a rational regulation of our diet will increase greatly, and the application of these discoveries to the feeding of our domestic animals will considerably augment our agricultural production. By attracting the attention of the apprentice in practical farming to all these things, by showing him how in his daily work he comes constantly in touch with these great problems his interest will be stimulated. He will train himself into thinking in terms of principles rather than in terms of narrow practical results and by this he will contribute to the formation of the highest type of agricultural laborer known in the world; he will force the adoption of an equitable and rational land policy and will see that it is applied fairly and justly. The same method should be followed in all the other farm operations. The art of breeding is connected with the general theories of heredity and natural selection. In a simple way the apprentice can be shown the history of these theories, their importance in the explanation

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of natural phenomena and their usefulness when applied to the raising of the highest type producing stock. The business side of a farm has to do with the general theories of economics and sociology. In this field the novice in agriculture will find a great opportunity in which to exercise his thinking power.

Agriculture is entering into a new phase of its evolution. The problems of marketing and rural credits claim the attention of all the thinking and intellectually honest economists of our time. The attention of the man must be called to the fact that the present methods of marketing and financing are wasteful; it must be pointed out to him that these methods are lessening the beneficial effects of scientific discoveries. He must be shown that all these questions and problems are the signs of changes taking place in the industry of farming. He ought to be made to see that urban industry has passed through these changes years ago and that by a right application of the things we have learned from industrial evolution we can easily avoid certain mistakes by inaugurating the new agriculture, the agriculture of organization and solidarity according to well-laid principles. He must have it thoroughly explained and must feel the great difference between the principles of European co-operation and those of the American co-operation.

This plan seems at first sight impractical and visionary. Some would consider it useless. The objections to such plans as being impractical and useless usually come from people who consider that only those results are practical which produce something tangible, something which everybody can feel, see or hear immediately. They lose sight of the fact that the only practical thing that ever amounts to anything is the laying down of a principle, whether this principle will bring immediate concrete results or whether its consequences will not be felt until years later. In the case of adaptation to farming of our apprentices the thing to do is to show them their new work in its entirety, show them how the practical and the theoretical interlace and are bound together, and how the right understanding of principles gives a better perspective of the whole field and the relation of the details to each other. The plan proposed above is calculated to give the apprentices the vision which it is necessary to have in order to perform any kind of work to perfection.

Especially will a training of this kind be valuable when we reach a period of introducing reforms in agriculture. What our farming population (as well as our urban) suffers most from is the misunderstanding of laws and legislation. We generally rely too much on the prestige and power of legislation. We think that in order to remedy an evil all that is necessary is to devise a law and appoint inspectors to enforce it. What we lack in this case is the understanding of principles of legislation, the understanding that laws, in order to have any effect must be based on something tangible. As noted in the preceding chapter, no legislation will ever be effective if we have no organization; no organization is possible
if our farmers are too narrow to look beyond their immediate needs and profits. A preliminary training of the kind outlined above will pave the way towards the formation of an intelligent class of small land owners, who, besides being initiated into the technical processes of agricultural production, will have acquired a broad vision which is an important prerequisite for the introduction of reforms based on a lasting foundation. Such a training will supply the missing link in our agriculture; the tradition which binds the man to the soil and to his neighbors. As we have seen it is this tradition, this feeling of love towards the soil and feeling of solidarity towards his neighbors which furnishes the European peasant with the idealism which has enabled him to establish true co-operation. The kind of training proposed will remedy this lack of tradition; it will enable him to understand that his real interests lie in a loyal and faithful co-operation with his neighbors and not in a solitary struggle for immediate profits.

**SOME POSSIBLE OBJECTIONS TO THIS PLAN**

The objection might be repeated that this plan is visionary and will not result in anything. This objection would be valid if the program outlined were purely theoretical. But it has its basis in the daily work of the apprentices, it is a synthesis of the facts which the apprentice observes. A system of training of this kind will give him a better understanding of the technique of farming and will help him acquire this technique in a shorter and more efficient way. Another objection might be that the apprentice would not take to abstract theories. But in all the experiences the writer has had in talking over similar things with workingmen, farm laborers and very young university students, it takes very little to awaken their interest in the general theories and make them see their relation to their work. The whole secret lies in the methods of getting at these explanations. It resolves itself into the question of the personality of the leader, which presupposes the right kind of training for leadership. This part of the extension work will be facilitated in the case of Jewish young men because of their natural tendency towards abstract reasoning.

There were in the last few years, during the war especially, several attempts to form groups of young men from the city, to place them on farms and to teach them the principles of agriculture in connection with their daily work. These attempts succeeded in a few instances as temporary measures only to remedy the farm labor situation. They did not and could not prove a lasting success in the sense of awakening in the city boys an earnest and determined desire to devote themselves to farming because of the lack of two of the three factors, namely, the outlook for the future and the possibility of seeing the higher meaning of the work, in other words, the total absence of an attempt to create a psychical bond with the farm life.