standing of farm work and is able to look far enough ahead not to be concerned only with large immediate returns.

It is evident that the financial gain of the tenant will be smaller when he practices this good will towards the farm he rents than in a contrary case. At the same time, the margin between what he would and what he ought to get is filled by a compensation. This compensation consists, (a) in the promise of a reward, (b) in the experience and knowledge gained in farm management. It is through the psychological effect on the tenant that this method will be invaluable. The important thing is to make him see and feel these effects and this depends upon leadership and organization.

So far, only the relation of the tenant to the technique of farming has been considered. There remains another important phase to consider, namely, the adaptation of the tenant to the social life of the community. His efficiency as a farmer will depend largely on the relations he is able to maintain with his neighbors. This is as true of business relations, such as the participation in cooperative organizations, as it is of relations of a purely social character. It would not be an exaggeration to state that the greatest educational value of tenancy for the Jew is the possibility to test how well he can adapt himself to the life of a rural community before he decides to enter into permanent and close relations with it as an independent farmer. In this case the proof of his adaptability to the life of a rural community will be a guarantee that he is capable of an independent life in that community. Here again the educational agency will have an important function to perform: the steering of the tenant through difficult situations and the straightening of the misunderstandings that may arise between him and his neighbors owing to his ignorance of the life of a rural community.

As in the case of the educational Farm Labor Bureau, it would be useless to attempt to devise a plan of administrative machinery for this educational agency. The form of organization will depend upon many variable factors such as locality, type of farming and so on. All that can be said at this time is that the organization of the work should be simple. As heretofore the landlord will deal directly with the tenant, and an outside agency of an educational character will undertake to supervise the work of the tenant and to instill in him good will towards the farm he rents, by means of extension workers following a plan of training and education on the principles explained in this chapter. Above all, it is important that this agency have a thorough understanding of these principles and be able to furnish efficient and expert leadership.

CONCLUSION

The plan of education for farm work advocated in this monograph may be considered too rigid. It is, however, consistent with the object the writer had in view.

In any proposed reform, we must balance the good of the indi-
individual against the benefit of society. So far as land settlement schemes are concerned, the benefit of society lies in the preservation of that share of the nation's wealth which is represented by our agricultural resources. The good of the individual must find its limit in that. The problem reduces itself to the following statement: To give the individual an opportunity to settle on the land with a guarantee that our agricultural resources shall not suffer. This opportunity is to be given the individual by means of a system of practical educational training which will include not only the teaching of farm work, but the adaptation to farm life as well.

With these considerations in mind, the task of the Jewish agricultural agencies in America is quite simple. In its general aspects the problem of the Jewish settler does not differ from that of the settler of any other racial group in America. The conditions which determine accessibility to the land are the same for both Jews and non-Jews. Because of that the Jewish agricultural agencies will do well to abandon all attempts at settling Jews on the land either by lending the prospective settlers their credit or buying farms for them. In place of these activities, they will find it more useful and more fruitful of results to co-operate with the Federal and State Governments and with other agencies to make land more accessible to the man with small means. The problem of training for farm life and work, on the other hand, depends upon differences in racial characteristics. In the case of the Jews, this problem is especially complicated because of the absence of an agricultural past, the absence of any considerable number of Jewish farmers and the uncertain status of these farmers. This problem of training for farm life ought to absorb all the energies of the existing Jewish agricultural agencies.

It is of the utmost importance, moreover, to bear in mind that the best education for farm work can be gained only if a man is trained while he works on a farm in a farm atmosphere, and not on a farm training school which, no matter how efficient, can in no way reproduce the actual conditions as they obtain on a farm; and that the success of the educational farm training depends upon an easy access to the land.