A STUDY OF THE MIGRANT SITUATION IN THE U.S.A. WITH SPECIAL REFERENCE TO CHRISTIAN EDUCATION

By

ALICIA FISHER

B.R.E., Biblical Seminary in New York

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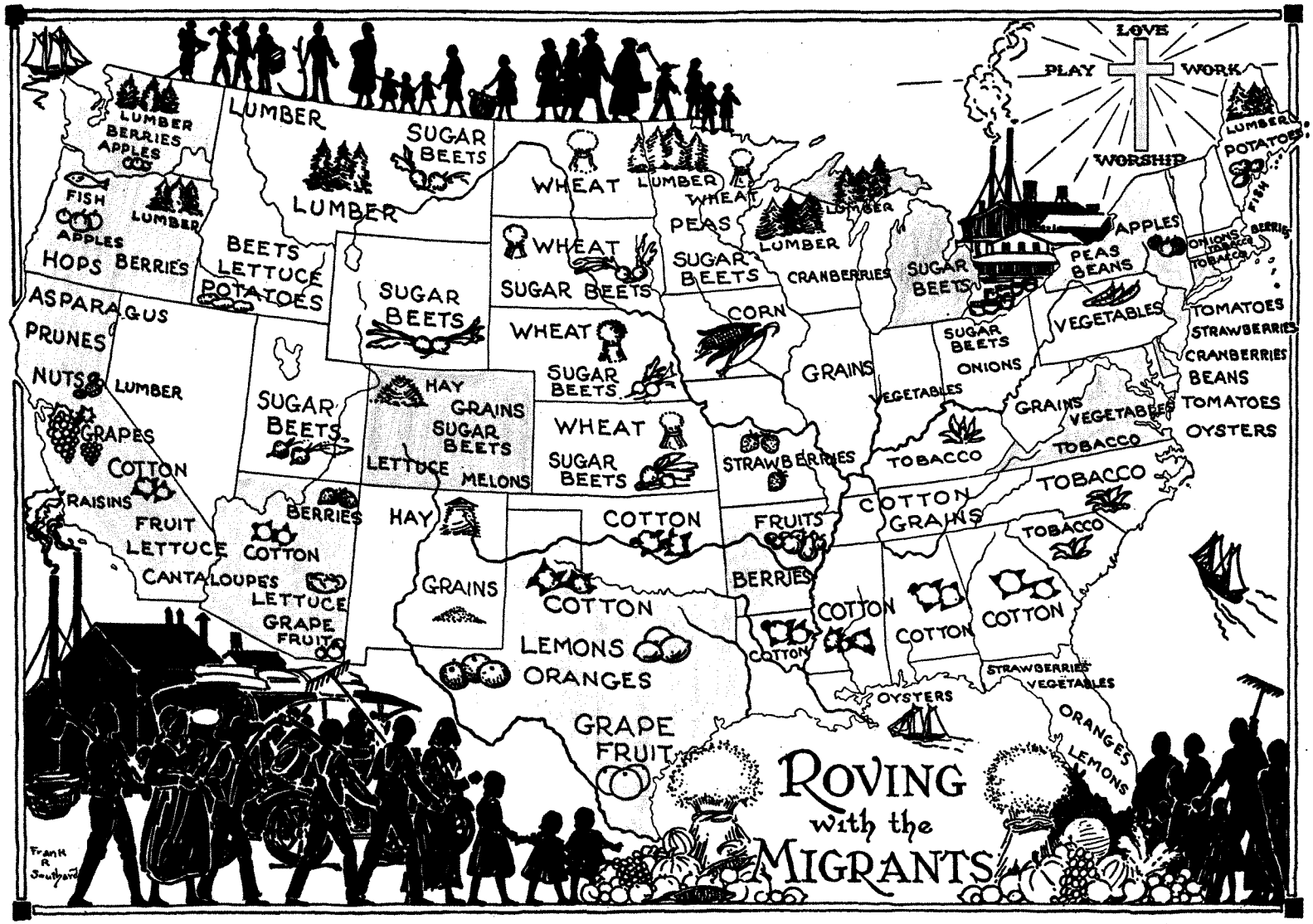
CHART I

FIELDS OF ACTIVITY

COUNCIL OF WOMEN FOR HOME MISSIONS

WORK DONE – 1935
WORK ABANDONED FOR LACK OF FUNDS
WORK INAUGURATED – 1936



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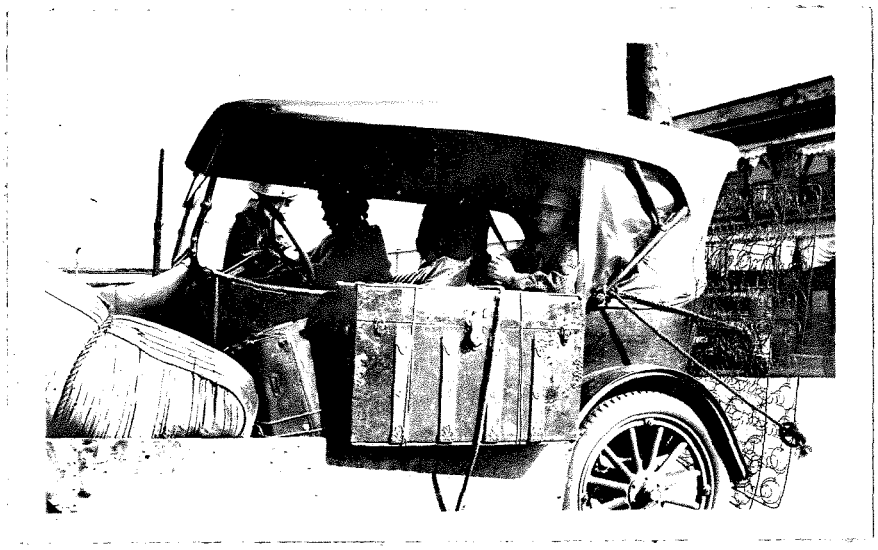

A MODERN COVERED WAGON

INTRODUCTION

A. Statement of the Problem

The first question to come to the mind of the reader is, who or what is the migrant. That word 'migrant' does not stand for a species of insect, nor does it stand for any kind of bird or fish. Some people when they hear the term immediately exclaim, "Oh, you mean 'immigrant'?" But none of these explanations is correct. Migrants are men, women and children, whole families or single members, who move from the harvesting of one crop to another, from one cannery to another, seeking, through honest labor, the food and clothing which keep body and soul together. The very fact that the nature of this country necessitates the harvesting of specific crops in certain localities at different seasons of the year has been the basic reason for migratory labor.

There are two types of migratory labor: first, the true migrant group, a mobile band, shifting continually, which follows the cycle of crops; second, the semi-migrant group which might be termed vacationists or those who move to the harvesting of one or two local crops from a more or less stable home in neighboring cities. The first group is divided into smaller divisions: the single man of the logging camps and the oil fields; the family groups of the fruit and vegetable sections and grain belts, the cannery workers, the miners, the section gangs,

and the fish packers. Many crops are harvested, packed or canned by these people, such as wheat, sugar beets, cotton, tobacco, fruits of all kinds, onions, cranberries, oysters, nuts, fish, etc.

This problem is geographical, historical, educational, sociological, economic, and Christian. Geographically, it covers all but four states in the United States; historically, it has been a problem since the early pioneers moved westward to start homes in a new country; educationally, it deals with the education of the general public, the adult migrant, and the child of the migrant; sociologically, it includes the problem of human adjustments, health conditions, child labor, and attitudes; economically, it is related to the problems of wages, employment, housing, and again, child labor; from the Christian standpoint, it is the need of the migrant for Christ, the attitudes of Christians throughout this entire country to the problem, and the question of what they as Christians are going to do about it. Then, finally, we must look into what is actually being done to remedy the situation.

B. Comprehension and Delimitation of the Problem

As has been noted in the statement of the problem, this migrant situation is nation-wide and includes a great variety of subjects or aspects, each one of which, in itself, could be a topic large enough for a complete thesis.

The migrant situation has been a changing one. As the crops change or one section of the country is changed by flood or dust storm, so, year by year, the migrant situation has changed. Since the economic catastrophe of 1929, many who were not migrants before have been forced into migrancy. Soon they become so used to hoping and gambling on the next place's being better that no longer does a settled existence appeal to them. The economic condition of the people has made necessary the augmentation of the family income by child labor. The existing child labor laws have little effect upon children who go down row after row of some vegetable or other crop, picking as fast as their little fingers can, or who follow their parents, adding what they pick to the family bag or basket.

But to cover all phases of this wide-spread and complex situation is impossible in the time allotted and the space of one small thesis. The sociological aspect can not be extensively dealt with but an attempt will be made to deal with it in sufficient detail to make a complete picture. Other aspects of the situation which must necessarily be limited include wages, employment agencies, certain portions of the health problem, and the educational problem. The greatest proportion of the thesis will deal with the activities of the Council of Women for Home Missions and the Christian education program as set up and proved by them.

C. Sources of Data

The sources for this study are scattered and fragmentary in nature. The collection of material has been aided very substantially by the cooperation of the staff of the Council of Women for Home Missions. A special debt of gratitude is due to Miss Edith E. Lowry, Secretary for Migrant Work of the Council, for her many suggestions and able assistance in the collection and formulation of data presented in this study. The diaries, letters and documents in the files of the Council are valuable as source material. A recent comprehensive discussion of migrants is Miss A. J. Ballard's, "Roving with the Migrants."

The National Child Labor Committee has some material available. Periodical literature containing articles valuable to the study are the Survey, the Survey Graphic, and Women and Missions.

D. Procedure

In the preparation of this thesis we will introduce the reader to the historical background of the migrant situation, dealing further with the sociological problems of labor, health, attitudes, and education, which is so closely related to the attitudes. In Chapter IV we will be concerned with the Christian aspects of the situation and Christian Education in particular. In conclusion we will set forth the findings and summary of the study with recommendations.

CHAPTER I

BACKGROUND FOR THE STUDY OF THE MIGRANT SITUATION

CHAPTER I

BACKGROUND FOR THE STUDY OF THE MIGRANT SITUATION

A. Introduction

Everything, whether good or bad, has had its beginnings in the past. Therefore, it is with considerable interest that we turn back the pages of history to ascertain the beginnings of the migratory problem in this country. Questions come to mind that need to be answered. When did this start? How did it grow to be such an economic problem? What forces combined to bring it to the consciousness of Christian groups? Who is competent to initiate an adequate program for remedial measures? Why is it so important today?

B. Historical Background

The word 'migration' was applicable to this country from the beginning of its existence.

> With the passing of colonial government and the organization of the Federal States Government, there began a movement of population toward the West. This was greatly increased by the hard times following the War of 1812. War prices, the falling off in trade, the long embargo, the inhuman law of imprisonment for debt, the burden of taxation, and the opening of free land in Ohio, all gave impetus to this migration, which for a time threatened to depopulate the Atlantic Coast states. The roads were lined with wagons and people going West.[1]

Though it has come to mean something different in these

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1. King, William R.: History of Home Missions Council, p.8

later days, there has always been an itinerant army on the move somewhere in this country. The days of settlement over, the one with the wanderlust found plenty of other outlets as the frontier was growing up. In time, various industries developed which, because of the seasonal demand for labor, stimulated the constant movement of large bodies of men from place to place. These industries included logging, mining, wheat harvesting, railroad construction, oil-drilling, seasonal fruit and vegetable harvesting and other seasonal occupations.[1]

For our purposes let us turn our attention to the twentieth century. The logging camps, because of their remoteness from civilization and amusements, had what is called a "high turn-over in labor."[2] There was always a crew going, one working, and another coming. Radicalism was rife because of the abuses even before the World War. The ten-hour work day, bunk houses often unfit for human tenancy, unsatisfactory wages, blacklisting, and prohibition of organization were some of the causes of the radicalism.[3]

We see the first work among migrants done in these logging camps. The only avenue of approach was through the itinerant missionary, who went "from camp to

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1. Morse, Hermann N.: Home Missions Today and Tomorrow, pp. 171, 172
2. Ibid.: p. 172
3. World Survey Conference: p. 92

camp, talking with the men, preaching as he had opportunity, distributing magazines and books and being in general a friend to help them in every possible way."[1]

Conditions have changed gradually until now the work with loggers can be related increasingly to an "organized church and an established pastor."[2]

Another great field of migratory labor is the wheat harvest. There is a strip of wide extent which goes from Texas to Canada where nearly three-fifths of the total supply of wheat is produced.[3] The Survey made by the Interchurch World Movement of North America shows that in 1918 the total acreage of wheat in the eight states of the grain belt was 33,005,000 acres.[4]

The oil industry and drilling operations cause mushroom communities to spring up and as quickly disappear. The best type of work done with these people has been proved through experiment to be the location of a worker with temporary and portable equipment.[5]

There is also the problem of the family migrants and the fruit and vegetable pickers. So far the general discussion of fields of migratory labor has covered the middle-western states and the north-western states with the possible addition of the states where oil is plentiful.

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1. Morse, H. N.: Op. Cit. p. 172
2. Ibid.: pp. 172, 173
3. World Survey Conference, p. 88
4. Ibid.: p. 89
5. Morse, H. N.: Op. Cit. p. 173

Let us look at the eastern or Atlantic Coast states. Migration is proportionately small and the work is in fruit picking and truck farming. The World Survey Conference of the Interchurch World Movement reports the annual movement between the Bahama Islands and Florida, the influx of mountaineers into the fruit harvest belt of the Blue Ridge Mountains, and an appreciable but diminishing movement of Virginian Negroes to farms of Pennsylvania, New Jersey, Long Island and Connecticut.[1] Perhaps the most important in the east is the migration from large cities into the berry, vegetable and oyster crops of Delaware, Maryland and New Jersey. The survey revealed that the succession of crops in these localities provides about four months of intermittent work. In the main, eastern migrancy is confined to regions or to a series of migrations within states. Some of the regions are: the cannery centers of central New York, the fruit orchards of the Hudson Valley and lake shores of Lake Ontario and Lake Erie.

> "In the movement of these peoples, the existence of labor camps and the employment of women and children together with men, present distinct problems which are quite different from those of the wheat harvest fields of the Middle West."[2]

But the Far West presents the greatest migrant

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1. World Survey Conference: p. 89
2. Ibid.: p. 90

problem especially from the racial standpoint. There, Orientals, Mexicans and other nationalities are employed in the highly specialized local industries which require much hand labor. Racial difficulties cause much trouble. The favorable climatic conditions allow the raising of many more crops and there results the twelve-month cycle of crops.[1]

What was the effect of the World War on Migrant Labor?[2] All previous studies of migratory labor were in 1918 entirely unsatisfactory. The few years preceding marked an elevation of the entire migratory class and the practical elimination of the hobo. This, though realized by all in touch with the problem, was a surprise. What had seemed permanent was proved to be subject to change through changed conditions.

It was found that the migratory worker did not do the things he used to do, did not live as he used to live, did not make the same demands upon agencies which tried to help him. Dormitories for housing homeless men were closed, bread lines (The Bowery Bread Line) had passed, cheap lodging houses were abandoned, free meals and lodging were no longer demanded. The 1918 report of the Lincoln Welfare Society states:

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1. World Survey Conference: p. 90
2. For complete discussion see Ibid.: pp. 93, 94

"In Lincoln, the non-resident single men applying for aid to the society in 1915 were 1,765; in 1917, 437; and in 1918, 136."

There is no reduction in demand for seasonal labor. Merely the fact that jobs were so abundant and frequent had caused the whole begging and stealing element in the migratory class to disappear, together with institutions, etc. which it necessitated.

The War gave four or five years of steady work, good wages and an elevated standard of living. The migrant came to feel that he really counted and a consciousness of his responsibility or part in the scheme of things developed. He had a new individual motive and a new capacity for class loyalty. The germs of social organization for which the American Federation of Labor had striven for years to accomplish, seemed well-planted. The only organization which had previously taken effect upon them was the I.W.W. The I.W.W. had succeeded in some degree in marshalling and holding the allegiance of this group. But what the I.W.W. could do another organization could do better. Thus we turn to the development of the consciousness of the need.

C. Consciousness of the Need.

Little has been said about the great need of these people for decent housing conditions, protection from exploitation , education of their children, health

and lastly but not least, the great need for Christian standards and ideals of life put into practice with these under-privileged peoples.

There were several influences which developed the consciousness of this problem. Carleton Parker became interested in the conditions among the laborers of the hop fields of Wheatland. The Wheatland Hop Fields riot and its results fired him with zeal for helping these people and developed further study on his part. He aroused the attention of others by his Report to the Governor of California in 1914.

> "The occurrence has grown from a casual, though bloody, event in California labor history into such a focus for discussion and analysis of the State's great migratory labor-problem that the incident can well be said to begin for the commonwealth, a new and momentous labor epoch...
>
> The manager and part-owner of the ranch is an example of a certain type of California employer. The refusal of this type to meet the social responsibilities which come with the hiring of human beings for labor, not only works concrete and cruelly unnecessary misery upon a class little able to combat personal indignity and degradation, but adds fuel to the fire of resentment and unrest which is beginning to burn in the uncared-for migratory worker of California."[1]

The Survey instituted by the Interchurch World Movement gave a basis for beginnings of work. The utter impossibility of any constructive piece of work being done denominationally led to the allocation of this Home

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1. Parker, C.S.: An American Idyll, pp. 73, 74

Missions project to be administered by an interdenominational organization.

D. Beginnings of the Work under the Council of Women for Home Missions.

From the report on Migrant Groups from the Fourteenth Annual Meeting of the Home Missions Council and the Council of Women for Home Missions the following is of interest:

> "The Joint Committee on Migrant Groups has recognized from the first the importance of a Christian social work to these men of the prairies as they move from state to state during the harvest seasons. Steps were under way for initiating experiments in these fields when the Interchurch World Movement stopped. It was deemed impracticable to do anything further in this field during the past year. The Committee recognized the large community point of view that should prevail in work for this group of toilers and recommends to Community Service, Incorporated, the task of initiating service in this group of migrants... The Committee would recommend that the Executive officers of the Home Missions Council be authorized to commend the "Harvest Welfare Service" (a pamphlet issued by the Kansas State Agricultural College concerning a successful experiment in Kansas) to as many state and other interdenominational agencies in the region of the harvest fields as may be possible."[1]

Also from the same report we find that following a recommendation of the previous year, four experimental stations were set up in New Jersey, Delaware, and Maryland during the summer of 1920. The recommendation was to the effect that work among the women and children in small fruit vegetable and canning industries in the states of

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1. Fourteenth Annual Meeting of the Home Missions Council and the Council of Women for Home Missions.: p. 164

New York, New Jersey, Delaware, and Maryland be allocated to the Women's Boards having constituencies in these states.[1]

This first experiment selected three types of communities of foreign-speaking peoples in which work was done, (1) where produce was shipped fresh to the market, (2) a cannery owned by an individual who lived in the community, (3) a cannery owned by an absentee corporation, with a local manager. Eight women's boards furnished the funds for salaries, travel, and furnishings which were administered through the Council; the owner provided the building and permanent equipment with service; the local community or nearby town gave moral support and aid, especially through a committee of leading women. Miss Lila Bell Acheson, Secretary for Christian Social Service of the Woman's Board of Home Missions, Presbyterian, U.S.A. was loaned to the Council of Women to act as supervisor...

Though the nationalities of the three differed, the program was essentially the same. There was direct Americanization, and the inculcating of honesty, respect and reverence through the flag salute, teaching of English, singing of patriotic songs, opening devotional service, grace at meals, Sunday services and the innumer-

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1. Cf. Fourteenth Annual Meeting of the Home Missions Council and the Council of Women for Home Missions.: p. 166

able opportunities of the daily contact in class and meal and play. Lessons in citizenship and sanitation, in practical home making and simple arts and crafts, served to transform lives and homes. Babies had the new experience of baths; boys and girls learned to prepare lunch, to set the table, to wash dishes, to sew and weave, to sweep and dust; and tired mothers gained fresh courage and hope.[1]

The following list shows what conditions were in the shacks and bunk houses:

> "appalling ignorance and living habits, small rooms housing girls and older brothers and roomers indiscriminately, gambling, smoking, bullying, lack of law and order, the short lunch hour too short to prepare proper nourishing meal, babies uncared for, children running wild without restraint, no wholesome recreation, the cycle from city slum to berry patch, to vegetable garden, to oyster bed and back again, a migrant life without real home or opportunity for school or play. One must visualize the canneries, one hundred and two in one county in Maryland, with eighty-eight in two nearby counties in Delaware, and in imagination see the berry fields, fruit and truck farms with tired workers going to these conditions at the end of the day."[2]

This work was carried on with marked success, and was watched with much interest by other organizations - Y.W.C.A., Consumers' League, Home Service Department of the Red Cross. There was an awakening of cannery owners; states began to take notice of the conditions and to

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1. Cf. Fourteenth Annual Meeting of the Home Missions Council and the Council of Women for Home Missions.: pp. 166, 167
2. Ibid.: p. 167

realize that something must be done to remedy them; communities with migrants in their midst were coming to feel responsibility and to be willing to grasp suggestions and carry the work forward.

E. Summary

Thus we see the beginnings of work with the migrants. Since this first experimental setup there has been gradual growth until now there is work done in eleven states with the possibility of more being included in the near future. "But the impetus for this work must be Christian and the service rendered should be such as to bring the migrant groups into touch with the Church. A unique opportunity for leadership was thus offered to the Council of Women. The attempt to introduce work under denominational auspices would in most cases be met with rebuff; on the other hand, employers welcome work carried on by united Protestant effort."[1]

The only question left unanswered is that of the importance of this question today. The other portions of this thesis will deal more fully with that question. We have found that migrancy has been a problem in this country since its beginning; the growth of seasonal industries and the necessary army to cope with those indus-

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1. Cf. Fourteenth Annual Meeting of the Home Missions Council and the Council of Women for Home Missions.: p. 168

tries, has developed a grave economic problem which also is a Christian one because it affects so many men, women, and children; only an interdenominational group can hope to accomplish anything; only the united effort of many Christians can change public opinion and result in legislation for prevention of existing evils. That organization best fitted to accomplish those ends is the Council of Women for Home Missions with twenty-three national constituent organizations cooperating.

> "In 1919 there were recorded 110 LOCAL women's interdenominational groups; in 1928, 860 carrying on various activities, besides 425 who observed only the World Day of Prayer. This year 1935, in the week following the World Day of Prayer for Missions, 1745 letters from local interchurch groups were received in the Council's office alone, and each group sent a united offering for missionary projects - perhaps the most outstanding missionary service in which Christians pray and work together for the building of the Kingdom of Heaven on earth."[1]

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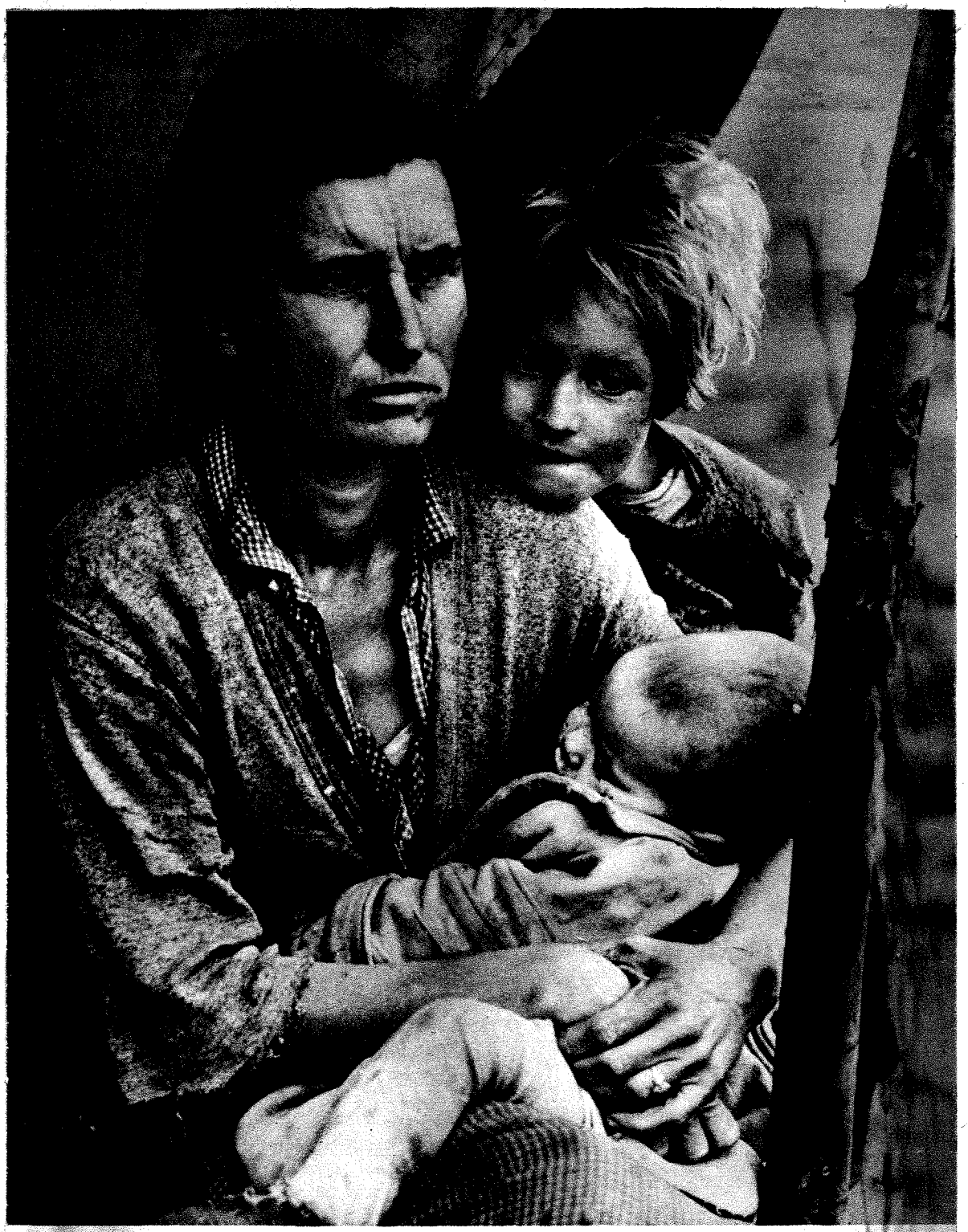
1. Report #34

CHAPTER II

SOCIOLOGICAL PROBLEMS OF THE MIGRANT SITUATION



Facing starvation. In a makeshift home a discouraged mother and two of her children face an uncertain future in California. The woman was one of a number of migratory workers who answered a call to pick early peas at Nipomo, Cal. Rain ruined the crop and the workers were left destitute. Relief agencies rushed food to them. (By Acme)

CHAPTER II

SOCIOLOGICAL PROBLEMS OF THE MIGRANT SITUATION

A. Introduction

In glaring headlines in the daily papers we see the sociological problems of child labor, wages, employment, health and disease discussed from a national standpoint. This chapter will relate these problems to the migrant.

B. The Labor Problem

1. Seasonal Occupations

Seasonal occupations are those which require labor of many people for only a portion of the year. The length of the season may be from two weeks to six months. It is only the exceptional crop which has such a long season as six months, the majority of the seasons last about two months. These occupations comprise chiefly those in lumber camps, oil fields, grain belts, fruit and vegetable canneries, and in fruit orchards or truck farms.

> "In the northwest area the loggers in the lumber camps; the family groups, 90% of American stock, in strawberries, blackberries, prunes, hops and apples. In the southwest, especially California, climatic conditions make possible a cycle of crops which creates an all-year-round migratory problem... In one canning center in 1930, fourteen different nationalities were represented and eleven different religious groups...
> Michigan depends upon the migrant for work in the

lumber camps and fruit orchards. Every spring, Ohio brings hundreds of native Americans from the Kentucky mountains to "onions". New York, New Jersey, Pennsylvania, Maryland, Delaware, and Virginia likewise employ thousands, usually Negro, Polish, or Italian, in the raising, harvesting, and canning of their fruits and vegetables, and in New England the migrant is used to some extent in tobacco, onions and potatoes.

A people such as these, approximately 2,000,000 in number, ever on the move, bring with them many problems."[1]

2. Employment Agencies

One of the problems is employment agencies. How do these people come to be employed where they are and who is responsible for bringing them to that place?

In some of the eastern fields and cannery projects where the people are recruited from the nearby cities for the work, there is a"boss" or "padrone" who recruits the families for the work. He is usually the head of the camp near the cannery and he returns year after year. Sometimes the honor of being "padrone" passes from father to son. The "padrone" may receive a specific amount per head for recruiting or he may be paid a salary which covers all of his work.

The people come from the tenements of the cities for the season. These eastern fields usually do not interfere with the school time. Exceptions to this are the cranberry bogs of lower New Jersey and the oyster beds of the Chesapeake area. Children in these camps

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1. Lowry, E.E.: Report of Committee on Migrant Groups, Data Book, pp. 93, 94

often miss from one to three months of school because of the season of harvest.

Another method of employing is often followed in the sections farther west. Those needing workers will put up signs along the road stating that so many pickers are needed at such a time. Migrants who are on the move and who see these signs pass the word along to others and come themselves. Frequently, newspaper advertisements in nearby towns and cities bring the migrants to the crops. Then, some of the migrants have worked out a sort of cycle which they follow year after year. They know, approximately, when the crops will be ripe in a certain section and plan on arriving there at that time. Often many more than are needed will arrive and be turned away.

A few localities have the benefit of the Government Employment Offices as in Sumner and Puyallup, Washington. About 2,000 pickers were placed by the agency this last year, 1935. It is estimated that 75% of the growers of Puyallup Valley cooperate with these offices and report their needs and placements. This type of employment agency with a central office completely eliminates the advertising of the individual grower. The pickers, by having specific directions, lose no time in locating fields and inquiring the way. A report from the employment offices states that only a small proportion of the people were on relief rolls. The mistaken idea

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that they will be cancelled from the relief rolls if they work is in all probability the reason for so few of them. The small amount which they earn picking berries really only supplements the weekly relief allowance.[1]

3. Wage Scale and Control

The wage scale and the control of wages is a problem which is difficult to pin down to any definite standard. Year by year the quality of the fruit and the demand for it, besides the quantity grown that year, tend to vary the wage scale. In a good year the wages will be higher than in a bad one because prolific fruit means a larger amount to pick with less expenditure of time and energy.

Chart Number 2 shows the wages received in the localities where the Council of Women for Home Missions had work this last year. The figures do not give a complete picture for the reason that many of the reports from the fields did not contain information of the wage received in that field.

The Codes of the N.R.A. indirectly affected the wage scale of the migrants in that industrial codes, by raising the wages of those in the canneries, tended to raise the wage scale of those in the fields.

Because there is no uniform wage scale for the

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1. For complete discussion see Report # 29

CHART II

WAGE SCALE FOR 1935* - TOBACCO FOR 1934

CROP	STATE	DISTRICT	WAGE	PER UNIT	AVERAGE PER DAY
BEANS	N.Y.	HOMER	$1.15	100 LBS	150 LBS
BEANS	N.Y.	CORTLAND	$1.25	100 LBS	150 LBS
BEANS	DELA.		.75	100 LBS	
PEAS	N.Y.	HAMILTON	.20	BUSHEL	
PEAS	CAL.	NILES	.18-.20	HAMPER(32lbs)	5-6
STRAWBERRIES	N.Y.		.01	QUART	75-200 QTS
STRAWBERRIES	ARK.		.02	QUART	75-200 QTS
TOMATOES	MD.	HURLOCK	.06	BUCKET	
CRANBERRIES	N.J.	WHITESBOG	.15	PK(hand)	
CRANBERRIES	N.J.	WHITESBOG	.40	BU(scoop)	
COTTON	CAL.		.90	100 LBS	
TOBACCO	CONN.		$1.00-1.75	SUCKERING	10 HRS
TOBACCO	CONN.		$2.00-2.25	TRUCK DRIVERS FOREMEN SHED BOSSES	
TOBACCO (Bundle is 50 leaves on a lath)	CONN.		.25	BUNDLES (Exceptional worker - 15)	10 BUNDLES

*Only available statistics for this year

harvesters of the crops, they have suffered the most whenever there has been a low market price and a poor crop. When the farmer makes no profit on his vegetables and fruit, the migrant is the one to suffer. For example: the farmer gets six cents a quart for strawberries. He has to pay three cents for shipping and cultivating, two cents to the migrant for picking, and the farmer's profit is one cent a quart. If he paid the migrant any more, he would have nothing left.

There has been one outstanding agreement about both child labor and fixing minimum wages. In November 1934 the Secretary of Agriculture and the Sugar Beet Producers came to an agreement to the effect that a minimum wage would be fixed and as to -

> "Child Labor - The producer hereby agrees not to employ nor to suffer nor permit the employment by any other person, directly or indirectly, in the production, cultivation, and/or harvesting of sugar beets on this farm, any child under the age of 14 years, except a member of his own immediate family, whether for gain to such a child or any other person; and he agrees not to so employ or permit such employment of a child between the ages of 14 and 16 years, inclusive, except a member of his immediate family, for a longer period than eight hours each day."[1]

4. Child Labor and Laws

a. Migrant Child Labor

The White House Conference of 1930, according

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1. Labor Provisions of the Sugar Beet Production Adjustment Contracts: Section 10a Labor Conditions

CHILDREN IN THE FIELDS

to a report sent to the Council of Women for Home Missions, states:

> "The child engaged in migratory labor, or the child of parents engaged in migratory labor, has given rise to a serious problem in child health... Some of the effects of migration on the child are, nomadism, economic exploitation, deprivation, fatigue accumulation, infections of skin and scalp, infection from insect bites and malnutrition. To the degree that migrants live, even temporarily, under insanitary, non-educative, unmoral or anti-social conditions they constitute a retarding, if not a disintegrating, influence on the community and on the nation."[1]

There are several different kinds of employment of child labor in agricultural work:

> "1. On the home farm which their parents as owners, renters, tenants, or croppers cultivate.
> 2. As workers for wages, that is, are "hired-out".
> 3. With their parents under a contract system. Many of the latter group are migratory workers, who with their families go out from towns and cities during the agricultural season."[2]

One might add to the above the huge army of people who, in family groups go, not from the nearby city, but from crop to crop, carrying all of their worldly goods with them.

The children of the migrants usually work in the fields as soon as they are big enough to do any of the work. In cotton picking, the little children can pick with less stooping, but older children have to

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1. The Problem of the Migrant School Child: White House Conference on Child Health and Protection; Section III C
2. Committee on Vocational Guidance and Child Labor: Ibid.; Section III D

stoop or move along on their knees. The children, also, hoe out the superfluous plants of cotton after they are well started. This is heavier work than the cotton picking and requires a stooping position. The children of eight or less are often experienced cotton pickers, but the boys of eleven and twelve in many cases do their share of plowing, harrowing, and planting.[1]

In the "making" of the tobacco crop, children play a big part in the preparation of the plant beds for the seed, hoeing, spading, plowing, planting the seed, covering the beds with cheesecloth, transplanting, cultivating, topping the plants with developed seed heads, suckering, cutting the harvest, filling the sticks which are hung with the cut stalks, carrying them to the barn, and helping to hang the filled sticks on the racks to dry. Children sometimes help "bulk" or put in piles the sticks of tobacco after it is dried. Many do "stripping" which is the removing of the dried leaves and sorting and grading them as to size and tying them into bunches.[2]

In the sugar beet fields, children who are very young can "thin" the beets; and because they are active and their fingers are nimble, they are believed by some to be the most effective workers. This work must be done at high speed before the plants grow too large.

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1. For complete discussion see Children in Agriculture: pp. 6, 7
2. For complete discussion see Ibid.: pp. 8, 9, 10

Later the older children hoe, which is a more leisurely operation, though it requires more physical strength.[1] It is the harvesting of beets which is the most dangerous and the heaviest work. One would think that pulling beets, cutting the tops off and piling them would not be heavy work, but let us see what the Government report tells us.

> "Steady stooping and lifting along the beet rows day in and day out for several weeks is heavy work. Although the average beet with its top on weighs only a little more than two pounds, a child lifts a considerable load in the course of his long day's work. In Colorado a child who pulls or tops one-fourth of an acre a day (the average reported for one child) handles daily about two and three-quarters tons, or allowing one-third extra weight for tops and dirt, almost four tons of beets."[2]

Is it any wonder that the workers say, "Couldn't sleep nights, hands and arms hurt so," "Children get so tired that they don't want to eat, and go right to bed," "Beets are harder work than working in a coal mine."[3]

The topping of beets is dangerous because the heavy, sharp knife with a hook at the end makes cuts on the legs or knees a common thing with the possibility of an even more serious injury resulting.

The poem following appeared in the March 1936 issue of Women and Missions. It shows us what one of the little Mexican girls who is thinning beets might be

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1. For complete discussion see Children in Agriculture: p. 10
2. Children in Agriculture: p. 11
3. Ibid.: p. 11

thinking as she wearily works. We see her appreciation of the "Teacher", and hear her cry of weariness.

CARLOTA THINS BEETS[1]

Eet is far to the end of the beet row,
And the sun, eet is hot to my knees;
The little beets crowded together
Are waving their arms to say, "Please

Not to pull them all weary to wither" -
But I leave only one here to grow.
My father, he comes to scold me,
For always I work so too slow.

The sky, she is blue - blue, this morning,
And hot like a Mexican sky;
My mother, she much likes that hotness,
I wonder, then, why does she cry?

Tonight I will go to the beeg house;
I will take by the hand little Pete.
We will look at the books and the flowers,
And the rugs will be soft to my feet.

Yes, maybe the Teacher will be there,
And maybe she talk some to me.
She will show little Pete all the pictures,
But he is too shy to see.

Then also she play us "My Countree," -
I think eet is too pretty how
She make with her fingers the music.
I sing soft the words - but not now.

"My Countree" - Oh, how can I sing eet?
How can I remember the song?
How can I have breath left for singing,
When the rows are so long - oh, so long!

Edith J. Agnew

But sugar beets, tobacco, and cotton are only three of many fields in which children labor long hours,

. . . . . .

1. Carlota Thins Beets: Women and Missions, March 1936, p. 387

under conditions harmful to the development of young growing bodies. A moving picture of the bean fields, the cranberry bogs, the onion fields, the grapes, hops, prunes, asparagus, melons, lettuce, berries, fruits and grains would show many thousands of children working. All of these agricultural projects "involve more than twice as many child workers as all other occupations together."[1] The most predominant characteristics of the work are "long hours, repetitive processes, unsuitable and sometimes hazardous conditions, interference with school attendance and absence of supervision."[2]

b. Laws Affecting Migrant Child Labor

When we face the problem of the legal status of child labor we find that no statistics are available which will in any way picture its present condition. The Child Labor Amendment to the Constitution is up for consideration now. Mrs. Franklin D. Roosevelt wrote in January, 1936, "It is incumbent upon us to consider again the Child Labor Amendment. Its ratification requires action by 12 states."[3] Of those 12 we find that 8 states will meet in regular session this year: Kentucky, Louisiana, Massachusetts, Mississippi, New York,

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1. Child Labor Facts: National Child Labor Committee, p. 17
2. Ibid.: p. 17
3. Roosevelt, Mrs. F. W.: Safeguard the Children, The American Child, January 1936

Rhode Island, South Carolina, and Virginia. Other states may call a special session.[1]

The text of the Federal Child Labor Amendment which was passed by Congress in 1924 is as follows:

> "Section 1. The Congress shall have power to limit, regulate and prohibit the labor of persons under eighteen years of age.
>
> Section 2. The power of the several states is unimpaired by this article except that the operation of state laws shall be suspended to the extent necessary to give effect to legislation enacted by the Congress."[2]

Many have been the arguments about this amendment since its inception. A group of lawyers, in answer to the objections, set out a list of eight reasons for urging the ratification of the Child Labor Amendment.

> "1. The Federal Child Labor Amendment is properly drawn as a grant of power to Congress.
> 2. The Child Labor Amendment avoids difficulties inherent in the Prohibition Amendment.
> 3. Governmental power with respect to child labor is not new. The states have always possessed greater power than is conferred on Congress by the Amendment.
> 4. The control of child labor is a proper power to grant to the Federal Government.
> 5. The "power to limit, regulate and prohibit the labor of persons under eighteen years of age" does not include the power to control education.
> 6. The "power to limit,regulate and prohibit the labor of persons under eighteen years of age" does not include the power to require military service.
> 7. The fear that if the Amendment were ratified Congress would regulate the labor of children in the household or on the home farm, or that it would prohibit all gainful employment for persons under 18 years of age is unfounded.

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1. The American Child, January 1936 (Editorial)
2. Ratify the Child Labor Amendment: National Child Labor Com. (Folder)

8. The administration of a Federal Child Labor Law would be comparatively simple and would not require setting up a huge bureaucratic enforcing agency."[1]

Because of the inter-state character of the migrant's lives, no single state or group of a few states can cope with the problem. It is only Federal legislation which can hope to settle the question of Child Labor and especially as it relates to the migrant.

When the N.R.A. codes were set up regulating child labor in one major industry after another, the thinkers realized its soundness both economically and from the humanitarian point of view. With the decision of the Supreme Court invalidating the codes, we are back to where we started three years ago so far as national safeguards for children are concerned.[2] So far as migrant child labor is concerned, the sugar beet agreement[3] has raised some questions regarding the adequacy of its protection. Is the exemption of "producers" children not being abused by too broad a definition of "producer"? Can the enforcement by local committees lacking labor representation be adequate, and is the wage scale sufficient to compensate laborers for the loss of their children's services so that violations will not be invited?[4]

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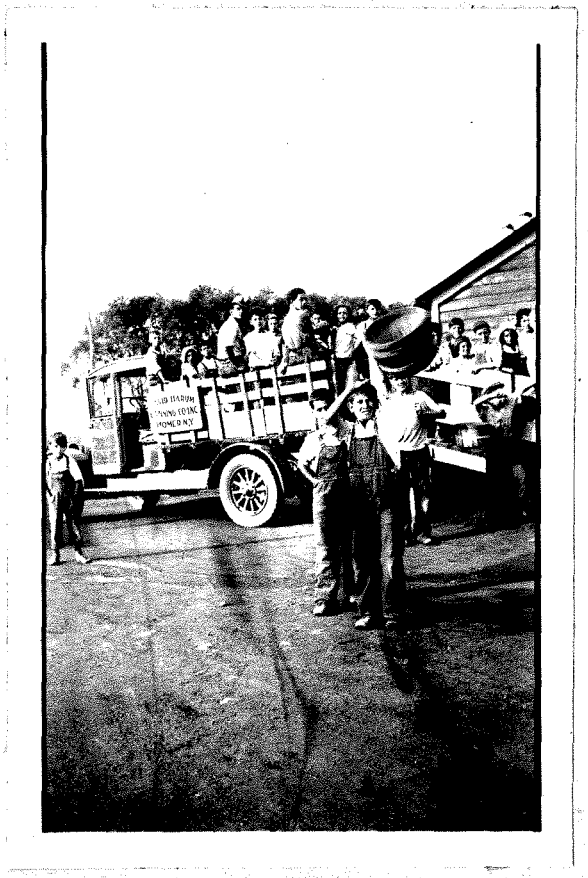
1. Ratify the Child Labor Amendment: National Child Labor Com. (Pamphlet)
2. The American Child: January 1936. p. 3
3. See p. 24
4. The American Child: January 1936. p. 3

BEANS IN NEW YORK STATE



GOING TO WORK

150 POUNDS OF BEANS

Thus we see that until the Federal Child Labor Amendment is ratified we are just marking time while exploiters are busy using child labor.

5. Domestic Conditions

Domestic conditions must not be confused with the problem of housing and sanitation. We are here dealing with the people who come to the camp, the family groups, the single men and girls, and the children who come with relatives or friends.

The migrants of the bean, tomato, and cranberry sections of the east are ordinarily of the family type. Whole families will go to the crops. But there is a percentage of the group in which the father will stay in the city and just the mother, children, and often babies come to the harvest. One of the cranberry bogs had a change in its personnel this past year. Heretofore the family groups had been the mainstay of the pickers. In September, 1935, the picking started but very few families were willing to leave the city to work, for fear that they could not get back on the relief rolls if they worked. The grower had to have workers so a group of young men were hired. The Council had a set up for a nursery with few children to attend. In the evenings the young men were free and without a man recreational leader. Consequently, they created their own recreation. The result was trouble, because they played practical

jokes like disconnecting the ignition of the car, or stopping the little gasoline motor which ran the lights so that the center was in darkness.[1]

The housing together of both sexes, either by mistake or confusion, has been known to happen. The migrants arrive at the height of the season and in the confusion and rush, are assigned to ranch quarters. "Sometimes they go where they are sent, sometimes not! And the "nots" explain the number of girls sent to maternity homes later."[2]

Other conditions are prevalent such as the case of a mere child in a Hood River orchard. The Council worker paused to question the burdened figure which was trudging along a path. The figure was slight but the face which came into view belied the figure. There were small garments hung on the trees so the worker knew that there were children. The story continues:

> "'Are there any children <u>of school</u> age in this camp?' came the usual question.
> A shrug answered. Then, in bitterness, a life story burst out.
> 'Nope. No one fur school here. 'Spose I'd ought to be ther myself, but I never had no chance. My own kids ain't old 'nuff, an' I'm too busy makin' a livin' an' takin' ker of 'em to do no study myself. Heerd as thar's skools fur sich as me. Children? Yes. I got three. Live? Oh, most anywheres. I bin in Missory, but I kim from cotton in Oklahomy las' year. We couldn't make a go of it there so we had a try at beets. They wan't much good; couldn't make a livin'

. . . . . .

1. Cf. Report # 11
2. Ballard, A.J.: Goin' On. Women and Missions, August 1934, p. 155

> nohow, an' I had to git rid of my first man - all these kids are his'n. I got me my second; he was right fine, but his 'pendix busted on 'im and they send 'im to the horspital an' I lost 'im. No. I ain't a widder; I got a man. I ain't had 'im long, but I guess I'm tru wid 'im. We got up to Idaho, but there wan't no work; then we kim to apples. No; I don't think we'll stay. Guess we'll go back to Californy in lettuce come December. No'm I ain't twenty-one yit; anyhow, I recon I ain't. I don't rightly know. I was 'dopted an' I lost count of the folks. The man had a trade an' stidy work, an' we, well, we just work at eny thing we kin do. It's mighty hard with the kids sick so much this year; one of 'em died on me when we was in the grapes. don' know just what I'm goin' to do. This man, he don' care much fur my other man's kids."[1]

There are some camps where "some adult is responsible for the pickers after working hours either directly or indirectly. Practically all groups of high school youngsters were accompanied by a mother and those groups who came without chaperones were rather taken into the family circle so that the chaperone was responsible for all in the quarters...

Rules have been made by the grower in nearly every case; the failure to comply with regulations meant the loss of one's job, Most common rules were that all pickers were to be in the quarters by 10 P.M., no drinking allowed, no swearing or vulgar language. Some few prohibited smoking because of fire hazards and every grower pleaded for "honor" in the fields. Every grower contacted reported an orderly group and felt that more

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1. Ballard, A.J.: Roving with Migrants, p. 14

and more the picker was understanding the growers' point of view and vice versa.[1]

Other conditions of domestic life are revealed in the separated family, the unmarried family, the wild and needy adolescent group, the children, and the babies. Thus we see that the phases of the domestic life of the migrant are as multiple as the phases of life in general.

C. Health Problem

1. Disease and Its Treatment

The living conditions and the ignorance of the migrants tend to the spread of disease. Aside from the usual ailments of sore eyes, headache, toothache, running ears, inflamed glands, colds, sore throats, flu, bronchitis, pneumonia, boils, ringworm, scabies, impetigo, intestinal diseases, accidents, sprains, cuts, burns, broken bones, and various other infections, we find poliomyelitis, mumps, measles, whooping cough, meningitis, appendicitis, smallpox, scarlet fever, diphtheria, typhoid, and practically every other disease to which man is susceptible.[2]

To exemplify the ignorance of the migrants on health matters let us look at one typical case.

> "One small girl who had sore eyes, which continued for several days was sent to the Clinic. The trouble

. . . . . .

1. Report # 29
2. Cf. Reports # 19-30

> was diagnosed as ulcers on the eyeball. The Doctor said she would probably go blind if she were not treated, and strongly urged the mother to leave her in the hospital for a period of time. This the mother refused to do. As they left for "peas" shortly after that, they promised to take her to a woman who could "cure" her. I urged her to go to the County Hospital in San Jose. Will she? Is blindness to be the lot of that little one all because of the ignorance of her mother?"[1]

Another case of similar nature may be cited.

> "One small boy had fallen and injured his elbow, six months or more before. They had taken him to a man whom they said could "fix" it. Result, a stiff joint, which was also enlarged, and lower arm beginning to atrophy..."[2]

The Council Nurse, working in a California cotton camp, reports the following births between the dates of October 15, 1934 and March 20, 1935.

> "Thirty-five babies arrived, among them three sets of twins! Two pair of twins died. Twelve babies were born in the County Hospital, including one set of twins who lived. One baby was born on the way to the hospital, and they turned around and came back to camp! Why go to the hospital then? Eleven were born in camp with a doctor in attendance, and twelve with no doctor, only a friend to give the little one its start in the world..."[3]

Where work has been done by the Council we find improved conditions. In the beginning many barriers had to be surmounted by the nurse wishing to reach these people and alleviate their suffering. It is only through friendliness, love, and then the use of persuasion that any entrance may be made within the circle of their lives.

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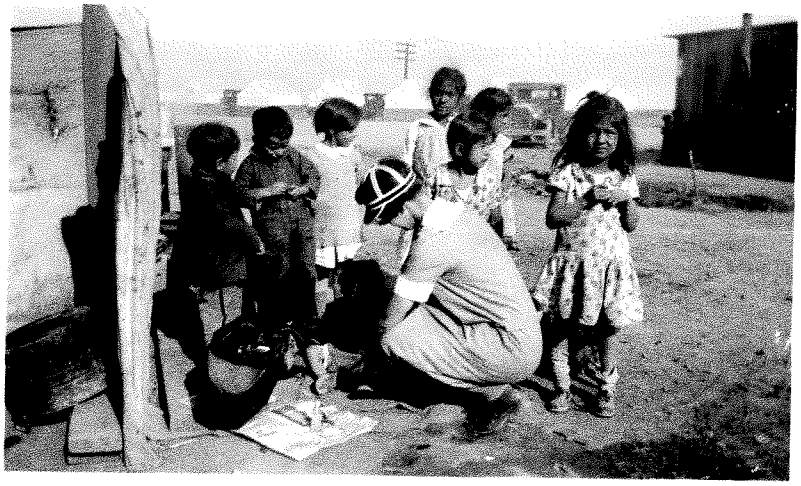
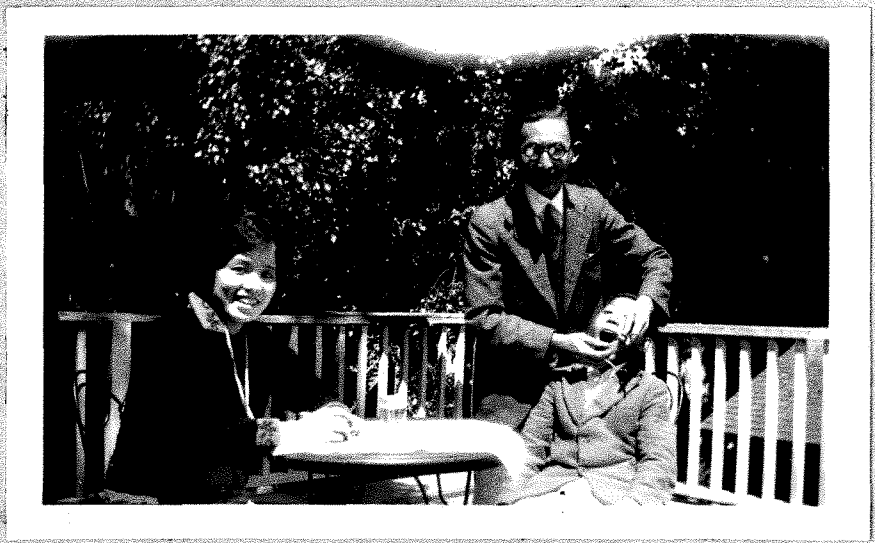
1. Report # 20
2. Ibid.
3. Ibid.

HEALTH WORK AND ORAL HYGIENE





"The mention of hospital terrified them"[1] said one of the workers. When finally their confidence is gained, improvement is bound to result. One local physician reported, "The mortality rate in our valley has been reduced sixty per cent. Now we can do preventive work and care for cases before they become tragedies."[2]

Let us see what one nurse reports for one day in her field.

One day the nurse had her attention called to a burn case in one of the cabins. She went there but could find nothing wrong. The woman only shook her head. The next day the boss of the camp sent her to see the same family about sore eyes. Speaking Spanish to the mother, she was cordially received. After the eyes were cared for, a child with an eight-day old burn on her arm was brought forward. This was dressed and then the baby was brought forward with a severe burn on the forearm and foot which was almost healed. The medicine put on by the mother had helped but it was all gone. Then followed more cases around the camp. "Nurse, my mouth has little white blisters in it." A nine year old girl with trench mouth spoke. The nurse said that she marvelled at the patience and stoicism of many of the migrants in bearing pain and sickness. How this child must have suffered.

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1. Lowry, E.E.: Somethin's Radical Wrong. p. 397
2. Ibid.: p. 397

Then the nurse heard about an unsanitary camp nearby which needed to be reported. (It was soon investigated by the proper authorities.)

Going on to a tent which was pitched along a shady roadside she inquired about the health of these people. A sorry tale of no work, little food, and many attempts to get work followed upon her friendliness. They left Texas to find work in San Joaquin Valley. Failing that they could not now get back. There was no money to pay for a camping privilege, and they had to move from the place where they were. (The nurse later found out that they had found work in the prunes and had moved to the orchard.)

Soon a man came to the nurse and said, "Didn't I see you in Firebaugh a few years ago?" She didn't recognize him but had been there. He recalled the smallpox epidemic to her and had had all of his children vaccinated. That epidemic could not be forgotten.

The camp nurse has a life of variety and must be "all things to all men", dealing with all types of problems, from "first aid, to relief problems and camp sanitation." She often meets migrants whom she has helped before and finds a ready welcome from them.[1]

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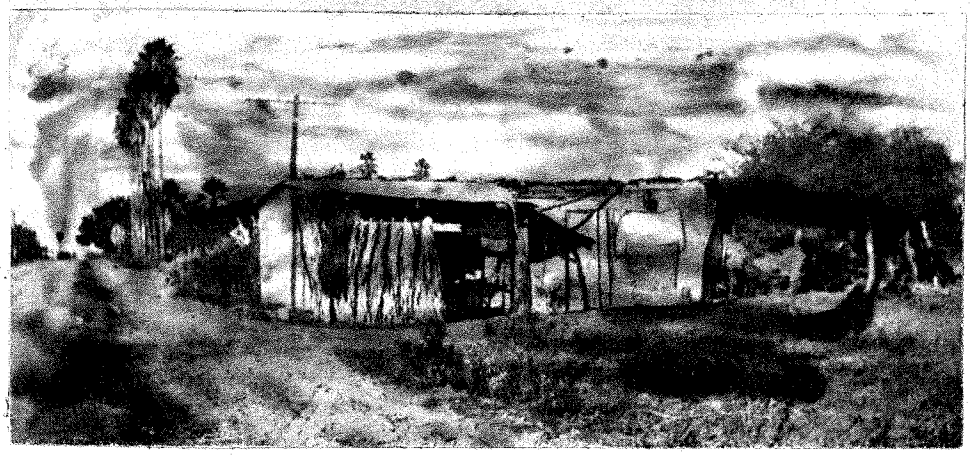
1. Report # 18

"WHERE MIGRANTS LIVE"



WHERE THE MIGRANTS LIVE

WHERE THE MIGRANTS LIVE

TYPICAL BETTER TYPE TEXAS HOUSING

2. Sanitation and Housing

a. Sanitation

A study of the sanitation of the migrant camps is a revelation in itself of what should not be existing in a civilized country such as this. The toilet facilities range from good, clean outdoor toilets to camps without any provided at all. In the latter case the people use the nearby woods and hedges in makeshift fashion. The disease which is spread by this procedure and the great prevalence of flies which results in further spread, is appalling. Uncovered food, garbage disposal not cared for, no cooking arrangements other than an old washtub with stoke hole and stovepipe, polluted water supply, and many other evils of like nature prevail.

But what of the growing consciousness of this problem and what of all of the state and county agencies who are now trying to remedy these evils? One camp boss said, "Say, Miss, I clean up my camp, have good garbage pits, and keep the toilets as clean as possible, yet on the other side of the fence the toilet has no roof, and there are no garbage pits."[1] The nurse reported this case and conditions were improved.

Many employers have found that they have fewer people incapacitated for work by illness when they keep

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1. Report # 18

their camps clean. The Department of Labor has sent investigators to some of the camps with the result that more and more of the evils are being corrected. Since the Council Nurse has come to help the migrants, she has been able to initiate many reforms not only in the employers attitudes and actions but in the attitudes of the migrants themselves to the changes.

b. Housing

The housing conditions of the migrant camps vary from good clean cabins for the family to tents and makeshift houses of corrugated paper boxes. Some even live under bridges or just out in the open. Let us turn to some of the reports to find out the kinds of housing that has been found in the camps.

> In Maryland - "The dwellings are long,low, single-storied sheds, barracklike in appearance. Each room is a unit intended for a family group. About 9X6 feet was the size of the rooms. A roof projected out over the shanties and was enclosed by screens and durable window drops. Each home was given a stove... A small window, and a door leading to the outside were provided for every room...The floor space was filled with beds; the walls were draped with clothing; boxes and bags of food took considerable space... Bunks - box-like containers for straw and bedding, both of the single and double-decked variety -- were the arrangements for beds."[1]

In Puyallup Valley, Washington -

> "The pickers' houses provided by the grower are shedlike constructions with sleeping rooms on either side of a community kitchen which is usually of the open air type with a floor and a roof, furnished

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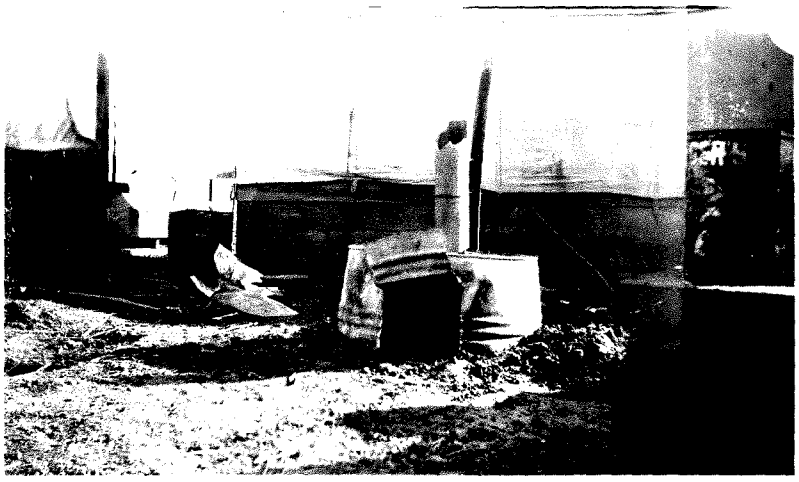
1. Report # 14

CAMP COOKING STOVES



with tables, benches, and wood stoves."[1]

In New York - Cortland and Homer - There are long rows of buildings which look like garages. They are divided off into sections, about 8X10 feet to a section. Each section has an outside door, a window and a double locked door connecting with the rooms on either side. Families of five live in one or two rooms. Larger groups have more rooms. There is also a large barn with rooms partitioned off.

In California hop regions -

> "Most of the housing here, is tents, the grower furnishing the tent if the people have none. Many made "lean-to" shacks near their tent or adjoining the tent, from the limbs or boughs of trees. This is the common kitchen, the tent serving as bedroom. Some of the single men have neither tent or brush house. They spread their blankets on a piece of burlap, or canvas, or some straw, and hang their kitchen utensils on a near-by tree. Some dig a little hole in the ground, cover this with a piece of tin, and it serves as a stove."[2]

In New Jersey - the worker gave very descriptive words concerning the housing there: "minuteness, filthy and stifling air, many people sleeping in these 'chicken coops'."[3] The cooking arrangements here are very poor. A hole in the ground covered with tin has been mentioned before but here so many people use one fireplace that it must be mentioned again.

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1. Report # 29
2. Report # 28
3. Report # 10

Many growers are coming to realize that they need to provide clean, comfortable quarters for the laborers if they expect to attract and keep the better class of people. A report of the Children's Bureau of the Department of Labor states that

> "only too often the living arrangements for migratory workers are the veriest makeshift, violating every standard of decency as well as comfort... The dwellings are in many cases in bad repair, dark, ill ventilated, and far from weatherproof...Overcrowding is extreme. A Michigan migratory laborer tells of having been forced to live for two weeks, while waiting for quarters for his family of five, in two rooms containing nineteen other people; during this time his baby caught cold and died. Sanitation is poor and the water supply, especially in the irrigated districts, is often neither plentiful nor protected against contamination."[1]

In the state of Washington there is a regulation calling for a specified amount of air space for each person in frame houses in the laborers' camps, but tents are excluded. California, with a similar regulation, includes tents. Oregon has no such regulation at all. The Children's Bureau found that the Washington regulation was not enforced in the camps visited. The sanitation of the labor camps in Washington and Oregon is regulated so that better sanitary conditions are evident.[2]

Some migratory labor camps have a large single house in which the people all live together. Family divisions are often only a ten inch board partition.

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1. Children in Agriculture: U. S. Dept. of Labor, p. 33
2. Ibid.: p. 34

Some families put up screens around their quarters for privacy.

Is it any wonder that immorality, disease, and death are such predominant features of the life of these people?

D. Summary

The migrant work is seasonal in nature, with low wages and no minimum wage fixed. The children as well as the grownups spend long hours in the fields and canneries and live in crowded, unsanitary, unmoral conditions. Sociologically, a dark picture is before us with a few streaks of lighter colors in sharp contrast. The migrant truly has the need for the betterment of the physical conditions of his existence.

CHAPTER III

THE COMMUNITY AND THE MIGRANT

CHAPTER III

THE COMMUNITY AND THE MIGRANT

A. Introduction

Hermann N. Morse in his book "Toward a Christian America" states as one of the basic problems of today in the missionary work of this country the problem of migrancy.

> The traditional program of the Protestant churches was based upon the assumption of a relatively stable population with a high degree of attachment to local institutions. Growth in numbers was, of course, expected. A certain amount of population movement along well-charted ways, as from East to West or from country to city, was anticipated. But an underlying stability and permanence were taken for granted. They may still be taken for granted in many communities. But there are uncounted tens of thousands of people for whom migrancy has come to be the normal state of living. Many of these are seasonal workers, following the round of the crops or of other sources of temporary employment... Those who are in the strictest sense migrants or vagrants are, as a whole, among the most needy and the least cared for elements of our population. They are often, in practical effect, excluded from the advantages of even the most elemental provisions of community life. They are the hardest group to serve because of the difficulty of maintaining continuous contacts.[1]

When a community is confronted with hundreds of people moving in over-night to pick the crop which is ripe, it has a problem and a responsibility. The problem is, what to do with these people. The responsibility is, <u>what is being done</u> to improve the health conditions, the

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1. Morse, H.N.: Toward a Christian America. p. 86, 87

sanitary conditions, the social well-being of these people, the education of the children, and the Christian education of the whole group. We must look at the attitudes of the community toward the migrants.

B. Attitudes of the Community toward the Migrant

Because the migrant is only in the community, and not really of it, and also because he stays for such a short time in any one place, many communities have neglected to do anything about the existing conditions among the migrant people. The opinion is that nothing can be done in such a short time. He is an undesirable citizen, we do not want him in our churches, nor do we want him in our schools. If he must be there to pick the crop, he is an evil which we must endure. The sheriff will have to keep him under control so that no property is damaged or stolen. As for the health problem, the health officer can see to that. So the community goes on ignoring the living conditions of the migrant, ignoring the needs of the migrant, failing to see him as a human being with his right to "life, liberty, and the pursuit of happiness" as well as the right to education, decent living conditions, a fair wage, and wholesome recreation. Too often the people of the community do not realize that the migrant is contributing to the prosperity of the community. The fact that he is there to do a job which they themselves will not and probably

cannot do, seems to make very little difference. Consequently a cordial welcome is not extended to him.

When the school officials in those sections that have the harvest during school time insist upon the children's coming to school, many parents immediately inform them that the migrant children must be in classes by themselves. The migratory parents are as immediate in their protest that their children are not to be separated. Here is a dilemma for the school officials: how to handle the question so that satisfaction is given both sides?[1] Several ways which have been applied, on the whole successfully, will be discussed later in this chapter.

While this type of community has been turning a blind eye and a deaf ear to the needs of the migrant, let us see what has been happening in a community to which a nurse has come.[2] She has been sent by the Council of Women for Home Missions to do full time work with the migrants who have come to this locality to harvest the crops. She is also a contact person between the community, the migrant and the employers. After her talk to an adult class in a Methodist Church one night, a man came to her and said, "You know, I never saw those people as a Christian responsibility

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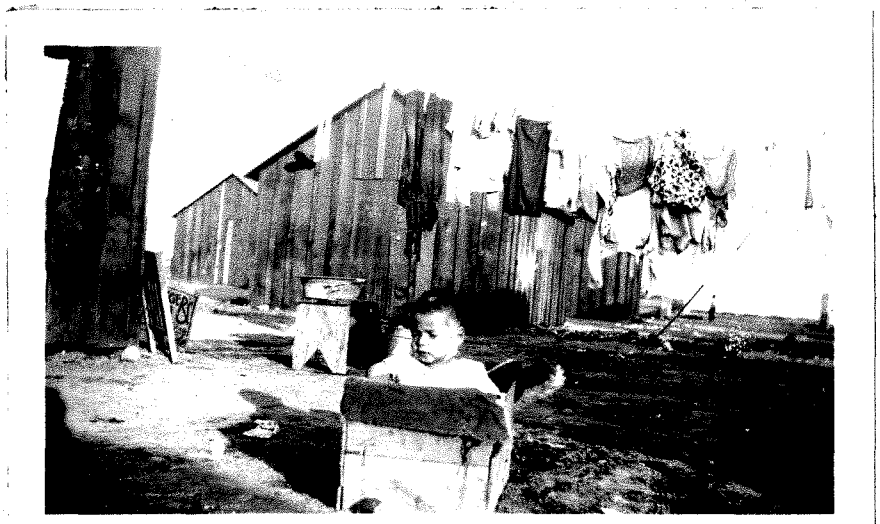
1. Ballard, A.J.: Roving with the Migrants. -See discussion in Chapter III
2. See Report # 26

THE NEED

"OUR BABIES NEED YOU!"



THE MISSIONARY NURSE IS NEEDED

before." In the same town at the Baptist Church a woman came to her and said, "We have these people on our ranch every year to pick prunes and I've been so cold-blooded toward them. I see them in a different light now. I've been so touched by what you have said." And again, later, a young girl came to inquire whether the young people could go out and hold meetings in any of the camps. This community also gave cooperation in other ways. The county physician and county health officer helped as much as the usual county rules and regulations would permit. The wife of one of the growers, a very able woman, voiced her approval of the nursing service and hoped to be able to make a donation toward the work. The Baptist Sunday School children, when asked to help, contributed many toys and books for the migrant children. The parents contributed some clothes to give out. Here is a community which is having its eyes opened to the responsibility and its ears unstopped. The migrant has become a personality and a human being to that community.

The following quotation from another field report gives an illustration of a "truly community sharing project."

> A local committee was organized representing the four churches, the growers, the local school board, the local board of health, the school board of _____, The Parent Teachers' Association, the business men, Boy Scouts, Fruit and Vegetable Growers Association and the American Legion. A little schoolhouse in _____, six miles out in the country in the heart of the strawberry plantation was loaned for the center.

> The four churches of _____ provided much of the equipment for the nursery, kindergarten, and kitchen. Members of these churches also brought fresh vegetables from their gardens for the children's lunches. The box factory owner contributed lumber for handwork; the local health unit gave the medical supplies; two bakers contributed bread and cakes daily; the automobile man loaned his car; the church women of _____ and _____ supplemented equipment contributed locally. The county doctor and nurse cooperated in the health program, and the state department of health contributed the services of one of their trained public health workers. Two young women workers with experience in religious education and the nurse constituted the entire staff.[1]

In this field we find a community which works cooperatively as a unit and which has attitudes of openmindedness, willingness to help, and a knowledge of the conditions.

But cooperation is not gained without the work and time of someone's being expended in the education of the community, of the employer, of the canner, and even of the migrant himself. The employer or canner may say that he will help if you can prove to him that improved conditions, and health care in sanitation, medications, etc. will tend to result in less absence for illness, more happy workers, and thereby fewer disastrous strikes, and a better class of workers with more work accomplished. His viewpoint is more from the economic standpoint than from the idea of a missionary enterprise. Children being cared for, under eight years old, while the mothers are in the fields may not appeal to him educationally,

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1. Report # 15

but it may appeal to him from the standpoint of fewer accidents, less tendency for mischief done by the children, and increased efficiency of the laborers resulting from their freedom from worry about the children. Unless he can be convinced of its economic value, the canner or employer may consider the money expended upon welfare work as money wasted.

Education of the migrant toward desiring better conditions, and appreciating improvements is another portion of the work which must be done. It will be more fully dealt with later.

Miss Ballard has brought out another community attitude in her book.

> There is frequent complaint from the local community that the migrant is taking work away from the townspeople. But the attempt to secure local workers for the cotton harvest and the beet fields is unsuccessful, though they may, and do, enter the canneries. The native white American will not stoop to the "stoop" crops.[1]

The fact that only a certain type of person can stand the monotonous grind of stooping to pick row after row of beans or tomatoes, day after day, for weeks at a time, in a measure predetermines the type of person who is employed for that work.

Religious prejudices have some influence upon the community attitudes also. If work were done under

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1. Ballard, A.J.: Roving with the Migrants. p. 50

the auspices of one denomination, cooperation with other groups would be practically impossible. Labor bosses have objected to having sectarian teaching in camps and have threatened to circularize warnings to avoid that locality.[1] The migrants comprise many faiths and creeds. And, though they may not be practicing that faith, any criticism of it will not be tolerated. The hereditary background of the majority of migrants is Roman Catholic, though few of them have come under any Christian influence in their lifetime. Therefore, it is necessary for the work to be done interdenominationally. Miss Ballard states that it is often "difficult to convince the local churches that this work among the seasonal wanderers is best done interdenominationally."[2]

The writer has experienced a community attitude of similar nature. The Protestant churches of _____, knowing that the majority of the people were of Roman Catholic extraction, inquired the reason for the lack of Roman Catholic aid in caring for these people. They did not realize the fact that very seldom did any of them see the inside of a church.

But there are other reasons for one organization to head up the work. A unified and standardized program can be set up by one main controlling body that

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1. Ballard, A.J.: Op. Cit. p. 52
2. Ibid.: p. 52

would be impossible under separate leadership. Non-sectarian teaching must be done by a non-sectarian group.

> "The Christian message is welcomed by the migrant, but most of them are puzzled and repelled by the intricacies of denominationalism. There can be no hope of the establishment of church or mission in this work among people who are here today and gone tomorrow; even the crop itself may be shifted a hundred miles. No one denomination can have a church at every crossroad. But every denomination should see to it that the church meeting the migrant shall be a symbol to him of faith, friendliness, and fraternity. Surely Christians want these wanderers to feel that any evangelical church is a home. If they must wait to reach some particular denomination, in many cases it would mean complete loss of touch with any church. Also any church near the migrant camp must be brought into the camp program if that program is to be a stable one. The work must be done together if it is done at all."[1]

C. Attitudes of the Migrant toward the Community

This problem of attitudes can work both ways, for it is like a two-edged sword. The attitude of the community is reflected in kind by the migrant. If the community is antagonistic, antagonism will result in the migrant's heart, and actions. Love, understanding, friendliness, patience, common sense, and tact in dealing with the migrant tend to beget their kind as a result. Can you blame a child for "disliking the feeling that he is regarded as inferior and unfit for association with the local child"?[2] There is a difference in background, it is true, but that is caused by

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1. Ballard, A.J.: Op. Cit. p. 53
2. Ibid.: p. 44

the very nature of the situation. No child who has been in from six to ten schools in one school year can be expected to be able to keep up with the normal child. School officials, in their plan for the schooling of the migrant children, must take that into account and execute their duties accordingly.

It also requires patience and a spirit of friendliness to educate the migrant to the acceptance of new ways and ideas. Sometimes he has the attitude that because he has never had any schooling his children do not need to have any either. That his children are to be in school even after they are eight, ten, or twelve years old, when they are old enough to be out in the fields working, is foreign to his way of thinking. Therefore, a special program is needed both to fulfill the school law and the necessity of the migrant.

Another illustration of the need of convincing him almost arbitrarily of the advisability, a new way is as follows:

> "The babies in one camp began to sicken, until fifteen or twenty of them were wailing bundles of discomfort. The camp supervisor, working under the direction of the County Health Office, told the people of the dangers of uncovered food, and provided covered garbage cans and screened cupboards for each shack. Orders were disobeyed. The cupboards were used for the storage of spare clothing. An order went out: "Keep all food in the screened box. All food left uncovered after today will be put in the garbage can." The migratory workers, with a positive conviction that enteric and various other diseases were air born, that certain flies had no part in spreading infection in the camp, ignored

> orders. True to his word, the camp inspector put the unscreened food into the garbage cans. The greatest excitement prevailed. But in a day or two orders began to be obeyed, and in time the babies ceased to sicken. Today sanitary protection of food is accepted as a matter of course. A newcomer is promptly informed as to the regulations, and woe betide the disobedient!"[1]

The migrants sometimes cause consternation in the heart of a canner or employer who has ideals for the betterment of conditions. It has been known to happen that the migrants will go on a strike if they do not like certain reforms. One group left in a body, when an eastern canner, because of his belief that no child should be employed under the age of fourteen, stated that he would not employ in the cannery anyone under that age. The parents, through indignation and misunderstanding, left him with tons of spoiling foodstuffs and no one to do the work of canning it.[2] The migrant is often easily irritated and as often irresponsible in his actions.

Let us consider the expressed thoughts of some of the migrants themselves. The following were taken from a study of Pacific Coast migrants:

> (1)"I'd like to learn to take care of children right, where everything is white and clean and you make sick babies well. One of ours died. Do you suppose I couldlever finish High School and then do that kind of study? asked a fifteen year old girl."
> (2) "I don't like to go to school. I went to ten schools last year... The schools don't want us anyway."
> (3) "How can we have real friends until we learn

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1. Ballard, A.J.: Roving with the Migrants, pp.45, 46
2. Ibid.: pp. 48, 49

to do something which will let us stay in one place all of the time?"
(4) "How can one have good times when you move every month?"[1]

These reveal that the migrant does think about the life that he lives.

Many people, who before the ill-famed depression of 1929 had homes of their own or stayed permanently in one place, are now in the migrant army. They have known something better, but force of circumstances has made them turn to migrancy to get something to eat for themselves and their families. But as a defense from starvation one has only to look in some of the most recent papers to see pictures of starving migrants and articles about them, and to know that there is no defense in migrancy. There are times of drought, rain, hurricane, dust storm, or insect pest which cause crops to fail. The migrant has come and is ready to pick a crop which is not in existence. He is stranded, without money or food.

One attitude, which we must admit is generally held by the majority of the migrants, is appreciation. They have shown their appreciation, in many ways for anything which is done for them. One mother said of the work done by the nurse and the center nursery, "My God, it's the nicest thing anybody ever done!"[2]

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1. Report # 2
2. Cf. Christmas News Letter of December 1935

> "At the close of one season, a group of mothers, who had earned twenty cents for picking a bushel of peas, sent a gift of three dollars to the girls on the center staff with this note: 'Just a token in appreciation for all you've done for us and our children. Mrs. Rose.. Mrs. Fannie.. Mrs. Clementine.. Mrs. Mary.. Mrs. Minnie.. Mrs. Fortunata.. Mrs. Anna.. Mrs. Catherine.. Mrs. Isola.. Mrs. Angelina.. P.S. Thank you for everything.'"[1]

One elderly foreign woman came to the center where the writer was working in August 1935. She looked around, saw the children playing and several little ones sleeping in their clothes basket beds, and said, "I wish that this had been here when my children were babies. We had to take them to the field with us in their carriages or just put them down under a tree." She had come to this camp every year for twenty-five years, to pick beans.

In another center, Sammy's mother tells the workers that she is glad to have Sammy come to the center because when she takes him to the field he gets thin, but when she brings him to the center he gets "fuller".[2]

One of the western workers from the Council went to a camp to have Sunday School. The children gathered around her and a Mexican man came forward from the group of men. He motioned toward a cabin that was nailed shut and said, "Here, Nurse, you can use this room, I fix it for you." She did not think that man would even know that they had story hours in the camp

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1. Cf. Christmas News Letter of December 1935
2. Lowry, E.E.: En Route with Migrant Mike; Woman and Missions, March 1932

or that they would want to use a cabin. Soon a hammer was procured and the door opened.[1]

The following brings out an example of the migrant's acceptance of the work done for him and his trust in the worker, beside his prompt attempt to take up his share of the responsibility of helping in it:

> "In another region where a crippled child needed better food and more space and sunshine than could be given him in his own over-crowded shack, "just a beet migrant" sold her cookstove and prepared food on her tiny heating stove, that space and food might be given the needy child. This same wife gave her tiny home for classes and meetings, acted as interpreter, and would have been insulted by the offer of pay; One big boy, seeing the worker's struggles to make the children understand the need for segregation in illness, said to the nurse, 'You just tell me what you want those kids to do and why, and then you forget - I'm the fellow on the job.' And he was!"[2]

Yes, the migrant has attitudes. He is a human being with the power to think, reason and act. Though his thinking and reasoning may be warped by his circumstances and his life, he is just as human as we all are. Therefore, he needs as much of a chance to develop, to be educated, to live decently as anyone else.

D. Education of the Migrant

There are two distinct groups to be considered in the educational problem of the migrants, the children and the adults.

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1. Report # 19
2. Ballard, A.J.: Where Cross the Crowded Ways. Women and Missions, March 1931. p. 458

1. The Children

Of first and foremost consideration must be the children. To estimate the number of children of migrants in this country is an impossibility. One worker tried to count the number of Mexican children in a group of camps in Imperial Valley, California.

> "You can't count a Mexican labor camp! I've spent the morning trying to do it and I do not know whether I have counted one Mexican child twenty times or twenty Mexican children once. They all seem the same age. They all look alike. They skip from one camp to another like healthy and lively fleas and the ones tabulated in one camp today may be in another thirty miles away by the opening of the count tomorrow![1]

When the rough estimate of 200,000 migratory children is given one might be safe to say that that number is not the total.

The authors of Home Missions Today and Tomorrow state three basic problems of education of the migrant children.

> "1. Exclusion of migrant children from public schools due to lack of intra-state regulation.
> 2. Inability of the average rural schools to accommodate large numbers of incoming migrants.
> 3. Disruption of educational program due to frequent moves."[2]

The first means that in many instances state laws do not provide for this group of people who move from state to state. The education laws of one state may prohibit those without a permanent dwelling in the district from

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1. Report # 37
2. Home Missions Today and Tomorrow: p. 173

going to school at all, while another state may be very strict about having the compulsory school law enforced. California has been progressive in the organization of a system of Migrant Schools in connection with its regular educational system. That state has the greatest migrant problem of any state in the United States due to the character of its climate.

In September 1921, California established special schools for migratory children as an experiment to last until January 1923 in various harvest centers such as walnuts, cotton, and asparagus. This experiment resulted in the formulation of certain conclusions regarding the schooling of migratory children:[1]

(1) A separate system of State schools for the "school attendance of the children of migratory laborers is neither necessary nor desirable."

The existing public-school system can be stretched to make room for the migratory children under "certain conditions of preparation and cooperation without any undue financial burden upon any one district and without school confusion for the resident children."

(a) A competent full-time supervisor of attendance in each County, which is "subject to seasonal influx of family labor", is to estimate the number of migratory

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1. Cf. Children in Agriculture: pp. 45, 46

children needing "additional school facilities", assist in providing them, make the "compulsory education law known to parents and employers, and interpret the emergency needs of a district to the county superintendent of schools."

(b) Financial burden is to be shared by district and county.

(c) Provision of separate ungraded classes for children with language difficulty and retardation who cannot slip easily into the regular school.

(d) Provision for adjusted school day to accommodate the districts where light and not dangerous agricultural work is done. School session is to begin when the people go to the fields, to close at noon leaving the afternoon for work in the fields. "This last is not a concession to child labor; it is a concession to labor-camp life."

(e) A State representative is necessary to cooperate with local and district superintendents to make uniform the enforcement of the school attendance law and to "demonstrate to the heads of families that this law is operative in every district in the State and can not be evaded by changing camp."

(2) So much time is lost in transit between camps and so much confusion results from changes in teachers, schools, playgrounds, etc., that even with "one hundred per cent efficiency" in enrolling the child immediately

and keeping him in school the duration of his stay makes his "education by such a start and stop method a doubtful accomplishment" and would allow for "little school progress".

As a result of this beginning in 1921 there are forty migrant schools in California this year in forty different counties. The length of the session varies with the crops. They have an average of forty-five pupils per teacher mainly of Mexican and American parentage.[1]

The Secretary of Migrant Work reports that:

> "In the San Joaquin Valley are found a number of migrant schools, a part of the State Educational program. The long cotton season makes possible a five-month school term, longer than in many other crops. In Fresno County alone, there are eleven migrant schools with thirty teachers. In three school districts there were 1,400 children enrolled in the migrant schools. The State provides the teachers, the district the equipment and the employer the school building -- often a two-room building or tent. This project has difficulties but it is a great step forward. There is excellent cooperation between the migrant school teachers and the Council nurses, and a definite recognition of our work by the State Department of Education."[2]

A Council worker in California also writes:

> "One day toward the close of the season the supervisor of Migratory Schools, from the State Board of Education went with me to camps. It was her first visit to the camps of this County. How many children we found not in school. Many expected to return to school as soon as hops were finished, and they went to the next crop, or to their homes. We visited one

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1. Information in Letter from California State Department of Education
2. Report # 35

> small prune camp, of about eight families, and here were some thirty children of school age. The mothers assured us that the children "Always pick prunes, but as soon as we go back home, they not miss any more school." This means the kiddies miss just about the first month of school, at least."[1]

> "The migrant school child usually loses about two months of school per year and percentages of retardation increase rapidly until of the age of sixteen it is often 100%."[2]

Some states have high standard compulsory education laws, but even in those states it is difficult to enforce the attendance of migratory children. There is always the debatable question as to which state or community should be responsible for the education of the migrant child, the one he lived in before he came or the community in which he is now. The former ceases to feel responsible for him while he is outside of the district, the latter claims that he is not a resident and so not subject to the compulsory school law.

> "However, some states have accepted the responsibility of the education of the migrant children, no matter from where they come, though they have not yet been able to make entirely adequate provision for their schooling."[3]

The second problem is the inability of the rural schools to accommodate the large numbers of children which descend upon them during the harvest season. The limited equipment and school facilities of the rural

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1. Report # 27
2. White House Conference in Child Health and Protection: Section III - Committee C. p. 10
3. Lowry, E.E.: Report of Committee on Migrant Groups, Data Book. p. 100

schools makes it practically impossible to assimilate the migrant children who may come in the middle of the term and stay only a few weeks.

When a small country schoolhouse with its regular quota of pupils is invaded by from fifty to one hundred and fifty migrant children, pandemonium reigns. Grading is difficult, teaching staff is inadequate, and space is crowded. Or if there is a special migratory school, some evils which are not uncommon are:

> "1. The practice of overcrowding the migratory classes in order to swell the average daily attendance to the advantage of the regular school in securing funds. 'I have seen classes of 125 migratory children with only one teacher in charge, while the regular school in the same district had a class enrollment of 20 to 25 children. In another instance, some 60 children were being instructed in a garage which had neither floor nor windows.'
>
> 2. The inevitable assignment of the poorest teacher in the school to the migratory room, notwithstanding the fact that such a class produces the most difficult teaching in the whole school system.
>
> 3. The establishment of a minimum school day for migratory classes of 240 minutes while the children in the regular school are afforded a school day of 360 minutes. This difficulty had since been obviated for, according to a ruling of the Attorney-General in 1930, it constitutes a discrimination against a class of children and cannot be continued. All children now receive the same amount of school time, though the migratory schools may open earlier in the day."[1]

The third problem is one of community attitudes. The community which ignores the migrant has been mentioned before. The prejudiced community also increases the difficulty of adequate education for the migrant children.

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1. Lowry, E.E.: Report of Committee on Migrant Groups. Data Book. p. 108

A fourth problem might be added, namely, the adults' attitude toward the education of their children.

The adults have received little education themselves and do not think that it is necessary for their children. They have been able to get along in the fields without knowing how to find the lowest common denominator, so the children do not need to know either.

They also say that the money earned by the children is needed to help feed the family. Yet the reported results of the first migratory school in California in the walnut groves seems contradictory to that statement. It was one of the experimental schools and the session began when the people went to the fields in the morning. Regular teachers and equipment were supplied by the State, the growers saw that the children were at school, the community gave the use of the Sunday School rooms of the Congregational Church. The children were in school i n the morning and had the afternoon free to go into the groves to pick. What was the surprise of the growers to find that they did not have to put on extra workers and the bags of nuts came in just the same. The children did as much work in the afternoon as they had previously done in the whole day. The older people worked better without the children in the fields.[1]

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1. Report #1

2. The Adult

The adults are probably the group most needing education in the "very fundamentals of living, Christian citizenship, child care, and the elementary school subjects."[1]

Because the adults are so ignorant of the common, and to the ordinary person, well-known facts of sanitation, and cleanliness, there is much to be done in educating them to the proper care of food, the use of an unpolluted water supply for drinking and washing their vegetables, besides the most elementary knowledge of child care.

The migrant like the southern mountaineer often has superstitions regarding the treatment of certain diseases. He often believes in the craft of a quack "healer" or someone who can work a "cure". More than once has it happened as in the case of the little girl with the ulcers on her eyeballs.[2] There is a fear of hospitals in the migrant which often prevents the nurse from administering the proper treatment of the disease. Quarantine or segregation in illness is practically impossible unless there is some way to make the migrant understand the reason for such "harsh treatment". As often as not the family will pack up and move on to

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1. Lowry, E.E.: Report of Committee on Migrant Groups, Data Book. p. 99
2. See pp. 35, 36

another camp rather than be compelled to stay away from other people. If the migrant can not read or write, how can he help himself when an exploiter or sharper writes the contract for him to work? How does he know that the amount contracted for does not go into the pocket of the man who got him the job and who helped to write the contract? Most migrant fields do not have the contract system and verbal agreements can be broken.

E. Summary

Since the problem of attitudes is so close to the heart of the world, is so universal in either its need of change or its need of propagation, and has such a determinant influence upon every contact of human beings, Christians must be vitally interested in the attitudes taken toward the migrant. They must be interested in building their own attitudes after the pattern which Christ exemplified here on earth. Right attitudes lead to right actions. Right actions in turn create in the receiver right attitudes. It is a cycle which includes within itself the problem of education. That the migrant and his child may have the advantages afforded by education, is the aim not only of Christian groups but also of secular organizations and groups.

The community attitudes may be those of ignoring the conditions, of doing nothing about it, or of cooperating to a lesser or greater degree as the case

may be. The migrant is antagonistic to those who treat him unfairly, friendly when his confidence has been secured through love, friendliness, and helpfulness, eager for betterment or in a lethargic state of acceptance of his lot. School officials still have the problem of the education of the migrant children to solve, though the experiments made are leading toward a solution.

CHAPTER IV

CHRISTIAN EDUCATION AMONG THE MIGRANTS

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CHRISTIAN EDUCATION AMONG THE MIGRANTS

A. Introduction

Up to this point very little has been said about the religious side of the migrant situation. This chapter will focus the attention on Christian Education and what is being attempted and accomplished by the Council workers in the field. The cooperation of the Denominations, the Church and Missionary enterprises, the canner, and employer, and the field workers of the Council is required in order to carry out the program. Examples of successful programs will be given and results of those programs in the Christian Education of the great migrant family in the country.

B. Religious Forces at Work and Cooperation of Church and Missionary Enterprises

Of first consideration is the work of the Council of Women for Home Missions. The boards and societies constituent to the Council comprise twenty-three Protestant denominations. Sixteen of them set aside a portion of their annual budget for the support of the migrant work of the Council. The Augustana Lutheran Church, though not a cooperating constituent, contributes funds for the migrants, also. The denominations included are:

National Baptist*[1]	Methodist Episcopal, South
Northern Baptist*	Methodist Protestant
Congregational Christian*	Presbyterian, U.S.A.*
Disciples of Christ**	Presbyterian, U.S.
Protestant Episcopal	Presbyterian, Canada (E.D.)
Evangelical Church*	Presbyterian, Canada (W.D.)
Evangelical Synod*	United Presbyterian*
Friends*	Reformed in America*
United Lutheran*	Reformed in U.S.*
African Methodist Episcopal*	United Brethren *
Colored Methodist Episcopal	United Church of Canada
Methodist Episcopal*	

Through the Secretary of Migrant Work these denominations cooperated in the program in eleven states with twenty-six projects being carried on in 1935. These included twelve Christian Community Centers, eight Public Health and Religious Education Programs, five Recreation Programs and one Vacation Bible School Program with four schools.[2]

But the cooperation of National Boards and Societies is not the limit of Church cooperation. Local ministers, Sunday Schools, Young People's groups, Women's Missionary Societies, and others are becoming more conscious of the need and the possibility for service in this group. Young college women have done volunteer work since the beginning of 1920 in the Community Centers which the Council has established. Recently, students of Seminaries and Divinity Colleges have joined the staff of Christians working for Christ and the spreading of His

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1. (*) Boards contributing to Migrant Work
2. See Charts IV, V, VI

Kingdom here on earth among these needy people. The Christian nurse heals not only their bodies when she visits in the shacks, tents or huts of the migrant people, she is a healer of souls also.

> "The mother whose baby has been saved from suffering will listen to any message from the one who ministered to her child. It is such an easy thing then to present the One who came to minister to all the world."[1]

Since this is an interdenominational enterprise, communities are approached through interdenominational channels. The World Day of Prayer includes in its program each year a portion for the presentation of the Migrant needs, with part of the collections going for the support of the Council's work.

Communities where the migrant center has been established have a Local Migrant Committee. There is usually a representative of each denomination on that committee who promotes the work in his or her own church. The chairman of the Committee is the mainstay of the Council worker who is often a stranger in the community. Through the chairman contacts are made for local talent in recreation and volunteer service of any kind, to supplement the staff of the center. Arrangements for the presentation of needs to local church groups are made. Equipment and food supplies are often provided

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1. Ballard, A.J.: Roving with the Migrants, p. 70

through the aid of the local committee. The Churches of _____ last year provided hot lunches for the children, each denomination taking a few days or a week as its contribution. Gifts of linoleum for the floor, books for the library, toys, dishes, etc. came through the work of the local committee and the chairman. Not all of the centers are so fortunate as to receive so many useful donations, but every one could testify to the fact that the propagation of a successfully integrated program is coincident with the activity and interest of the local committee.

C. Cooperation of the Grower and Employer

When the growers and employers were first approached about the establishment of work with the migrants the majority of them were skeptical, antagonistic, or not interested one way or the other. The White House Conference in 1930 gave recognition of the fact that the church had met certain needs which could not be met by any other group. It is interesting to see how the canners and growers are increasingly coming to acknowledge this.

> "In a western project where from the first the cannery men have supported the camp for the 'cot' workers' children, it was somewhat amusing to note the change of attitude. The first year, it was "You may establish the camp if you wish;" second season, "Here is a camp which your children should attend;" the third season, it was, "Here is the camp. Send your children if you are going to work here." And a very attractive plan of religious

> education was part of the daily program. It was equally amusing and startling to have one very "wet" non-church camp boss literally drag some of the older junior boys into the cannery vacation school by the scruff of the neck, announcing to the protesting youngsters, "This religious stuff is good for you; get in there and get it." To our protest that we would like to have the boys come because they liked it and not that they were forced to do so, he replied, "Well they'll come as long as I'm camp police."[1]

Work could not have been carried on without the help of the growers. From the fields and non-church groups in 1934 the sum of $10,000.00 was contributed for the support of the work. One eastern cannery group spent over $2,000.00 to develop the work in 1931. A Christian nurse was paid her full salary by the cotton growers in a western project.

The Hemet project in southern California has always been self-supporting. "It was born in response to a request from the local community - not to come and finance, but 'come over and help us plan and we will do it ourselves!'"[2] Increasing cooperation has been given by state consumers' leagues, chambers of commerce, cannery men, boards of health and education and growers associations which tends toward community support and control of the work.

Reports of cooperation in the fields during 1935 reveal continued interest and a growing sense of

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1. Ballard, A.J.: Where Cross the Crowded Ways, Women and Missions. March 1931 p. 457
2. Ibid.: p. 457

responsibility.

> "Due to the excellent support given the project in Fresno County, California, the Council was able to put another nurse on the field who had charge of the camps in Merced County. This made it possible to extend the work in Fresno County, and take in five new camps."[1]

> "Glasses were furnished for a boy through the kindness of one of the landowners though the family did not know that he paid for them. This cooperation is a very fine thing as it shows the friendly feeling between the employer and employee and explains why the Mexican comes back year after year to the same farm to work."[2]

> "There was better cooperation on the part of all this year. The large growers contributed the money used for first aid supplies. The foremen, field bosses, and camp bosses were most helpful. They would tell me of any illness, and go with me and hunt up any who were ill or needed attention. The growers seemed very much pleased with the work this year."[3]

> "... good cooperation from the hop growers and camp-bosses. There seemed every evidence that they were pleased with the nursing service as they were friendly and interested in my visits but seemed reluctant to commit themselves as to nursing service next year...judged they were afraid of being asked for financial help."[4]

The canner of an eastern center was one of the least cooperative previous to certain events which led him to see the need of the work. He had sent money to pay the board of two of the workers every week but had never been inside the center to observe the work being done. A series of catastrophes occurred culminating in

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1. Report # 20
2. Report # 21
3. Report # 28
4. Report # 26

the complete destruction of the center by fire. While the ashes were still smoldering he began to make plans for the carrying on of the work in temporary quarters and later conferred with the Secretary of Migrant Work about plans for erecting a new structure to house the center in the future. The idea of a camp without a center did not appeal to him.

> "One man was most appreciative of the work done in his camp. He said it was the first time any one had ever come into the camp to help those there. He said the County authorities were too busy and unless some serious illness was reported to them, nothing was done. His wife and daughter were greatly interested in the camp, and bought some medicine for sore eyes, that I needed for three children there. They were willing to cooperate in any way possible."[1]

The value of the Council work with the migrants has been proved in every field in which it has been undertaken. That proof often goes far from its source even as the migrants themselves are far from the places where they began life. Just the attitude of the migrants themselves to the nurse and the work done by her may help to persuade an indifferent employer. One canner saw that his competitor had opened a center at his camp. Not to be outdone, this canner established a center the very next year. Increased cooperation of the canner and employer, until the work is taken over and financed entirely by the local group, is a goal set forward by the Council.

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1. Report # 23

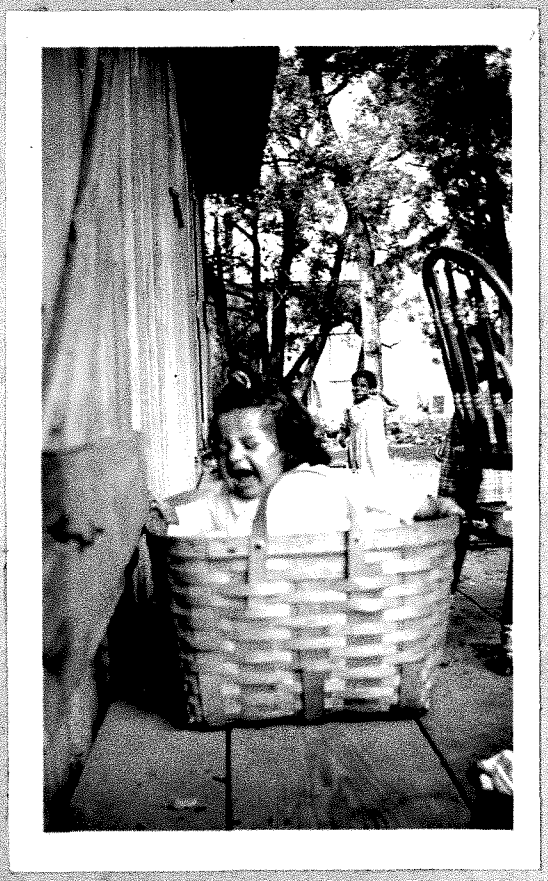
When a field becomes self-supporting, the funds of the Council may be used to initiate a new project, and carry the work farther.

D. Christian Education through the "Center"

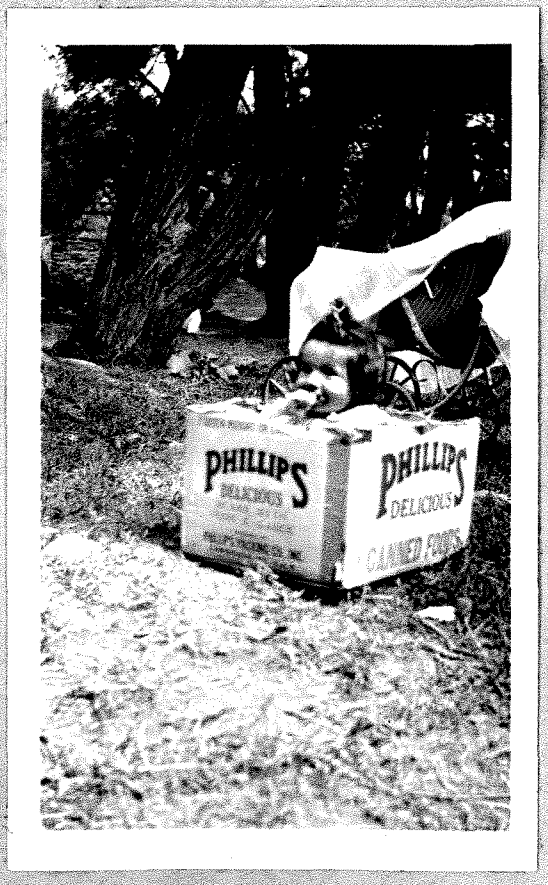
The work done by the Council of Women for Home Missions in New Jersey in the experimental centers was a combination of day nursery, health center, playground and Daily Vacation Bible School. The "least ones" were taken care of while the parents were out in the field. The older boys and girls learned how to play and work together and to take care of their baby brothers and sisters. The essentials of cleanliness, proper food for young bodies, how to set the table, and the fundamentals of every day living were taught by example, story and practice. From these four initial centers the work has grown as rapidly and as extensively as a limited budget will allow. There are many calls to open centers in new fields which cannot be answered. The center located in Shell Pile, New Jersey, had to be abanded for lack of funds. For the location of the centers in 1935 see Chart III.

The Council worker's first task in opening the center is to contact the Chairman of the local Migrant Committee, and with her go to interview the employer. Next on the list is the preparation of the center to receive the children, such as scrubbing, inventory, arranging supplies, etc. If any arrangements can be made to have community cooperation, it is best to make contacts as soon as possible. The migrants arrive and the work begins. The first day at a

I'M HOT AND TIRED



ALL COOL AND HAPPY



migrant center is usually a nerve-wracking experience. The children do not know the 'nurses' and protest loudly at being left here without their mothers.

One center near a tomato cannery in the east had from eight to twelve babies between the ages of one and fifteen months. The worker in charge of them followed a daily schedule in caring for them which usually worked:[1]

6:45 A.M. - Prepare babies for day at nursery
7:30 " - Bottle feeding - 'leave babies alone to sleep'
9:45 " - Tomato juice
10:30 " - Bottle feeding
10:50 " - Bathe babies
12:30 P.M. - Babies kick and play
1:30 " - Bottle feeding
1:50 " - Long nap. Drink of water after nap
3:30 " - Diaper round
4:00 " - Tomato juice
4:30 " - Bottle feeding
4:50 " - Babies kick and play
5:30 " - Prepare babies to return home
6:10 " - Mothers come after babies

A typical program for toddlers and kindergarten children:[2]

6:00- 7:15 A.M. - Arrival of children
Change clothes to sun suits
Free activity
7:15- 7:25 " - Pick-up
7:25- 7:50 " - Directed activity, clay, drawing, cutting, etc.
7:50- 7:55 " - Pick-up
7:55- 8:15 " - Songs and games
8:15- 8:30 " - Toileting and preparation for bed
8:30-10:00 " - Morning nap out-of-doors
10:00-10:30 " - Preparation for lunch
Toilet, wash-up, look at picture books
10:30-11:15 " - Lunch
11:15- 1:30 " - Free activity out-of-doors
Project work inside
1:30- 1:40 " - Pick-up
1:40- 2:00 " - Preparation for lunch
2:00- 2:30 " - Lunch out-of-doors
2:30- 4:30 " - Afternoon nap
4:30- 5:15 " - Change sun suits
5:15- 6:15 " - Stories
6:15- 7:00 " - Supervised play

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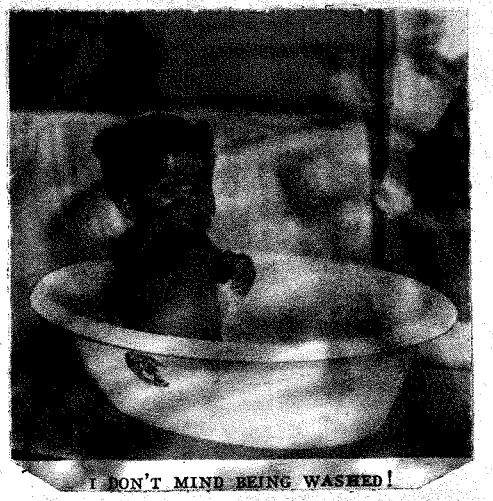
1. Report #13
2. Ibid.



I DON'T MIND BEING WASHED!

CLEAN UP

The primary and intermediate group did not start their day at the center quite so early. These children being older usually had to help with the housekeeping. They did their 'chores' before coming to the center.[1]

8:15- 9:00 A.M. - Clean up - Wash hands, face, teeth
9:00- 9:30 " - Health - Hair combing, etc.
9:30-10:30 " - Devotions
Songs - various
Scriptures
Prayers
Songs - hymns
Review story
New story
Discussion
Songs
10:30-10:50 " - Games
10:50-11:25 " - Work period - Industrial arts, etc.
11:25-11:30 " - Clean up for lunch
LUNCH
12:00- 1:00 P.M. - Free play
1:00- 3:00 " - Rest
Library period
Work period
Lessons
Hikes, etc.
3:00- 4:00 " - Supervised play
4:00- 4:30 " - Storytelling
4:30- 4:45 " - Group singing
4:45- 5:00 " - Rhythms
5:00- 5:15 " - Clean up - general
5:15- 6;00 " - Supervised play

The staff of the center which is being used for this study consisted of three young negro women and a young man to work with the boys. These workers were very capable, and did a splendid work in their center. The young man was especially fine in his work with the boys and young men. This type of work has not been done until just recently, though the need for a young man in each center to take care of the boys' work has been felt.

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1. Report #13

THE CAMP CENTER

From A. Ri
HAPPY CHILDREN IN THE CAMP CENTER

"God is great; God is good,
And we thank Him for our food."

His daily program was:[1]

8:00- 8:15 A.M. - Consultation period - Setting-up exercises
8:15- 8:45 " - Clean up - Wash hands, face, teeth, brush hair
8:45- 9:30 " - Chores
Watering gardens
Emptying garbage
Raking yard, etc.
9:30-10:30 " - Devotions
10:30-10:45 " - Directed play activities
10:45-11:25 " - Unit work - Learning situations
a. Knowledge acquired
1. Habits
2. Attitudes
3. Appreciations
b. Construction work - skill
11:25-11:30 " - Clean up
11:30-12:00 " - Lunch
12:00- 1:00 P.M. - Free play
1:00- 3:00 " - I. Rest (at least twice a week)
II. Work periods
a. Lessons
b. Club activities
1. Airplane club
2. Hikes, etc.
3. Garden club
3:00- 4:00 " - Directed recreation
Fundamentals of various sports
1. Baseball
2. Basketball
3. Games
4:00- 4:30 " - Storytelling
1. Exchange experiences
2. Creative expression hour
4:30- 4:35 " - Pep up games
4:35- 5:15 " - Laboratory period - Science
a. Physical
b. Natural
1. Geology
2. Biology
3. Botany
5:15- 5:30 " - General clean up - yard, etc.
5:30- 6:30 " - Supervised play
6:30- 7:30 " - Group work
Games, etc. with older boys
7:30- 8:00 " - Conference with young men
Program planning for coming days

Evening activities
Monday - Church Board meeting
Wednesday - Boxing Club get-together
Friday - Sunday School Teachers Training Course
Preparation of advance lessons

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1. Report #13

This young man conducted Sunday Services in an open-air tabernacle with marked success.

The complete program of one day at one specific center has been given. Regardless of the perfection or lack of perfection in these programs they serve to picture the activities which are carried on in the various centers of the Council of Women for Home Missions. Circumstances are different in every center and thus no one program will fit them all. The workers must take a general program and shape their own according to the situation in their field. In migrant work one must be ready for and expect many unusual things to happen which are not in the daily program.

There was a project in which two centers shared the services of a divinity student who conducted the Sunday vespers at both camps. At one camp these services were orderly, worshipful, and instructive; at the other, they were disorderly, and irreverent, though the same order of service was followed. The group at one camp was receptive and the other was antagonistic. Thus may be seen that a different approach is necessary for the latter.

The majority of the centers held a Sunday School service rather than a regular Church service. The reports from the fields reveal what they have tried to do in Christian Education through prayer, hymns, Scripture memorization or reading, stirring discussions, Bible stories, dramatization, and picture study of Christ, His life, His teaching,

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1. This information comes from the experience of the writer.

and His meaning for them in their own lives taught to those who attend.

> "Our Sunday School was well attended with about thirty as an average. After inspirational devotions, the lesson was introduced. A stirring discussion followed with many new interesting questions asked all the time. The lives of Joseph, David, Samuel, Deborah, and Christ were our topics. A sweet note in our devotions was the minute prayers by every child. One of the oldest men in another camp remarked that in the ten years he had been coming there he had never heard the children themselves praying. He added that he knew they were going to have just the best year possible."[1]

Sundays were always outstanding days at the _____ center. The children were often there until noon while their parents were in the fields. The programs for the morning were centered on religious topics. In the afternoon from thirty to forty children under thirteen years of age gathered around the organ for a worship service of hymns and Bible stories. They were divided into classes for lesson study. The vesper services were well attended and a splendid spirit of worship exhibited. Many, too shy to come in, stood around the doors and windows to listen respectfully.[2]

Christian Education is an integral part of the every day program as well as the Sunday program. One center had certain aims which were the standards for attainment in the entire program.

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1. Report #14
2. This information comes from the experience of the writer.

> "God as Heavenly Father, nature as His handiwork, Christ as His Son, giving thanks to Him for His gifts, developing habits of cleanliness of body, mind, speech, and action, also developing character through good sportsmanship, sharing, courtesy, and their taste for good literature in poem, song, and story."[1]

These aims were related to every activity during the day. Children who had not thanked God for the clothes they wore, the food they ate, their fathers and mothers, their friends, or the beauties of nature began to understand something about the great Giver of gifts, through the stories, songs, nature hikes, and games. Here at the center they learned to say or sing their simple blessings before each meal. "You would love to see all their little heads bowed at table giving thanks."[1] The short sentence prayers which they offered in worship periods began to show their appreciation of these things. They learned to sing "Songs of Jesus", as they expressed it, and they loved to sing them. These songs came to replace the popular songs which were heard as one walked through the camp. "Tell Me the Stories of Jesus", "I Think When I Read That Sweet Story of Old", "Away In A Manger", "Jesus Loves Me" were those most sung by the children.

The Council worker in one center reports the plan of study used there:

> "In the beginning of the term, we studied the life of Christ, and of course, with much of this they were familiar, and could enter into the discussion because they had been taught some of it. When we finished this

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1. Report #8

> study, we went back into the Old Testament and studied some of the interesting characters- David, Moses, Samuel, and others, and they loved the parts of the stories that indicated traits of bravery and courage.
>
> When time came for prayers there was no lack of response. These children have been taught to pray, and immediately, upon request, statements were made concerning things for which we could thank the Heavenly Father, and things which we might ask of Him for ourselves. Sometimes the prayers were rather peculiar to us atleast, but we think the One to Whom they prayed heard them.
>
> Most of our devotional hours were spent out-of-doors because when the weather permitted it was very satisfactory, and really the shade of the old apple tree made a real chapel for us."[1]

Another group of workers summarized their religious work by stating that their day always starts with the morning worship period and the Christian atmosphere during the day was exemplified in the grace before meals, hymns sung during the day and speaking of God through Nature.[2]

As the work began, so it has been carried on throughout the years since 1920. The Christian worker in the center strives to meet the needs of those with whom she works. Luke 2:52, or the illustration of the life which is four-fold,- religious, intellectual, physical, and social, embodies her aims.

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1. Report #5
2. Report #6c

CHART III

FIELDS WITH CHRISTIAN COMMUNITY CENTER - 1935

Place	Season	Crop	Nationality	Number
NEW YORK Brant	July-Aug.	Berries Vegetables	Italian Polish	1,000
Homer	July-Aug.	Peas Beans	Italian	500
Cortland	July-Aug.	Peas Beans	Italian Polish	700
Hamilton	July-Aug.	Peas Beans	Italian	300
NEW JERSEY Whitesbog	July-Oct.	Blueberries Cranberries	Italian	200
Pemberton	Sept-Oct.	Cranberries	Italian	200
DELAWARE Houston	July-Oct.	Beans Tomatoes Potatoes,etc	Negro	500
MARYLAND Cambridge	Aug-Sept.	Beans, Peas, Tomatoes,etc.	Negro	400
Hurlock	Aug-Sept.	Tomatoes	Negro	300
ARKANSAS Judsonia	May	Strawberries	White American	700
OREGON Newberg	September	Hops	White American	-
CALIFORNIA Hemet	July-Aug.	Apricots Peaches	Mexican White American	-

E. Christian Education through the Itinerant Visiting Nurse

In the discussion of the health problem of the migrant, the duties of the Council nurse have been developed with reference to that aspect of her work. But while the nurse is treating the physical ailments of the people she also is a 'sower of seed' for Christ. The back of her little car is packed each morning with not only her medicine kit and her lunch, but Bible pictures, story books, the Bible, and the famous 'organito' which is carried so tenderly and set up so eagerly by the boys and girls of the camps. As soon as she comes into the camp children flock around her.

> "'Oh, Nurse, you going to tell us stories today?'
> 'Have you still got the piano?'
> 'Did you bring some pictures of God?'
> Several children had run up to the car as I stopped in a camp one Sunday afternoon. It was late in the day, and I had already had two other story hours in camps. One look at the eager faces, and I knew I would succumb.
> 'But it is pretty late for stories today, don't you think?' I asked, wondering what their response would be.
> 'You used to come this late last year, and we had stories,' was the quick reply.
> 'Where can we go? Will you call the others?'
> 'We can use the same place we did last year. Come on, let's tell all the rest, that Nurse is going to tell us stories again.'
> I went to see a few patients, and when I returned, a crowd of boys and girls were waiting, though here, boys are in a majority.
> 'We'll help you carry the things,' they eagerly volunteered.
> 'May I carry the piano?' This last was a special honor.
> We went over to a shady place, under the prune trees, where a little wild grass was doing its best to make the spot a little more attractive. One of the men got some benches and boxes and a rather crude, homemade chair, that served well as an organ stool. As the

MIGRANT SUNDAY SCHOOLS

> children sat down, some on benches, some on the ground, a few older people stood near by listening. Soon a mother carrying a small baby in her arms, came and listened. She could understand no English, but was a member of the Stockton Mexican Methodist Church. While in camp she had missed her own church service and wanted to come to this simple service for the children."[1]

These little services of worship through song, story, and prayer are in many cases the only contacts with Christian teaching which the children have. How they love those story hours, how lustily they raise their voices in the songs! As one group gathered around the nurse and the question of what to sing was asked, the almost unanimous response came, "Jesus Loves Me". Some older girls often slip in or a mother with a little two year old may find a place on one of the benches.

> "At the close of the season a chance remark made by one of the teachers of the migratory schools was rather illuminating: 'You know, now that Miss _____ is gone, all the children want to do is sing their Sunday School songs.'
> How little do we know when the seed is sown, where it will take root, spring up, and bear fruit."[2]

When one reads "Teaching Without Textbooks" by Danielson and Perkins and then considers the way the nurse utilizes every possible means of teaching these migrant children with neither equipment nor textbooks, it is surprising the amount of teaching which is accomplished. One day the nurse found the children playing at building a house with pea boxes. How to work the teaching into the

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1. Report #27
2. Report #19

play of the child? When the house was finished the nurse suggested that they might set the table and have something to eat which she had in her car. The children gathered leaves for plates and some flowers were brought for table decoration. The conversation turned to a story which they had all liked very much about a boy who thanked his mother and made the search for the right one to thank for his bread. He finally returned to the table to thank God. The pupils began to search for the one to thank for the candy which was the treat. The search took them back to the sugar beet in the field. With folded hands and bowed heads their little voices thanked God for their candy.

The eagerness of these little children for stories of Jesus and their joy as they look at the pictures in the "'Life of Jesus' Book", with happiness shining in their eyes and faces, is ample recompense for anything done for them. While one nurse was telling some of their old familiar stories and they were singing some of their favorite songs, they came to a verse which ends with a girl looking up at the stars and saying, "All you know Jesus, how I wish I knew." In the quiet that followed this, one little nine-year-old girl looked up at the nurse and in a little hushed voice said, "Oh, I wish that too."[1]

At one of the camps the boys and girls made a scrap book for a sick child. They were so enthusiastic

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1. Cf Report #21

about it and eager to give all of their pretty pictures to the child, that none of them wanted to keep them for themselves. "Be ye kind one to another", their memory verse, was written in the back of the book and all of them, who were able,signed their own names. This process seemed to be a very solemn one. "One little ten-year-old boy whispered to me, "I can't write". So I wrote "Steve" for him. His sister a year older proudly printed "MMIGGE" and said it was Maggie, so I let it go as she was so proud of her ability to write it. One boy said, "Ialmost forgot how to use a pencil, I ain't been to school for a year'".[1]

While another group were looking at pictures in which acts of kindness were illustrated, and hearing stories about doing things for other people, the conversation turnedto what they might do to be kind. They mounted pictures on construction paper. The nurse told them that they could keep the pictures for themselves, or if they wanted to, they could give them to someone else. There were several pictures left over and the teacher suggested that they give them to some children who were too shy to come.

> "This proved so much fun that they immediately ran around the camp to find someone to give their picture to, and truly enjoyed giving them away. When they came back to the car and saw me preparing to leave, one child said, 'But aren't we going to have a lesson?' They had had story, conversation, Scripture, song, and handwork, had actually lived their memory verse, 'Be ye kind one to another', and they had not realized it had all been 'lesson'."[2]

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1. Report #26
2. Ibid.

There is always a scramble to get clean clothes, scrubbed faces, and hair slicked back with much water when the nurse comes to camp for "story hour". They feel that the story hour demands cleanliness, though no one is kept out because he has not cleaned up for the occasion.

The Christian nurse in her story hours teaches the story of Jesus, ways of living Christian lives, kindness, brotherly love, and thankfulness to God for His gifts. "Behold, a sower went forth to sow".[1] She sows the seed of Christ in a field which has long lain fallow. Who can tell how abundant the harvest may be?

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1. Mark 4:3

CHART IV

FIELDS WITH PUBLIC HEALTH
AND
RELIGIOUS EDUCATION PROGRAM - 1935

Place	Season	Crop	Nationality	Number
ARIZONA Peoria, Buckeye, Marionette	Nov-May	Cotton	Mexican	1,400
CALIFORNIA Mendota, Los Banos, Los Palos, Firebaugh	Oct-Mar	Cotton	Mexican, Indian, White, American.	4,000
Santa Rosa	Sept	Hops	American, Negro, Polish, Mexican	3,000
Niles, Centerville, Decoto Mission, San Jose, Warm Springs, Irvington	April-May	Early Peas	Mexican, Filipino, White American	1,500
Yoho County Sacramento Area	Aug-Sept	Hops	Mixed Nationalities	2,000
Kingsburg and Selma	Aug-Sept	Grapes	Largely Mexican labor	-
TEXAS Hidalgo County	Oct-June	Truck Gardens	Mexican and few White American	-
Robstown (Nueces County)	July-Sept	Cotton	Largely Mexican	-

F. Vacation Church Schools

In some of the fields it has been possible to conduct Vacation Church Schools. Some have almost ideal equipment while others are like the one reported by one of the nurses.

> "I used to joke about having a vacation school on the banks of an irrigation ditch, but that's just about where we are. Our complete Sunday School equipment is three orange boxes and an old dishpan for seats. My chair is a yeast foam box. God's sunshine overhead and the cotton fields backstage."[1]

There were three Vacation Church Schools carried on in 1935 in the western fields. One was fortunate enough to be housed in a splendidly equipped Junior High School building.[2] The children were brought from the camps by truck to the school At first there were very few Mexican children. Because they were so shy, many would not enter into the activities for days. Six cried all day once because they had probably never been away from their mothers before. To fit into even the simplest activity is a great achievement for these kiddies for they have to adjust themselves to so much that is strange to them. The noon-day meal was served in the school cafeteria under very crowded circumstances especially the day that forty-five Mexican children arrived on the truck. The older ones learned to be hostesses and waiters. It was a special privilege to wait

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1. Report # 30
2. Cf. Report # 25

on tables and one mother who saw her small daughter wait on a table of fourteen with the help of a waiter said, "I had no idea that my girl could do that."

A First Aid class was inaugurated in an interesting way. The nurse had a 'clinic' every morning to treat the ailments of the children and especially for skin infection. So much interest resulted that the idea to have the children learn to make the little cotton applicators and bandages for First Aid boxes of their own was evolved. The stationery store supplied empty greeting card boxes and about thirty-five children finished their boxes, learning simple treatments and practicing bandaging.

Race prejudice created some difficulty in spite of the teacher's attempt to direct them to other ways of thinking. Language games were played which made it desirable to know the names of colors and animals in Spanish and English. The teachers had no marked success in breaking down the prejudice but:

> "Little Eddie, our two year old Mexican baby, broke down more attitudes of race prejudice than we did, I think. He was so sweet and cuddly that I was never at a loss to find someone to carry him to and from the lunch room. In fact the older American boys and girls would come and ask for the privilege of carrying him. And I saw him being hugged more than once by the American children who had completely forgotten that he was a "Mexican"."[1]

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1. Report # 25

VACATION CHURCH SCHOOL

WALNUT GROVE HANDWORK CLUB

This same Council worker carried on another Vacation Church School in much poorer quarters. Stories and prayer suggestions from "Living in our Community", a junior book by Florence Martin, were used in the worship service.

> "The stories led them in their thinking to the many ways that life can be lived in a true Christian way right in our own little place in the world. The song 'I Would Be True' was used after the story, sometimes sung softly as a prayer, often a fitting Scripture passage was used as a prayer so all could participate followed by the chorus of 'Into My Heart' sung as a prayer response. The children under nine went into an adjoining room and sang their best loved hymns or learned new ones followed by a story time where stories of obedience and truthfulness, etc. were used and correlated with stories from the Bible when possible and also with simple passages of Scripture. The second Sunday they dramatized a 'Thank You' story and sang 'How Strong and Sweet My Father's Care' for the church service."[1]

The leader tried with the older group of children the last week of the school, to lead group discussions on various problem situations that went with the thought brought out in the Bible story and were related to their own lives. Some took it seriously while others thought it a joke. The First Aid project met with as much success here as it had in the other vacation school.

The other two Vacation Church Schools were carried on by another Council worker who by an arrangement of time conducted them both in the morning. These

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1. Report # 24

schools had to be closed,before the unit of study was completed, but it was hoped that they would be able to finish it later. The topic for study of the junior department was based on Stories of Jesus. The following is an outline of this study.[1]

"1. Jesus as a Baby: Visit of Shepherds and Wisemen
Memory verse: "Fear not, for there is born this day in the city of David a Savior who is Christ the Lord." Luke 2:11

2. Boyhood of Jesus: Presentation in the Temple; Flight to Egypt; In the Carpenter Shop; Visit to the Temple
Memory verse: "Jesus grew in wisdom and stature and in favor with God and man." Luke 2:52

3. Young Manhood of Jesus: Preparation of His Work; Baptism and Temptation
Story: "Mary Jane's Victory", "Building Christian Character", Carrier and Clowes
Memory verse: "Watch and pray that ye enter not into temptation". Matthew 26:41

4. Jesus Starting His Work; Helping and Healing People
Calling the disciples
Healing the man with palsy
Healing blind Bartimeus
Raising Jairus' daughter
Memory verse: "Jesus went about doing good."

5. Jesus teaching us how to live
Seeing good in others; Sinful woman anointing Jesus feet
Serving others; Jesus washing disciples' feet
Memory verse: "A new commandment I give unto you that ye love one another." John 13:34a

6. Jesus teaching us how to live (cont)
True happiness; Story of Zacchaeus
Memory verse: "Do unto others as ye would that they should do unto you."

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1. Report # 22

7. Stories Jesus told
Doing the best we can: Parable of the pounds
"Be Prepared" : Parable of the ten virgins
Memory verse: "Be ye also ready." Matthew 24:44a

8. Jesus teaching us not to fear.
Stilling the storm; Walking on the water
Memory verse: "Fear not, for the Lord thy God is with thee." Joshua 1:9b

9. Being loyal and truthful
Peter denying Jesus
Memory verse: "Speak ye every man the truth with his neighbor." Zech. 8:16b

10. Jesus' Death and Resurrection; Peter forgiven
Memory verse: "If ye love me, keep my commandments." John 14:15a

11. Summary: What Jesus has taught us about living
Story of two foundations
Memory verse: "Be ye doers of the Word and not hearers only." James 1:22a

For the habit stories, the story of Valmar was used as a continued story. These are found in "Building Christian Character."

Health stories were taken from material sent out by the California Dairy Council, illustrating health rules for water, teeth, milk, eating vegetables and fresh air. The stories were: Carol's Camel; Mary's Smile; Magic Pitcher; Little Engine; Three Monkeys. Stories in the Da-Ra-O health project were used by request.

The Primary group used stories taken from "Learning God's Way", by Carolyn Dudley. One of the local churches donated two large rubber balls for the smaller children. This Primary group suggested writing a letter to say 'thank you', when they were told where the balls came from. As many as could signed their names to the finished letter.

The Vacation Church Schools carried on by the

Council worker have had to be adaptable to any type of situation. A skillful teacher can use the suggestions of the pupils to the best advantage and may teach more about Christ there beside the irrigation ditch with no equipment and God's heavens for a roof than in a fully equipped school. Yet the little Mexican children who were in the Junior High School building had an experience which will be remembered for a long time. Never before had they seen anything like it nor had they done the things which they did there. There are many of the little dark-skinned youngsters who have never been in such a building before, have never seen a cafeteria, perhaps have never eaten at a table with dishes for every one and knives, forks and spoons, or have never been waited upon by someone else. Christ came that we might have life and have it more abundantly. These children are experiencing life more abundantly.

CHART V

FIELDS WITH RECREATION PROGRAM - 1935

Place	Season	Crop	Nationality	Number
CONNECTICUT Bloomfield	July-Aug.	Tobacco	Polish	300
E. Granby	July-Aug.	Tobacco	Polish	300
Floydville	July-Aug.	Tobacco	Polish	300
Windsor	July-Aug.	Tobacco	Polish	300
WASHINGTON Sumner Puyallup	June-July	Berries	Largely high school students, Anglo-American, Indian, Japanese, Filipino	2,500

FIELDS WITH VACATION BIBLE SCHOOL - 1935

Place	Season	Crop	Nationality	Number
CALIFORNIA Alviso Sunnyvale Santa Clara	July-Aug.	Fruit and Vegetables	White American and German	1,500

G. Summary

In reviewing Christian Education among the Migrants, it has been found that a consistent program is being carried forward by various agencies. Principle among these is the work of the Council of Women for Home Missions, serving as instrument of twenty-six Protestant denominations. The Council is ably assisted by various community Christian organizations, college, seminary, and Divinity student volunteer workers, and local Migrant Committees. In addition to the above distinctively Christian organizations, substantial support is given to the Christian educational measures by canners, growers, and employers, who realized the benefit thereby derived. There is a growing sense of responsibility on the part of the employers which is gradually leading to the desired objective of indigenous self-support.

The Christian Educational program of the center has been found to minister to all ages with definite time allotment for Christian activities. Song and story, prayer and Scripture are an integral part of the daily program and are welcomed by the migrants.

The migrants welcome the ministry of the visiting nurse to their needy bodies while she sows the seed of the Word. Children respond eagerly to the Vacation Church School programs which teach them more of heavenly things, as well as a way of life, than they have ever known.

Progressive measures are being undertaken further to promote this most important phase of Migrant work.

CHAPTER V

GENERAL SUMMARY AND CONCLUSIONS

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A. Summary

Migrants are those transient workers who labor in the harvesting of the various seasonal crops throughout these United States. This thesis has laid a foundation for the study of the migrant situation, stress being laid upon the beginning of the work of the Council of Women for Home Missions; and has delineated the various problems of labor, health, attitudes, education, and Christian education, stressing the work being done by the Council workers.

B. Conclusions

It has been found that the seasonal nature of the crops has caused millions of the population of the United States to become a migrant population which moves to the field of harvest to gather, can, or pack the fruit of harvest that this nation might be fed.

It has been found that Federal legislation is needed to regulate the child labor in agriculture, establish an adequate minimum wage scale and provide some plan whereby the secular education of migrants may be accomplished.

It has been found that there is a need for greater consciousness of this problem in the minds, hearts and actions of the Christians of this country.

It has been found that more active cooperation is necessary on the part of the employers to adequately cope with the problem.

It has been found that with the united forces of the Christian Churches, the Government, the employer, and finally the migrant himself, this as a problem could be wiped out.

C. Recommendations

The compilation of this study would have been greatly aided with some uniform method of reporting the work done on the fields. If a mimeographed sheet for each Community Center, Vacation Church School, Recreation or Public Health Program were filled out the collection of data would be facilitated.

Further, the daily diaries would be less work for the one in the field and more informational for the files of the Council of Women for Home Missions if they were done on a uniform sheet. A tentative form is appended, hereunto, for the statistical report for migrant centers and the daily diary for migrant centers.

In the training of those who work in the centers, it is recommended that special emphasis be given to First Aid training and an adequate course of study which will be adaptable to the majority of situations.

It is to be further recommended that more work be done with the boys, young men, and adults. This portion of the program has not been adequately met.

The primary recommendation is for a spiritual awakening throughout this country which will make impossible the existence of such conditions.

"I am come that they may have life, and may have it more abundantly."
(John 10:10b)

APPENDIX

DAILY DIARY FOR MIGRANT CENTERS

Location _____ State _____ Date _____ Day _____

Hour opened _____ Hour closed _____

Weather _____

Visitors _____
(Who and their relation to the work

_____

Gifts (What and by whom) _____

_____

Volunteer Personnel Specific Participation

_____ _____

_____ _____

Food provided by _____

Menu _____

_____

Attendance _____
Infants _____ Juniors _____
Pre-school _____ Adolescents _____
Primaries _____ Adults _____

Programs for the day
Group _____ _____ _____ _____
_____ _____ _____ _____
_____ _____ _____ _____
_____ _____ _____ _____
_____ _____ _____ _____
_____ _____ _____ _____
_____ _____ _____ _____
_____ _____ _____ _____
_____ _____ _____ _____

Clubs _____ Activity _____
_____ _____
_____ _____
_____ _____

Library - Number of Users _____
Books taken out _____
Books returned _____

Expenditures

_____ _____ _____
_____ _____ _____
_____ _____ _____

DAILY DIARY FOR MIGRANT CENTERS (cont)

Narrative Report - (containing specially interesting incidents, stories, improvements, discouragements, etc.)

STATISTICAL REPORT FOR MIGRANT CENTERS

Made by_____ Date _____

Permanent Address_____

I. Community_____ State _____

Project Beginning_____ Ending _____

Length of Project in Weeks_____

Estimated Population of Residents in Local Community _____

II. Leading Industries of Community - Not Employing Migrant Labor

Types of Industries:	Activity During Year:	
	Number Weeks	Days Per Week
_____	_____	___
_____	_____	___
_____	_____	___

III. Industries Using Migrant Labor:

Types of Industries:	Name of Employer:	Type of Work:
_____	_____	_____
_____	_____	_____
_____	_____	_____

IV. Migrant Group:

Estimate of Number or Size of Group:

Families_____ Boys and Girls under 14 yrs___

Single Men and Women _____ Boys and Girls 14 and over____

Estimate of Number of Group Employed:

Men _____ Boys and Girls - 14-18 yrs. _____

Women _____ Boys and Girls - 14 yrs and under _____
(No. of these under 12_____)

Nationalities of Migrant Group Employed _____

_____

Type of Work Done by Migrants _____

Wages: Per Hour_____ Per Piece_____ Hours Per Day____

Days Per Week_____

V. Social Conditions:

1. Housing Found: Shacks, Tents, Cottages, Other.

2. Conditions of Housing: Good, Bad, Very Bad.

3. Is Rent Paid _____ Is Housing Part of Wages _____

4. Estimate of Number of Persons to Room _____

5. Water Supply: Good, Bad.

6. Sanitary Disposal of Sewerage? _____

7. Recreational Facilities Nearby: Parks, Dance Hall, Pool Room, Other.

8. General Attitude of Community toward Migrant Laborers

_____

_____

9. Opportunities for Children
   Educational _____
   Other _____

10. How Many Children (under 12) in Camp? _____

11. Churches in Community _____

_____

Churches in Community Cooperating in Project _____

_____

Church Nearby	Denomination	How Near Center

VI. Council Program as Carried Out in 19___

1. Public Health _____

Concrete Illustrations of Type of Service _____

_____

_____

_____

_____

2. Christian Community Center Program _____

Usual Daily Schedule _____

_____

_____

_____

_____

Special Events Not in Daily Schedule _____

_____

3. Number of Individuals Reached ____ Adults ___ Children___

4. Number of Individuals Indirectly Affected by Program_____

How?_____

_____

VII. Cooperation of Community

1. Names and Addresses of Agencies, Organizations or Individuals Enlisted	Name and Address of Contact Person for Each Group	Work Done
Churches:		
Employers:		
Labor:		
Social:		
Health:		
Educational:		
Other Civic:		

2. Names and Addresses of Appropriate Agencies or Individuals Not Yet Enlisted	Name and Address of Contact Person

VIII. Evaluation by Worker:

1. Attitudes of Community Leaders Cooperating:

2. Attitude of Employer:

3. Any Recent Change in Attitude of Employer Toward Working Conditions:

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