

## The Institute of social and religious research, 1921-1934.

Institute of Social and Religious Research.

[New York, The Institute, pref, 1934]

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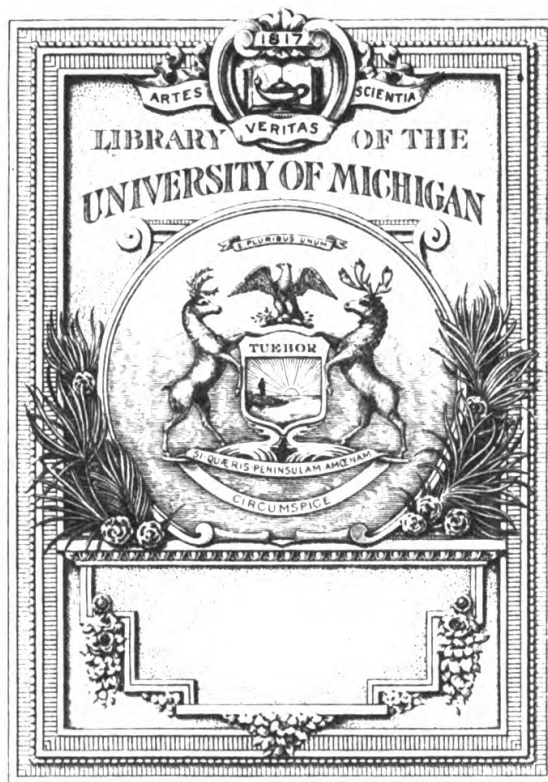
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The magnitude of social and religious research

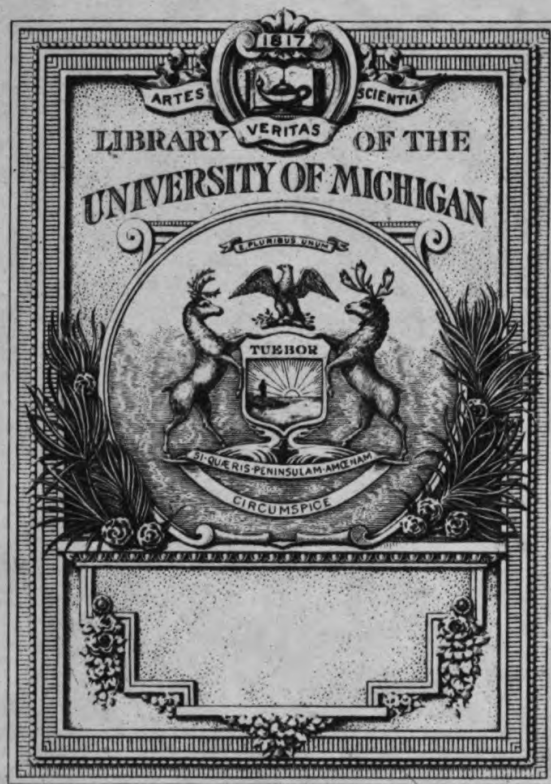


The Institute  
of  
Social and Religious  
Research



1921 - 1934





The Institute  
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Research



1921 - 1934



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The Institute  
of  
Social and Religious  
Research



1921 - 1934



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# The Institute of Social and Religious Research 1921-1934

## A Sketch of its Development and Work



<b>HISTORICAL OUTLINE</b> .....	6
Origin, Purpose, and Scope.....	6
Members, Directors, and Officers.....	9
Staff .....	10
Projects .....	12
Publications .....	13
<b>EVOLUTION OF POLICIES</b> .....	14
Scientific Objectives .....	14
Correlation of Religious and Other Elements....	18
Discovering Social Trends.....	18
Distinctive Procedure in Conducting Projects....	19
Factors Affecting the Quality and Cost of Projects	23
Promotion of Coöperation.....	28
<b>STAFF</b> .....	29
<b>CLASSIFICATION OF PROJECTS</b> .....	31
<b>APPRAISAL OF RESULTS</b> .....	32
<b>APPENDIX: List of Institute Publications</b> .....	53



## FOREWORD

The formation of the Institute of Social and Religious Research nearly fourteen years ago attracted little attention, but it will not be strange if historians of religion in our times discern in it one of the significant events of the decade. So far as I am aware, the Institute constituted the first serious and extensive effort to apply to religious phenomena the methods of social research without the distorting influence of ecclesiastical or theological bias. That the enterprise was founded and generously supported from first to last by Mr. John D. Rockefeller, Jr., is but another instance of his discernment and breadth of mind.

I esteem it one of the high privileges of my life to have been the president of the Institute throughout its life, for I believe that the perspective of time will make evident its unique value.

It was thought fitting that this brief record of the Institute should be set down by Mr. Galen M. Fisher, who served as executive secretary from its second year until its dissolution on October 20th, 1934. Among the purposes in view in making the record public is to enable other research workers to profit by the procedures developed by the Institute. It is also hoped that the testimony of outside judges as to the value of the work done by the Institute, which appears in the final section, may impel some far-sighted individual or group to emulate Mr. Rockefeller's example by establishing a similar research body on the foundations already measurably well and truly laid.

JOHN R. MOTT  
*President of the Institute*  
1921-1934

New York,  
November 1, 1934

## HISTORICAL OUTLINE

### ORIGIN, PURPOSE, AND SCOPE

The Institute of Social and Religious Research is the continuation of the Committee on Social and Religious Surveys, organized on January 5, 1921, and incorporated on October 21 of the same year under the Membership Corporation Laws of the State of New York. In the Certificate of Incorporation its purposes were stated as follows :

The particular purposes for which the corporation is formed are the promotion of charitable objects and of such religious ends as may be accomplished without incorporation or action as a church or church society. As the principal, though not the only, means toward the accomplishment of the objects above stated, the corporation intends to make surveys of religious, moral, social, educational, and other conditions for the purpose of ascertaining accurately what should be done by the religious, educational, charitable, and other agencies of the country to improve social, religious, educational, moral, and other conditions and advance the well-being of the community; to make known the data thus collected and conclusions from the facts thus ascertained, by publications, conferences, conventions, and similar means; to cooperate financially and in any other way with other voluntary agencies and with the government, national, state, county and city, in the accomplishment of the purposes of the corporation.

The incorporators were Messrs. John R. Mott, Ernest D. Burton, Charles R. Watson, Raymond B. Fosdick, and Chauncey Belknap.

The idea of establishing an organization for the purposes stated grew out of consultations held by Dr. John R. Mott, Dr. Charles R. Watson, and the late President Ernest DeWitt Burton with Mr. John D. Rockefeller, Jr., with special reference to completing several of the most valuable of the surveys left unfinished upon the dissolution of the

Interchurch World Movement in 1920. Mr. Rockefeller thereupon agreed to provide the funds required to complete five of those surveys, which were eventually published under the following titles: *Theological Education in America*; *The Red Man in the United States*; *The St. Louis Church Survey*; *Indiana Survey of Religious Education*; and *The Town and Country Church in the United States*.

It seems fitting at this point to state that from the inception of the Committee, Mr. Rockefeller's belief in the proposed application of scientific method to the religious field was strong and it grew stronger as the years passed. At no time, however, did he contemplate endowing the enterprise and his annual contributions to it were made with no assurance of indefinite continuance. He did continue for nearly fourteen years to support it on a generous scale, and to the end expressed satisfaction with its work; but in December, 1932, he informed the Directors that the time when his support would cease was approaching. Accordingly, after full consultation with the Directors, it was decided that he would finance only five especially desirable additional projects, whose completion would require about a year and a half.

Before some of the original five studies had been completed, the Committee was urged by sociologists as well as by religious leaders to undertake other pieces of investigation. It was pointed out that, although large funds were being spent for research in the natural sciences and in general education, no research agencies whatever were addressing themselves to the problems of religious life and institutions. In 1923, the name of the organization was changed to the Institute of Social and Religious Research with a view to making clear the growing breadth and thoroughness of its operations and also its entire independence. Hereafter, in this document, the title Institute will be used, even though the reference may be to the period before this title was formally assumed.

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In the light of experience, the Directors in 1922 adopted a revised statement of the purpose and scope, which was endorsed by Mr. John D. Rockefeller, Jr., and has been familiarly referred to as the "charter" of the Institute. It reads as follows:

The purpose of the Institute should be to increase the effectiveness for good of the social and religious forces of the world, especially those of Protestant Christianity, by promoting cooperation and economical use of resources and by bringing to the tasks to be accomplished the help of scientific inquiry, accurate knowledge, and broad horizon.

The Institute should not be an administrative agency, but should limit its activities to investigation and the conveying of its results to those who can make use of them for the ends above indicated. While strictly limiting its undertakings to those which it can hope to accomplish well, the Institute should include in the possible scope of its activities, investigations in any part of the world, and in reference to any phase of the life of society which in important ways affects or is affected by organized religion.

In line with the purposes thus stated, the Institute devoted its main energies to making investigations in the field of organized religion. But it also endeavored to foster cooperation and efficiency in the field of religious activity, without itself becoming the sponsor for specific programs. To this end until 1928 it made grants-in-aid to national and international religious agencies of an interdenominational character.

The Institute early decided that its chief function was not to make excursions into uncharted areas in hopes of making astounding discoveries: that field could be left to researchers in the universities and to lone watchers of the scientific sky. Its task, rather was to focus attention on the less recondite phenomena of organized religion and kindred fields and to depend for the most part on already developed techniques, while losing no opportunity to improve them.

## MEMBERS, DIRECTORS, AND OFFICERS

The By-Laws of the Institute provided for a membership of between five and nine persons, who annually elected their successors. The maximum number serving at any one time was eight. The members of the Institute, in turn, elected a Board of Directors, which was from the first identical in personnel with the membership of the Institute. The officers of the Institute were President, Recording Secretary, and Treasurer. The members held one meeting a year and the Board of Directors held from two to four meetings a year but, with the increasing experience of the staff and the standardization of the Institute's procedures, the Board found, during the last few years, that by depending on an Executive Committee for *ad interim* action, it could transact all necessary business in two sessions—one in January and the other in the autumn, called the Planning Meeting.

The names and terms of the members and officers were as follows:

Dr. John R. Mott, from January, 1921.\*

Mr. Raymond B. Fosdick, January, 1921, to resignation in April, 1926.

President Ernest DeWitt Burton, January, 1921, until death in May, 1925.

Dr. James L. Barton, January, 1922, to resignation in January, 1932.

President W. H. P. Faunce, January, 1922, until death in January, 1930.

Dr. Kenyon L. Butterfield, from February, 1923.

Dr. Paul Monroe, from October, 1925.

Mr. Trevor Arnett, from April, 1926.

Bishop Francis J. McConnell, from May, 1928.

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\* The seven persons after whose names no terminal date appears continued to serve until the dissolution of the Institute on October 20, 1934.



President Ernest H. Wilkins, from May, 1928.  
Dean Charles W. Gilkey, from January, 1931.

Dr. Mott served throughout as president of the Institute and as chairman of the Board of Directors. Mr. Fosdick served as treasurer from January, 1921, to April, 1926, and was succeeded by Mr. Arnett. The recording secretaries were: Ernest DeWitt Burton, from January, 1921, to May, 1925; Kenyon L. Butterfield, from October, 1925, to October, 1929; W. H. P. Faunce, from October, 1929, to January, 1930; Paul Monroe, from January, 1930, to January, 1933; Francis J. McConnell, from January, 1933, to October 20, 1934.

The record indicates that none of the directors missed a meeting without valid reason. They studied the detailed docket distributed in advance of meetings, and in their deliberations gave due weight to staff recommendations, but reached independent decisions.

#### STAFF

The technical staff of the Institute was recruited at first almost entirely from among competent former members of the Survey Department of the Interchurch World Movement. Subsequently, members were drawn from university and other circles. The staff consisted partly of persons without other professional attachment, known generally as the central or headquarters staff, and partly of persons retained for a specific project, who had been released for the required period from their regular attachment. Altogether, the Institute employed thirty-five different persons as directors of projects and some seventy associate directors or technical assistants, besides a considerable number of clerical assistants. In addition to all these persons, the Institute availed itself of the temporary collaboration of a large number of researchers, particularly in connection with such

projects as the American Village Study, Rural Social Trends, the Fact-finding of the Laymen's Foreign Missions Inquiry, the Race Relations Survey on the Pacific Coast, Church Schools of Today, and the Education of American Ministers. Many of these collaborators generously served without remuneration.

The headquarters staff consisted of the executive secretary, the assistant executive secretary, the controller, the director of the Bureau of Standards, the editorial secretary and assistant secretary, and the relatively permanent directors of projects.

Charles R. Watson, president of the American University at Cairo, while on furlough during 1921, gave part of his time to inaugurating the Institute, serving as its first executive secretary. James F. Zimmerman was assistant executive secretary from January, 1921, until September, 1924. Galen M. Fisher was associate executive secretary on part time from September, 1921, until January, 1923, and thereafter executive secretary on full time. Charles Luther Fry joined the staff in February, 1922, and was director of the Bureau of Standards from January, 1925 to his resignation in September, 1933. Stanley Went was editorial secretary from February, 1922 to September, 1934, and Robert W. McCulloch was his associate from November, 1922 to July, 1933. Trevor Bowen was controller and assistant executive secretary from July, 1924 to September, 1934. The relatively permanent project directors were Edmund deS. Brunner, from January, 1921 to September, 1932; Harlan Paul Douglass from July, 1921 to August, 1934; Wilbur C. Hallenbeck from October, 1925 to June, 1934; Ross W. Sander-son from July, 1929, to August, 1932; Miss Elizabeth R. Hooker, from 1928 to 1933.

In practice both the executive and the technical headquarters staff members were included in the "technical staff",

which gradually came to play a determining part in the planning and reviewing of projects, as will be explained below.

## PROJECTS.

The main field of the Institute's inquiries was the organized Protestant Church in the United States, but from the beginning, its studies treated the church not as an unrelated phenomenon, but as intimately related to other community organizations and as conditioned by the economic, occupational, racial, and other factors in the environment.

Besides making general studies of the structure, program, leadership, and finances of the local church, special studies were made of the Sunday-school, of federated and united churches, and of church extension in the cities and in the home mission enterprise.

In addition to the organized church, the chief categories into which the Institute studies fell were five: race relations (Negro-white, and Oriental-white); foreign missions; social trends; education; and the technique of survey and research.

The proposals resulting in projects came from sources both outside and inside the Institute. As a rule the initial suggestion for a study came from leaders in such organizations as the Home Missions Council, the Committee of Reference and Counsel of the Foreign Missions Conference, the Federal Council of Churches, the rural and religious sections of the American Sociological Society, the Young Men's and Young Women's Christian Associations, the Religious Education Association, the International Council of Religious Education, and the International Missionary Council and its affiliated national Christian councils. The precise formulation of projects was generally done by the central staff. From an early date the staff laid before the Directors year by year, comprehensive programs of projects

dealing with the whole range of the Institute's interest, together with an indication of the best order of attack. Unforeseen developments frequently led to some departure from these programs, but they provided invaluable general guidance for the deliberations and decisions of the directors.

The total number of projects undertaken during the thirteen and one-half years of the Institute's life was seventy-seven, of which sixty-two were sponsored directly by the Institute and fifteen were sponsored by other agencies to whom the Institute made grants to cover all or part of the cost. A fairly clear conception of all these projects can be gained from the complete list of publications which is given in the Appendix.

In addition to subsidizing specific pieces of research undertaken by other bodies, mainly in the United States, the Institute gave the initial impulse for the establishment in China of the Institute of Social Research at Peiping. In response to representations from persons acquainted with China, the Institute in 1925 created a commission of Chinese and occidental investigators to ascertain the need of and facilities for economic and social research in China. After studying its report the Institute entered into an agreement with the China Foundation for the Promotion of Education and Culture to the effect that the Foundation would establish a department of social research, and the Institute would during the three years beginning with 1926 grant a considerable sum for the general expenses and for certain specific projects of the new department. Since the expiration of that period, the Foundation has continued to develop the Institute of Social Research, and during the year 1934 effected its combination with the Academia Sinica, the title being changed to The Institute of Social Sciences.

#### PUBLICATIONS

Until 1930 the Institute published its reports through

George H. Doran and Company, and their successors, Doubleday, Doran and Company, but from 1930 until its termination the Institute acted, as a rule, as its own publisher. Like many other research bodies, the Institute had no expectation of being able to recoup the cost of projects from the sale of the published reports. Of the volumes resulting from studies sponsored by the Institute, fifty-eight were published by the Institute itself, and twenty-three were issued by it through other publishers. The eighteen volumes resulting from studies subsidized but not sponsored by the Institute were all issued through other publishers. Funds were also granted for the publication of four manuscripts resulting from studies neither sponsored nor subsidized by the Institute.

## EVOLUTION OF POLICIES

Against the background of the general history of the Institute, its policies, program, and achievements will now be critically discussed in some detail.

### SCIENTIFIC OBJECTIVES

When the Institute was formed its avowed intention of applying rigorous scientific methods to the study of religious institutions and life was looked upon in certain quarters with incredulity or disfavor. On the one hand, not a few religious people considered that the Institute would be attempting something either impossible or reprehensible: impossible, on the ground that the essence of religion was beyond the reach of scientific analysis; reprehensible on the ground that the orthodox faith and the Church were divinely ordained, and therefore it would be presumptuous to subject them to scientific measurement or criticism. On the other hand, some persons outside religious circles inti-

mated that an agency with "religious" in its title could hardly fail to be warped by the religious bias. The Institute directors and the staff were alive to the pitfalls in their path and for this reason focused attention almost exclusively from first to last not upon the psychological aspect of religious life and activity, but upon religious and social institutions, because they were susceptible of fairly accurate description and measurement and had been but slightly studied, whereas the psychological aspect was known to be still for the most part beyond the reach of scientific techniques.

Psychological factors, however, such as attitudes and the range of opinion, were measured in several studies, among which were "Protestant Coöperation in American Cities" and "Church Unity Movements in the United States". Moreover, the Character Education Inquiry, conducted in coöperation with Teachers College, Columbia University, made a bold advance in the measurement of traits such as deceit, self-control, and coöperativeness.

The complete commitment of both the Board and the financial supporter of the Institute to its scientific objectives was convincingly demonstrated by the utter absence of interference on their part with the work of the staff. The Board determined policies and selected projects, always taking staff recommendations into account. But there was never a trace of interference or dictation by it after a project had been authorized. Mr. Rockefeller, Jr., based the amount of his yearly donation partly on the appeal which the specific projects proposed for the ensuing year made to him, but he generally gave an amount beyond the requirements of the specific proposals, to be disposed of at the discretion of the Board.

For the first few years the directors attached to the budgets of projects a small appropriation for "promotion". It was clearly understood that "promotion" was to be limited to explaining and disseminating the results of studies, and

was not to embrace the advocacy of a program or the administration of specific activities. Nevertheless, members of the Board and of the staff came to feel that even with such safeguards "promotion" hindered the attainment of a scientific reputation by the Institute and sometimes diverted the attention of the staff from its primary function. Accordingly, after the year 1925 no further appropriations were made for promotion, sole reliance for dissemination of results being thereafter placed in the publication of reports and in such incidental interpretation as the staff might make through addresses, articles, and correspondence.

In the matter of collaboration with other agencies, the Institute practice was likewise controlled by its concern for maintaining scientific integrity. Advisory committees or groups were attached to several of the early projects, but increasingly the advisors functioned mainly during the formative stage and were consulted only by correspondence or in individual interviews by the project director. In later years, when the Institute felt secure in its standing and in its procedures, there was a tendency to dispense with formal advisory groups but to welcome close if not formal collaboration by the body or bodies most concerned with the outcome of the respective projects. In no case, however, did such collaboration impair the control of technical processes by the Institute. Throughout the long series of projects dealing with the fields covered by the Home Missions Council, the close coöperative relations substained by the Institute with it were based not on formal arrangements but on the cordial understanding between the executive and research secretaries of the Council and the staff of the Institute. In the case of the Education of American Ministers, the Institute became joint sponsor with the Conference of Theological Seminaries, which had proposed the study and had contributed to the staff of the project the theological consultant who ultimately wrote the volume summar-

izing the three volumes of basic data. In the study of *Race Segregation by Religious Bodies*—published as *Divine White Right*—the project director kept in close touch with the group of national religious agencies which had proposed the study, and also with the National Association for the Advancement of the Colored People. In studying *Protestant Coöperation in American Cities*, the director drew the various city councils of churches into intimate coöperation in the gathering of data, thus aiding them to understand and solve their own problems. The formation of a formal advisory group in connection with the delicate study of *Church Union in Canada* might have proved embarrassing: all requirements were met by the director's informal contacts with both the uniting and the dissenting bodies, with charity for all and entangling connections with none. In the instances given and also in many others, the maintenance of close consultative relations with the agencies concerned not only facilitated the gathering of information and the appreciation of their attitudes by the Institute but at the same time went far to ensure the utilization by those agencies of the findings of studies.

The happy results flowing from consultative or collaborative relationships with experienced researchers in both academic and religious circles pointed in later years toward the wisdom of making such relations a more prominent feature of the Institute's operations. Accordingly, a proposed (but unrealized) plan for a possible successor to the Institute, which was drawn up early in 1934, provided for closer collaboration with the research committees and staff of the interdenominational national religious agencies, and also for coöperation with six eminent universities, through the medium of research associates in the faculty of each university, who would be supported by the Institute. These research associates would not only teach and direct religious research by graduate students but would function as members of the



Institute staff. It is to be hoped that some such plan for creating new centers of research in the field of religion and for multiplying the number of well-trained researchers may yet be realized.

#### CORRELATION OF RELIGIOUS AND OTHER ELEMENTS

The Institute from the outset treated religious phenomena as organically interrelated with the social whole, and showed how environmental conditions influenced the fortunes of organized religion: witness the first urban study, St. Louis, and the first rural study, the Town and Country Church in the U. S. This emphasis gradually grew stronger and the methodology more refined until, in the Strategy of City Church Planning, begun in 1930, there was worked out a refined technique for evaluating the church in terms both of internal trends and of the effects upon it of external forces. The growing recognition of the importance of such correlations is clearly reflected in the contrast between the first and the second studies of theological education. The first study, completed in 1922, paid little attention to the social backgrounds of the ministerial students and none to the environmental factors conditioning the functioning of the church, whereas the second study, eleven years later, gave detailed attention to both these matters. In *Middletown*, begun in 1925, a pioneer attempt at a much wider correlation was made, since it traced trends over the span of a generation and showed the interrelations among all aspects of the life and institutions of a small city.

#### DISCOVERING SOCIAL TRENDS

It is commonly agreed that one of the chief objectives of scientific inquiry is to make prediction possible, in other words, to provide a rational basis for laying plans for the future. But just as the projection of a straight line requires

two known points, so prediction in the social field requires comparable knowledge of the same phenomena over a period of time. Only thus can trends be plotted. Even so, the multiplicity of variables in all social situations makes prediction sufficiently hazardous, but still valuable. In the field of religion the requisite data have been notoriously deficient. The federal population census contains no religious information whatever and the federal census of religious bodies covers only a limited range and is admittedly quite rough. It was natural therefore for the Institute staff from an early date to contend for "studies over time". Since existing historical data on organized religion were meagre and either unreliable or representative of small areas and few units, the only way of getting points on which to show trends was to assemble widely representative data on a comparable basis at intervals of a few years. The directors came to share this conviction of the staff, and during the last five years of the Institute's life they authorized several projects which in differing degrees revealed trends. The most notable of these were: "The U. S. Looks at its Churches", "The Education of American Ministers", "Rural Social Trends", and "Changes in Religious Organization". The last two named were embodied in the report of the President's Commission on Social Trends.

#### DISTINCTIVE PROCEDURE IN CONDUCTING PROJECTS

Whatever of excellence characterized the studies of the Institute was due not only to the competence and conscientiousness of the various project directors but also to the exacting procedure of criticism and supervision which was exercised by the senior or headquarters technical staff over most of the projects from start to finish. Persons widely acquainted with the conduct of research by other agencies have urged that the distinctive procedure evolved by the Institute should be set forth in this record so as to be readily

available to a wider circle. In brief, this procedure was as follows: After a proposal had been approved in principle by the Board of Directors, the staff, in collaboration with the proponent, elaborated the objectives, methodology, extent and nature of the representative "sample", the field procedure, time schedule, and budget. This elaborated proposal was acted upon by the Board and, if adopted as a project, a project director was appointed. In many instances the director had been the proponent. Thereupon the senior technical staff, averaging six persons, discussed procedure and personnel with the project director. The decisions reached as to sample and other technical matters were generally subject to revision after the try-out period.

The project director then undertook to familiarize himself with previous studies in the same field, to frame schedules and questionnaires for field inquiries, and to select assistants. If the project lay in a comparatively unexplored field, the next step was the making of an exploratory or try-out study, the results of which were critically examined by the senior technical staff. The results of the exploratory study made it possible to determine with more confidence the number and location of the communities or institutions which should be covered, and also guided the revision of the methodology and schedules. The project director was under the general supervision of the executive secretary and under the detailed supervision of the assistant executive secretary, and to them he submitted periodic reports during the progress of his work. At important stages the progress of each project was reviewed by the technical staff. In several cases radical changes in procedure and in scope were decided upon. In three instances projects were entirely abandoned, by order of the Board on recommendation of the technical staff, two of them during the first stage, the third at a later stage. During the writing of a report the project director held frequent informal conferences with the director of the

Bureau of Standards, the editorial secretary, or other members of the senior technical staff. The draft of the report was usually read by several members of the technical staff and it was not uncommon for manuscripts to be radically revised two or even more times before they were accepted and passed for publication by the staff.

Staff conferences were invariably marked by the utmost frankness and consideration of differing points of view. The staff gradually developed such a degree of objectivity and such patience in listening to divergent views and dispelling misconceptions that it was rare to have even one dissent from the final decision.

In connection with the crucial matter of determining what would be a representative sample, the number of units required was estimated as closely as practicable in advance, but the results of the first stage of the field work often led to a revision downward, as a result of the discovery that after a certain number and variety of units had been covered the data simply repeated themselves.

The procedures already described were developed through long and painful experience. For the first few years of the Institute's life neither the thorough preliminary planning of a project nor the frequent checking of its progress was strictly insisted upon. Consequently project directors were likely to meet unexpected difficulties or to follow unproductive leads, and, finding more time was needed, they would appeal for and often receive supplementary appropriations. After 1927, however, no supplementary appropriations were made and practically all projects were completed well within the budget. This unusual achievement may be credited to these causes: cumulative expertness of the technical staff and the project directors; thinking through of schedules and other instruments by the director before engaging his assistants; detailed estimates of time and money required for all processes, with allowance for contingencies; provision

for a try-out stage and consequent revision of instruments and plans of such projects as lay in unknown fields or required new techniques; inflexible insistence that the project budget as adopted was final and that even though the data of the study might be less comprehensive than had been originally contemplated, they could be made representative and accurate as far as they went; and finally, allowing as long or longer for digesting the data and writing the report as for gathering the data. The Institute's rigid adherence to the principle of a maximum budget determined at the beginning of a project runs counter to the practice of some research foundations and of many researchers in the universities, but the results following its adoption increasingly convinced the Institute of its soundness.

Some months before the termination of the Institute two well-known university professors of sociology fell to comparing the Institute with the typical university in respect to the conduct of social research. The points brought out by them are here presented because of the sidelights they throw on the Institute, but with no intention of claiming for it superior merit.

As to objective, the university researcher is generally interested primarily in developing methodology, or in exploring a situation in hopes of hitting upon something new, or in training candidates for higher degrees. The Institute studies were primarily intended to afford general guidance to leaders of religious organizations, to reveal trends, or to solve specific problems. Most of its projects grew out of problems posed by religious or educational agencies, whereas the university researcher sets his own problem.

As to scope and sources of data, financial limitations often lead the university researcher to draw his data from published sources, such as the census, or from a few communities near by; whereas ample financial resources enabled the Institute to gather first-hand data from all parts of the coun-

try as well as to make use of documentary sources.

As to staff, the universities frequently must depend on piecing together the part-time work of faculty members and graduate students, with all of whom research is a secondary responsibility, whereas the Institute depended almost entirely on professional, salaried staffs giving full time to the work.

- The fact that the financial budget for an Institute project was fixed and final made it almost imperative that the project should be completed within its time budget as well, since otherwise the staff would be working over-time without pay; but if a university project is not completed on the expected date it is generally possible to extend the time without serious financial complications, since the professor's salary continues in any case and the students receive little or no pay and must complete an assignment before receiving credit.

#### FACTORS AFFECTING THE QUALITY AND COST OF PROJECTS

Every architect knows that, if the foundations are laid crooked, then the entire superstructure will be off true: the Institute's experience repeatedly demonstrated that few things are more trying or more futile than to try later to remedy serious mistakes made in the early stages of a study. It was to be expected that the five studies begun in 1920 by the Interchurch World Movement and salvaged during 1921-23 by the Institute would suffer from the pressure and grandiosity which characterized that Movement. The American Village study of 1925-27 was accordingly better than the study of the Town and Country Church of 1920-23; the "Education of American Ministers" of 1931-34 was better than "Theological Education in America" of 1920-23. But even after 1924 there were a few studies that fell short of the Institute's own standards and capacity, chiefly

because the normal procedure of planning and supervision already described was relaxed.

Another fundamental factor affecting the cost and the outcome of a project is whether or not it entered a relatively new and difficult field. Two illustrations of this sort may be cited. The justification of the five years and the \$140,000 expended on the Character Education Inquiry (the largest budget of any project save the Fact-Finding for the Laymen's Foreign Missions Inquiry) lies in the fact that it was a daring and reasonably successful attempt to find solid ground in an uncharted and treacherous area. Eminent psychologists and educators acclaimed its achievements in devising delicate techniques for measuring character traits and in demonstrating the untenability of generally held assumptions regarding moral education. The "Middletown" study of the evolution of a city likewise had no precedents to follow and the staff had to feel their way. It required considerably more time than had been expected, and the presentation of such diverse data in vivid yet objective fashion cost prolonged labor, but the upshot was the production of a new species in social analysis, which Professor Wissler has termed "contemporary anthropology".

The justification of such exploratory projects, however costly, is analogous to prospecting for oil. If the developing company makes a big "strike" once for every hundred trial wells sunk, it is repaid many fold. The risk of negative results in the field of social and religious research is probably far smaller than that incurred in boring for oil. At any rate, none of the Institute's ventures failed to yield positive results. Indeed, if the Institute had spent considerable sums and discovered only that certain methods were futile, it would have rendered a positive service to science. The laboratories of physical research spend large sums with no other result, and no one questions their value.

One significant test of the value of a study is how power-

fully it raises the quality and the efficiency of the activities of the agencies most concerned, although it may be several years before the full effects are felt. A few of the most highly esteemed of the Institute's studies, for example, "Church Unity Movements in the United States", "The Strategy of City Church Planning", the "World Missionary Atlas", "Rural Social Trends", and the Fact-Finders' reports, were not expected to bring about immediate observable results, but rather to influence the thinking and policies of the leaders; to change mental climate rather than to cause a thunderstorm. Some of the Institute studies have, however, led to prompt action by the bodies concerned, among which the Home Missions Council, the City Councils of Churches, and the Conference of Theological Seminaries have been prominent, but equally if not more significant have been the changes which observers say the Institute has brought about in the attitudes and basic assumptions of those who shape the policy and thought of the religious and educational forces. Testimony on this line will be quoted below in the "Appraisal of Results".

In further reference to the cost of projects, the first point to be stressed is that size of budget is by no means an accurate measure of the value of the product. Stated in summary fashion, all the following factors must be kept in mind in attempting to correlate the cost and the value of a study, namely: whether or not it lies in a new field, the intricacy or simplicity of the techniques, the extent of unpaid collaboration, the size and distribution of the sample, the amount of existing data, the necessity of exceptional speed, and of course, the presence or absence of planning in advance and of critical checking during the progress of the project. The first three points have already been referred to in the discussion of quality, but more specific consideration of other points is called for.

The inevitably high cost of a project that purports to be



representative of all parts of the country and covers all the major aspects of community life is illustrated by the American Village Study. Previously gathered data were assiduously utilized, but in order to provide a core of fully comparable data, 140 villages had to be studied at first hand. Considerable bodies of economic, educational, and population data were available in the government census and other documents, but these had to be supplemented on the spot concerning the churches, the village trade areas, the attitudes of the people, and the relationships of each village to other communities. Not only did the study result in five substantial and authoritative volumes, but the data gathered by this project, together with those gathered by the studies of the town and country church, provided one of the bases for *Rural Social Trends*. Incidentally, it may be instructive to account for the superior scientific quality of the Village Study as compared with the Town and Country Church Study. There were several reasons. The Interchurch World Movement schedules were too complicated for the volunteer surveyors used by that Movement, and in taking them over the Institute found it impossible either to bring up to date or definitely to check these schedules. The schedules used in the Village Study were carefully prepared and the field survey work was done by trained persons employed for the purpose. In addition, the Institute technical staff and the director, who was the same in both these studies, gained in competence and thoroughness of procedure with the passage of the years.

The fallacy of estimating the value of a piece of research by the size of its budget is clearly illustrated by studies which utilized existing data, costing nothing to gather, and yet which threw decisive light on important problems. Three such studies may be mentioned. One was *The U. S. Looks at its Churches*, which was based largely on the Federal Religious Census and on church reports. Another was

*Home Mission Aid*, and the third was *Trends in Protestant Giving*, the data for both of which were derived chiefly from the records of church boards. All of these studies involved painstaking compilation and experienced judgment, but very little original information, and no one of them cost over \$10,000.

The necessity for exceptional speed is practically certain to inflate the cost of a project. Among the Institute's projects the outstanding illustration of this sort was the Fact-Finding for the Laymen's Foreign Missions Inquiry. When the Inquiry first sounded the Institute as to gathering the necessary data in India, Burma, China, Japan, and the United States, and asked how long it would take, the Institute replied that three or four years would be desirable, having in mind that the same staff would cover the four foreign countries successively. The Inquiry, however, decided that the fact-finding must be completed and the digested results delivered in printed form within twelve months. The Institute undertook the commission, though with some misgivings, and during the summer vacation assembled three parallel technical staffs, totalling twenty-six persons. Each of these staffs consisted of from seven to ten specialists qualified to analyze not only the various aspects of missionary activity but also the economic and other social factors in the environment, and they were supplemented by technical assistants and clerks engaged locally in those countries. There were also five persons engaged to make the studies of finance, promotional literature, and personnel at the home base. None of the staff sent out from America received remuneration larger than his customary salary, and every effort was made to avoid unnecessary expense. The project was completed within the allotted time and budget. It was impossible to apply the ordinary procedure to a study of such vast scope both in subject matter and in geographical area, and the Fact-Finding project di-

rectors would be the first to admit that a few sections of the material did not measure up to the customary standards of the Institute. Nevertheless, the excellence of the product as a whole has been attested by reviewers from both sociological and missionary circles. If the study was worth making at all and if it had to be compressed within a year, then it is hard to see how it could have been done much more economically.

#### PROMOTION OF COOPERATION

The Institute from the beginning cherished the hope that its studies would promote closer coöperation among religious bodies and thus would reduce duplication and other forms of waste. But this hope was not allowed to warp the impartiality of the scientific process. Parallel, however, with its studies, the Institute sought during the first half of its life, to promote coöperation directly by making grants to interdenominational agencies, particularly to those of a pioneering character in foreign lands. Among the agencies thus aided were: the National Christian Councils in Japan, China, India, Western Asia and Northern Africa, bodies which unite for coöperative action the bulk of the Protestant missionary societies and indigenous churches; the China Christian Educational Association, which by its studies has established standards and effected coördination in both secondary and higher education; the Society for the Advancement of Christian Literature in China, which was dissolved after a few years of experimentation. The most widely representative of all the undertakings aided was the meeting of the International Missionary Council held at Jerusalem in 1928. Composed as this gathering was of influential Christian leaders representing many lands, races, and religious bodies, its conclusions were generally accepted as outlining the strategy of the Protestant missionary enterprise for years to come. In all of these cases except Litera-

ture in China the grants made by the Institute constituted but a minor portion of the total budget of the beneficiary.

## STAFF

Of the thirty-five different persons who have served on the technical staff of the Institute as directors of projects only about a quarter have composed the relatively permanent headquarters staff. The other three-quarters have been released for all or part time by the university or religious organization with which they were connected. Those on the central staff who have served longest and have conducted the largest number of projects have been H. Paul Douglass, eleven projects, E. deS. Brunner, ten projects, and C. Luther Fry, eight projects. The other persons, such as Miss Elizabeth R. Hooker, Wilbur C. Hallenbeck, Ross W. Sanderson and Claris Edwin Silcox served for shorter periods. Any one who observed these experienced project directors over the years could not help being struck by the cumulative growth of their capacity and knowledge. Nearly all the other project directors also proved thoroughly competent and able to work well in team. Several of them, especially those who underwent the discipline in connection with the technical staff procedure, have spoken with gratitude of the value of the experience with the Institute. It must, however, be added that the directors who did the least satisfactory work were men who, despite established reputations in their own fields, were unable by themselves to formulate a sound procedure and were unwilling to avail themselves of the technical staff's collaboration.

The Institute attempted at various times to use graduate students as research assistants, but with rare exceptions the experiment was unsatisfactory. The difficulties lay in the conflict between the requirements of the Institute and the desires of the professor who was supervising the student's

dissertation, and also in the inability of such students to give undivided attention to their work with the Institute.

The accumulated experience of the Institute staff was made available in three volumes dealing with the techniques of social survey: *Surveying Your Community*, by Dr. Brunner, dealing with the rural field; *How to Study the City Church*, by Dr. Douglass; and *The Techniques of Social Investigation*, in which Dr. Fry evaluated a great variety of researches and defined sound procedures, on the basis of his experience as director of the Institute's Bureau of Standards.

In addition to publishing the results of its formal studies, the Institute gave counsel regarding scores of proposals for research by other parties, criticized dozens of dissertations and other manuscripts embodying the results of research, and answered countless inquiries from all parts of the world. The unrecorded voluntary service rendered as consultants, writers, and speakers by members of the staff ramified into many national and international bodies of both a scientific and a religious character. Among them may be mentioned: the Social Science Research Council, the American Country Life Association, the Federal Council of the Churches of Christ in America, the Home Missions Council, the American Sociological and Statistical Societies, the Religious Education Association, the International Missionary Council, and the International Committee of the Young Men's Christian Associations. The Institute occasionally released members of its staff to render important service to other bodies. Dr. Brunner was released to the International Missionary Council for several months during 1927 and 1928 in order to make a study of rural conditions in Korea which would afford guidance to the Christian missions in that country and elsewhere in recasting their programs. The report of the study was discussed at the Jerusalem meeting of the International Missionary Council and was published by it.

An unexpected by-product was the eager utilization by Japanese administrators and technicians in Korea not only of the findings of the study but of the personal counsel of Dr. Brunner for several years thereafter. Dr. Fry was released on two occasions: first, to participate in the Near East Survey, which was sponsored by the Near East Relief and which helped chart the course for the Near East Foundation; secondly, to establish the Department of Sociology at Fisk University and to formulate the lines of research which it has successfully followed.

### CLASSIFICATION OF PROJECTS

The Institute studies have been primarily directed toward serving the American Protestant community, and it is therefore not surprising that fully half of them dealt chiefly with the various aspects of organized Protestantism. It should be noted, however, that several of the studies—such as “Catholics, Jews, and Protestants” and “The U. S. Looks at its Churches”—paid as much attention to non-Protestant as to Protestant institutions. Although only ten of the studies are classed as “sociological”, by virtue of the even distribution of their attention over social situations as a whole, yet even the studies that centered attention on the religious factors took explicit account of the play upon them of other social forces.

Without attempting a strict classification of the projects conducted or subsidized by the Institute, the following rough subdivisions have been made:\*

The Church in North America—36:

Urban Church—6

Comity and Cöoperation—4

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\* The figures indicate the numbers of the resulting volumes. For titles of volumes see Appendix, Groups I, II, and III.

Rural Church—	15
Urban and Rural—	2
Church Unity—	3
Census Data—	1
Home Missions: Rural—	3; Urban—1
Financial Aid—	1
The Church in its Foreign Outreach—	18
Education—	23:
Theological—	6
Character Education—	5
Religious Education—	9
Collegiate Education—	2
Preparatory Education—	1
Race Relations—	4
Negro—	2
Orientals—	2
Sociological—	18:
The Small City—	1
The Village—	4
Rural Immigrants—	2
Rural Trends—	2
Rural Sociology Textbook—	1
Rural Religious Youth Organizations—	1
Trends in Religious Organizations—	1
Inter-faith Relations—	1
Industrial Conditions—	2
Survey and Research Methods—	3

## APPRAISAL OF RESULTS

Only time will yield a trustworthy verdict on the value of the Institute's work. The number of copies of the published reports sold means relatively little, for sales by no means

correspond to the value of the contents. Whatever of significance for religious and social planning there has been in the work of the Institute must be weighed, not counted.

One fairly significant criterion of appraisal, however, is to be found in bibliographies. It is, therefore, worth noting that Institute publications occupy a prominent place in many sociological and religious bibliographies.

Another criterion of the worth of any public institution is whether or not it is referred to with respect by the organs of public opinion. The records show that allusions to the Institute in both the general and the religious press almost invariably accorded it a position of unquestioned authority in its field.

Believing that the most significant available criterion for appraising its achievements would be the testimony of competent judges, the Institute during September, 1933, canvassed the opinions of more than one hundred authorities in the fields of sociology, education, religion, psychology, and research. The president of the Institute sent each of them the following questions :

“What, if any, distinctive contributions have the Institute’s studies made either to social inquiry or to the practical conduct of movements or agencies in the field of religion, education, or social work?

“Is the service of the Institute still needed and if so in what special directions and why?

“What modifications in the Institute’s policies would be desirable in view of your answer to the preceding question?

“If the Institute were to be dissolved, do you deem it likely that its functions would be carried on by other existing agencies and if so which?

“How far have you had occasion in your writing, or teaching, or administrative work to use the Institute studies?

“I shall be deeply grateful for your reply, however brief, and trust that you will not hesitate to express your honest opinions, whether favorable or unfavorable.”



Many of the 112 replies were long and full of thoughtful comments and constructive suggestions. Upon the following points they revealed a noticeable degree of agreement:

The Institute has revealed the possibilities and developed the methods of applying scientific analysis and measurements to the field of religion.

Its objective, unbiased attitude and thorough-going processes have won confidence in both academic and religious circles.

It has demonstrated the advantages possessed by an agency free from denominational, political, and partisan control.

The Institute, with certain modifications, will be greatly needed in the next decade in view of the radical changes now in progress in America and throughout the world.

The dissolution of the Institute would leave a gap which no other agency is likely to fill and would therefore be exceedingly regrettable.

More attention might wisely be paid to the psychological and the qualitative, in contrast with the structural and quantitative aspects of religious life and institutions.

Even more than in the past the problems to be studied should be defined and their study should be undertaken in collaboration with the groups or agencies most closely concerned, thus facilitating the utilization of the findings.

As stated in an earlier section, the Directors of the Institute were informed by Mr. John D. Rockefeller, Jr., in December, 1932, that his long-continued support must cease within about a year and a half. The Directors were firmly convinced of the importance of maintaining the Institute, or some equivalent agency, but they decided to test their own convictions by canvassing the candid judgments of persons independent of it but more or less familiar with its work. The results of the inquiry, which have been summarized above, showed a degree of insistence on the desirability of continuance far beyond the expectations of the Directors. They thereupon made strenuous efforts to find new resources sufficient to make continuance possible, but the

severe financial stringency of the time made the endeavor futile. Notwithstanding the consequent termination of the Institute, the statements of these respondents form so detached an appraisal of it and contain so many suggestions of value to future enterprises in the field of social and religious research that representative extracts from about half of the replies are here reproduced, without alteration or comment, in alphabetical order.

**WILL W. ALEXANDER, Director, Commission on Interracial Cooperation :**

Whether or not the Institute continues, if the Protestant movement is to be effective some organization must continue to apply the methods which have been used so successfully by the Institute. The facts brought to light, for instance, in its rural and urban studies not only furnish the basis for intelligent programs but are themselves irresistible challenges to action.

**ARTHUR H. ARMSTRONG, Executive Secretary, Metropolitan Church Federation of St. Louis :**

The contribution of the Institute has been monumental:

It has assembled a mass of factual material, has digested these facts, and presented the results in accessible and usable form.

The church as a whole is for the first time, as a result, enabled to see itself and understand its operations in whole and in related detail.

The relationship between the organized church as a social institution and other units in society is made clear beyond cavil.

A new science, that of religious engineering, has been born. Its literature and bibliography are now available to all.

**J. M. ARTMAN, General Secretary, Religious Education Association :**

I consider the work of the Institute as about the only research work of direct significance to the church and allied agencies.

I find that professors in seminaries who have responsibility for the vocational guidance of seminary students lean very heavily upon the researches that have been made by the Institute.

EMORY S. BOGARDUS, Director, School of Social Welfare,  
University of Southern California :

The studies of the Institute of Social and Religious Research have proved exceedingly valuable and they should be continued by all means. . . . They serve to focus our attention in a scientific way upon important religious problems and to enlighten us concerning basic problems relative to the church.

May I suggest the following modifications in the research program? Most of the studies to date by the Institute have been largely factual and statistical. Why not inaugurate a program, perhaps extending over three to five years, dealing with the meanings of these religious facts to the persons most definitely concerned?

If the Institute were dissolved I do not believe that its work would be carried on at all satisfactorily by any other existing agency.

MABEL CARNEY, Teachers College, Columbia University :

I consider the Institute one of the most important agencies of its type ever developed in American life. It has made invaluable contributions to our work in rural education and country life and equally notable studies in some other fields.

It would seem to me calamitous for the Institute to discontinue its studies of American village life. Such omission would be all the more serious since there is no other organization capable of carrying this work forward now.

SAMUEL M. CAVERT, F. ERNEST JOHNSON, and BENSON Y.  
LANDIS, Secretaries, Federal Council of the Churches  
of Christ in America :

The Institute studies have undoubtedly made a distinctive contribution both to social inquiry and to the practical work of

religious, educational, and social organizations. The surveys and case studies that have been made of cities and rural churches, the development of techniques for such surveys, the studies of the coöperative movement in Protestantism—particularly that culminating in *Protestant Coöperation in American Cities*, the extraordinary *Character Education Inquiry*, the current *Yale Studies in Religious Education*, the forthcoming study of theological education, the study of church union in Canada, and the current study of inter-faith relationships—all these constitute something distinctive which we should not have had but for the Institute.

The service of the Institute is still needed if for no other reason than that practically all the studies that have been made are of subjects that cannot be disposed of once and for all but need continuous investigation.

There are no other existing agencies which would or could take on the functions of the Institute if it were dissolved, unless the money that is now given to the Institute were given to such other agency or agencies for the purpose of doing the same kind of work. There would seem to be no point in such a proceeding.

F. STUART CHAPIN, Chairman, Department of Sociology,  
University of Minnesota :

I can say without hesitation that its publications constitute unique studies in the field of social institutions. If studies of equally high scientific quality had been conducted of some other social institutions, such for example as units of business enterprise, we would know a great deal more than we do of the causes of the present depression.

The publications of the Institute, contributing as they do a very brilliant chapter in the scientific study of such a social institution as the Christian church adapting itself to a new industrial and mechanical social environment, are publications that I have found simply invaluable in my university teaching and research. I know of no more helpful and suggestive analyses of a modern social institution than the studies made by Douglass, Fry, Brunner, and Sanderson. These studies have

been carried through with such objectivity and penetration that they have been a genuine inspiration to me in my own work.

Termination of this Institute would constitute a calamity of the first order for the progress of objective social research. At a time when the organization and the technique of social research are of great strategic significance in meeting the problems of the nation and the world, I would regard the continuance of this Institute as a social and civic service of great importance.

GEORGE A. COE, author and professor emeritus, Teachers College, Columbia University.

The product of the Institute has been distinctive, because intensive and extensive research has been made in fields, largely religious, that receive little, and usually only incidental attention from researchers. Distinctive, likewise, because *adequate* financial support has been provided where no other agency would have done it. Distinctive, finally, because the problems attacked have been close to decisions of policy or practice—specifically, practice *in our day*.

DONALD P. COTTRELL, Teachers College, Columbia University:

I think there could be no doubt of the fundamental character of the studies of social life in rural and urban areas which have been produced by the Institute. These studies, long before the production of such volumes as those of President Hoover's commissions, attracted attention to a field of inquiry and a variety of methods which have been matched in productivity by scarcely any other studies in the realm of social analysis.

R. E. DIFFENDORFER, Secretary, Board of Foreign Missions of the Methodist Episcopal Church:

The major modification which I would suggest in the Institute would be that hereafter its technical and scientific studies

should be related from the start to a process of adult education looking toward desirable changes in the practical conduct of the movements and agencies affected by the studies. This adult education process should go on among the groups related to the studies and should be considered a part of the survey process, the whole being continued until there are some actual demonstrations of more efficient conduct of various enterprises.

CHARLES H. FAHS, Director, Missionary Research Library :

I know of no other group or organization at present capable of filling the Institute's place, or likely to be able to serve so ably and adequately in the ranges of the Institute's scope. Nor, under the present social and economic conditions would I expect such an agency to arise for at least a decade to come.

RALPH A. FELTON, Drew University :

You have given a scientific slant to our whole church movement which does not in any way detract from the spiritual values, but has simply brought our church methods up to date and in keeping with the times of this scientific age.

It seems to me fair to say, however, that while the methods of research used by your people have been of the highest character, equal to those used in other fields, in your follow-up work your program has been inexcusably weak.

Your research projects should not only have as their aim to discover conditions, but more especially to effect some changed practices.

GOODRICH R. FENNER, National Council, Protestant Episcopal Church :

My work is wholly that of the rural Episcopal Church, and in answer to your first question I must say that you are making almost the only reliable contribution in the field of rural sociology. Specialized and technical studies of the rural community and the social institutions of community life are basic in all my work.

NATHAN M. FISKE, Community (Presbyterian) Church,  
Arcadia, California :

The only modification I would suggest in the policy of the Institute would be that their interpretation of the facts be more pointed lest the blind eyes of many miss seeing the value of the work done. They need to be made more interesting to the average minister.

C. J. GALPIN, United States Department of Agriculture :

The impersonal, disinterested character of the product, together with the factual nature of the work strikes me as a great contribution to religious and social thinking in regard to the condition of the rural church.

It would be a great loss if the Institute were not to continue its rural research. No other agency that I know of can pick its personnel and subjects of research on the basis of actual need to the country at large.

No existing agency can study the church of the Nation in all its branches. A few colleges of agriculture attempt some study of the rural church in one state, but on the whole this type of study does not spread very widely.

ARTHUR I. GATES, Teachers College, Columbia University :

I am quite familiar with some of the publications particularly the work of May and Hartshorne, Edmund deS. Brunner, May and Shuttleworth, and the report of R. S. and H. M. Lynd on "Middletown". The publications of these several persons are, in my opinion, of outstanding importance and value in the field of education, religion, and social activities. These publications are alone justification for the existence of the Institute and for the expenditure of considerable sums of money.

ERNEST G. GUTHRIE, Executive Secretary, Chicago Congregational Union :

The studies of the Institute have been of the very greatest

value to the church in every environment, but particularly to the church in the great city they have been of inestimable value; in the clear picturing of the forces and conditions with which the church has to deal, in the revelation of its own often blind and unconscious behavior under the stress of these forces, and in laying the basis on which single communions and the united church can create an adequate spiritual strategy to meet by adjustment and by counter-thrust the whole human need.

The more comprehensive studies of the anatomy of the church, its movements towards comity, theological education, etc., should be required reading for every bishop and church administrator—and should finally reach the local church.

They have been of priceless value to me both in the development of the service of our communion in Chicago, and in the development of what we call here “The Spiritual Strategy of the Protestant Church in the Great City”.

The service of the Institute is more needed than ever in the presence of new and hardly understood social trends, and the modification of institutions of long standing.

C. HORACE HAMILTON, Department of Sociology, North Carolina State College :

In my field your organization has been of untold service to research and to the development of social movements. The history of rural life would be entirely different were it not for the efforts of your organization.

SHELBY M. HARRISON, Director General, Russell Sage Foundation :

The service of the Institute is still needed, because changes were never greater nor more rapid than now.

PAUL HUTCHINSON, Managing Editor, *The Christian Century* :

There is no body of factual material dealing with the problems now confronting religion which is of comparable impor-



tance. In this office we regard statistics and other material sent out by the Institute of Social and Religious Research as dependable. We have that same regard for the material sent out from the Federal Council's Department of Research and Education. We do not have an equal regard for any other material of this kind emanating from church sources.

J. L. HYPES, Department of Sociology, Connecticut Agricultural Experiment Station:

Probably the most important contribution is the promotion and the demonstration of the idea that things in the field of the mind and the spirit are capable of research, and to a surprisingly large degree capable of quantitative measurement.

E. C. JENKINS, President, George Williams College:

The Institute's scientific studies have helped to stem the retreat of prestige from the pulpit to the laboratory. The Institute has aided in the demonstration that religious institutions cannot remain insulated from the scrutiny of science nor can they wisely refuse its services.

PAUL U. KELLOGG, Editor, *The Survey*:

My feeling is that if there was justification for the Institute of Social and Religious Research in the last ten years, there is double and treble that justification now. For now research can be brought directly into the field of action, whereas in those earlier years the reliance was enforcedly so much on the slow and cumulative process of education. This changed situation calls for a changed technique; for swifter instalments of work, for follow-up, for putting at least as much money into seeing that findings are put to work actively as is spent in getting them at the start.

WILLIAM H. KILPATRICK, Teachers College, Columbia University:

The procedure followed by the Institute as a rule has been

to study *facts in their social relations*. This stands in gratifying contrast with much so-called scientific research which tries to isolate its data from their social settings, thus vitiating most conclusions.

JOHN H. KOLB, Rural Sociology, University of Wisconsin :

The Institute practically discovered the village as a population aggregate and service unit in rural society.

K. S. LATOURETTE, Professor of Missions and Oriental History, Yale University :

Its studies in foreign missions which I have had the most occasion to use in my own study and teaching are invaluable and I know they have proved the same to others. I cannot see how they could have been produced without the Institute nor do I see any likelihood of any other agency filling the gap that would be left if the Institute were discontinued.

E. C. LINDEMAN, New York School of Social Work :

I think the service of the Institute is needed but I also believe that its continuation should be based upon a revised program. I do not believe that any other research agency would assume the responsibility, especially for religious studies.

Let fewer studies be conducted wholly under the Institute's direction and more conducted as joint enterprises in collaboration with individuals or agencies.

I should like to see the Institute embark upon studies which are more psychological in character, for example, what we need to know now is in what respect the contemporary church does or does not meet the needs of individual human beings.

MARK A. MAY, Director, Institute of Human Relations, Yale University :

The Institute has certainly filled an important need in that large and significant area where religion and sociology as well as other social sciences unite. It has to its credit an imposing list of publications, most of which are known widely both for

their scientific soundness and their practical utility. The problems to which the Institute has given its attention are those which by their very nature would probably never have been attacked by individual research workers operating alone on their own resources.

R. D. MCKENZIE, Head of Department of Sociology, University of Michigan :

I can say without hesitation that the service of the Institute is still needed; in fact, needed more than ever before.

I am particularly happy that the Institute has extended its activities to other countries. Such objective analyses furnish excellent data for us in our colleges and universities.

I know of no existing agency which is in the position to carry on its good work. The Institute has acquired a prior status as a scientific and trustworthy organization and it would take considerable time for any other organization to acquire it.

BRUCE L. MELVIN, United States Department of the Interior :

The Institute's studies involving comparisons of rural life conditions are of great value both as indicating trends and in developing technique of study by periods. Knowledge has been accumulated that may be profitable for future guidance and planning in rural life work. The value of these studies lies in the present and future rather than in the past. Indeed, recently I have needed specific data respecting rural planning that the Institute, alone, supplied.

H. N. MORSE, Chairman, Joint Committee on the Five Year Program of Survey and Adjustment

W. R. KING, Executive Secretary, Home Missions Council

ANNE SEESHOLTZ, Executive Secretary, Council of Women for Home Missions :

The studies made by the Institute have been of very great value in relation to the Five Year Program. Certain of the

Institute's studies have been initiated as a result of requests made by the Joint Committee. Almost all of them have dealt with problems with which as representatives of mission agencies we are intimately concerned. We have made large use both as a Committee and in our separate organizations of the results of these studies.

It is our conviction that there is still a very great need for the type of service which the Institute has been rendering. It seems out of the question for organizations such as we represent to support the staff necessary for such a program of analysis even if we were otherwise competent to do so.

FREDERICK BUCKLEY NEWELL, Secretary, New York City Society, Methodist Episcopal Church :

I feel that it would be utterly wrong at this time to allow the Institute to close its valuable service to the church. The transition period for the church during the next few years is so dangerous that it is absolutely essential that the guidance of those who know most about the church shall be ready and available for us all.

JUSTIN W. NIXON, Pastor, Brick Presbyterian Church, Rochester :

I do not see how such studies could have been developed by either universities or church boards. They are too comprehensive for universities to undertake in their graduate departments of sociology. On the other hand, they are more fundamental in their approach than studies financed by church boards would be likely to be. If the Institute were not in existence I do not know to whom we could go for investigations of this type.

As an additional function the Institute should assemble a group of academic and religious leaders who would meet annually for two or three weeks in round-table discussion of the problems that we face in the religious field. The problems suggested and somewhat defined by such a group could then be broken up into various sub-problems capable of being handled by the objective fact-finding method. I am wondering if the

coördination of such a round-table group as I have suggested with the Institute and with a large advisory group of church officials is not one of the next steps in social planning for our religious life.

EDWIN V. O'HARA, Roman Catholic Bishop of Great Falls,  
Montana :

I do not think that if the Institute were to be dissolved its functions would be likely to be carried on by any other agency.

FRANK A. ROSS, Columbia University, Editor, *Journal of the American Statistical Association* :

I feel that the functions of your Institute will not be carried on by another agency. I was greatly startled to hear of the possible discontinuance of the Institute, and feel that the loss would be a vital blow to social research throughout the country.

WILLIAM F. RUSSELL, Dean, Teachers College, Columbia University :

I consider that the Institute of Social and Religious Research has made many outstanding contributions. The one that has impressed me beyond any other is *Middletown*. This is a fundamental book in the field of education. It has greater value than any one other single publication of which I know. It pointed out in a way that I never before realized, the social change that has taken place in the United States; and to me it bristles with educational implications.

I also consider the work of the Character Education Inquiry to have the greatest influence in this important field. The study of theological seminaries is of outstanding importance. The work in rural social trends and rural life is about the best that has been done anywhere in this country. The report of the Laymen's Foreign Missions Inquiry is also first-class.

If the Institute were to be dissolved, I know of no agency at the present that would carry on the work that it is doing; and,

so far as my work as Dean of Teachers College is concerned, I sincerely hope that it can carry on an even more extended program than it has undertaken in the past.

**THEODORE FISKE SAVAGE**, Secretary, The Presbytery of New York :

It has been of extreme value to all of us who are concerned with the work of the church. We refer constantly to its findings, and our policies are being shaped by its observations.

**WILLIAM P. SHRIVER**, Presbyterian Board of National Missions :

The Institute has made an incalculable contribution in the whole field of social and religious research. It has not only given us trustworthy data which we have long needed as a basis for the program of the churches and our missionary agencies, but has developed a sound and constructive method of research applicable to these fields.

With respect to our home mission enterprises, while our various Boards long ago set up survey methods, none of our agencies have had the resources to carry on this work in the comprehensive manner of the Institute. Furthermore, the Institute studies have saved a duplication of effort which denominational agencies might have incurred.

**EDMUND D. SOPER**, President, Ohio Wesleyan University :

The main thing the Institute has done, in my opinion, has been to furnish material which social and religious workers can use with the confidence that it is accurate, comprehensive, and scientific at every point.

**HERMAN F. SWARTZ**, President, Pacific School of Religion :

We regard the Institute of Social and Religious Research as richly serving us in important fields for which nothing equivalent is to be found elsewhere.

ARTHUR L. SWIFT, JR., Union Theological Seminary:

Since my field of special interest is the sociology of religion I have occasion to be well acquainted with the literature of the entire field concerned and there is no source of material more reliable, more thorough, more significant than that supplied by the Institute. This applies equally to the field of rural work and to the field of city work.

CARL C. TAYLOR, Rural Sociology, North Carolina State College:

I think the Institute has made very definite contributions in the fields of religion, education, and social work. Its publications have been outstanding and made great and distinct contributions to many fields of knowledge. I think these studies have probably done more to rationalize religious thinking on the basis of concrete facts and evidence than all other religious agencies in the United States combined.

Most assuredly I think the Institute is still needed. It has carried on the type of study in rural life, for instance, which experiment stations cannot carry on.

If the Institute were dissolved I do not believe that its functions would be carried out by other existing agencies. As a matter of fact, I am inclined to believe that other agencies are in the future likely to be more systematically regimented than in the past. If so, their restrictions will naturally be greater. By no means allow the Institute to be dissolved.

EDWARD L. THORNDIKE, Teachers College, Columbia University:

If the Institute were to be dissolved it is not likely that fundamental work would be done by other agencies, although pressing practical problems would probably be taken care of after a fashion.

JAY A. URICE, Associate General Secretary, National Council of the Young Men's Christian Associations :

In our summer schools and conferences we have made large and direct use of the various rural studies, of the Hartshorne and May studies and of *Middletown*.

The fundamental work done by Hartshorne and May has been, and will continue to be, profoundly influential in shaping policies and methods in our work.

The Institute has pioneered in the development of methods of study of religious institutions. It has made important contributions to the fundamental problems of curriculum and method which are at the heart of their work.

CHARLES R. WATSON, President, American University at Cairo :

My greatest desire is to see the Institute continued. This amounts to almost a passionate feeling, and it relates to my conviction that the Institute is indispensable at this precise moment for the realization of certain foreign missionary tasks and readjustments that are before us.

I know there are many perils connected with the proposal which I wish to make, which is that it shall relate itself somehow to promotion as well as to study.

I would also add that it seems to me that in the past the Institute has not given adequate attention to problems of foreign missions or of the religious life which lies beyond the geographical boundaries of America.

LUTHER A. WEIGLE, Dean, The Divinity School, Yale University :

There is no other body of literature comparable to the studies thus far published. A great variety of techniques for social and religious research have been developed and a vast amount of data assembled. The work has almost invariably been of a pioneering character and much of the material is basic and of permanent rather than of merely temporary value. There is



no doubt whatever that many of the studies are now and will continue to be of profound influence upon the thinking and activities of religious leaders.

Universities will continue to do research as opportunity offers. At present they do not command the funds needed for the type of work that the Institute has been undertaking. There are very few independent foundations and funds available for research in similar fields, such as the Hazen Foundation, and these are far more restricted in scope and resources than the Institute. There is no agency that now occupies the strategic position achieved by the Institute.

S. WIRT WILEY, General Secretary, Y. M. C. A., Rochester, N. Y. :

The Laymen's Foreign Missions Inquiry can hardly be denied a place of first importance in the realm of missions and that inquiry was largely dependent for its value upon the work of the fact-finders' group. It would have been very difficult to arrange for such a piece of survey and research work had it not been possible to turn to the Institute with its trained personnel, its standards, its methods, and its organization.

If the Institute were to be dissolved something else would be needed which would probably cost as much money and would not be as effective.

WARREN H. WILSON, Board of National Missions of the Presbyterian Church in the U. S. A. :

The Institute has made firm, quantitative measurements and records of the highest value in the foreign field, in the field of religious education, and in interracial relations. The studies are to a large degree new. All this is a contribution to the practical conduct of movements and agencies in the field of religion. We have had no service such as this from any other source. It has been a bold act of the Institute to invade that field with that measurement which the churches cannot apply to their processes.

RUTH F. WOODSMALL, Secretary, National Board of the  
Y. W. C. A., Member of Fact-Finding and Appraisal  
Commissions of Laymen's Foreign Missions Inquiry:

In the Fact-Finding Commission of the Laymen's Foreign Missions Inquiry, the Institute's approach to the study of the missionary enterprise from either the purely religious or purely social standpoint would have produced merely a partial and very inadequate concept of the whole problem. Furthermore, the method followed in the study of missions in the Orient was based on the scientific standards set up for usual research and the results measured accordingly. At the same time, the practical problems of the field were constantly given primary consideration. The Institute, in other words, it seems to me, meets the test of academic research without becoming divorced from the realities of the given situation.

T. J. WOOFER, JR., Institute for Research in Social Science,  
University of North Carolina:

I regard the contributions of the Institute's studies as distinctive in at least two lines: first, in the development of scientific method for handling certain human problems. As illustrations of this contribution I would cite the studies of Hartshorne and May, by Dr. and Mrs. Lynd, and the village studies. The second distinct contribution arises from the fact that the Institute is an agency specializing on the religious and spiritual background of social movements, in which field it occupies a unique position. Probably as valuable a contribution as the other two but more intangible is the fact that the Institute in devoting itself strictly to research has provided a means of development of the research abilities and influence of such men as Fry, Brunner, and Douglass without the necessity for dividing their time between research and teaching or other activities.

In my work this summer I was convinced that social planning in the Tennessee Valley would need to place a major emphasis on churches and missionary activities. For appraising these and formulating a program I doubt if either a denomi-

nation or the state university would have such influence as the Institute.

If the Institute is dissolved, I presume that some of its functions would be carried on in an unsystematic way by colleges and mission boards but doubt if the effectiveness of the Institute would be approached by these organizations.

FRED R. YODER, Department of Sociology, State College of Washington:

As a worker in the field of rural sociology, I have tried to carry on certain types of research investigations, but I never have the resources to do what needs to be done. Again, we are limited and do not have the kind of freedom that is needed for scientific research. I am sure that all of us in the whole country would feel it a great loss if the Institute should cease to carry on its research investigations.

DONALD YOUNG, Secretary, Social Science Research Council:

Should the Institute be dissolved, I would not know where to look for individuals or agencies capable of taking up its functions effectively.

CARLE C. ZIMMERMAN, Department of Sociology, Harvard University:

The Institute has made two distinctive contributions. It has studied certain problems which needed consideration and which, otherwise, would not have become the object of investigation. In addition, it has used methods of investigation, such as an approach from a national point of view and the collection of large volumes of statistical data, which could not have been done by any other agency. This conclusion applies to all three of its major fields of investigation.

## APPENDIX

### LIST OF INSTITUTE PUBLICATIONS

#### GROUP I.

Volumes Published by the Institute and Presenting  
Results of Studies Conducted and Financed by It.

#### THE CHURCH IN NORTH AMERICA

- Town and Country Church in the United States* (and eleven other volumes in Series), 1922, 1923. Edmund deS. Brunner, Hermann N. Morse, Marjorie Patten, C. Luther Fry, Benson Y. Landis, Helen O. Belknap and Mrs. E. deS. Brunner.
- Churches of Distinction in Town and Country.* Edmund deS. Brunner. 1923.
- Tested Methods in Town and Country Churches.* Edmund deS. Brunner. 1923, 1924, 1928, 1930.
- The Red Man in the United States.* G. E. E. Lindquist. 1923, 1924.
- Diagnosing the Rural Church.* C. Luther Fry. 1924.
- The St. Louis Church Survey.* H. Paul Douglass. 1924.
- 1,000 City Churches.* H. Paul Douglass. 1926.
- United Churches.* Elizabeth R. Hooker. 1926, 1928.
- The Springfield Church Survey.* H. Paul Douglass. 1926.
- The Church in the Changing City.* H. Paul Douglass. 1927.
- Home Mission Aid.* C. Luther Fry. 1928.
- Minneapolis Churches and Their Comity Problems.* Wilbur C. Hallenbeck. 1929.
- Church Comity.* H. Paul Douglass. 1929.
- Protestant Cooperation in American Cities.* H. Paul Douglass. 1929.
- Industrial Village Churches.* Edmund deS. Brunner. 1930.
- The U. S. Looks at Its Churches.* C. Luther Fry. 1930.
- The Strategy of City Church Planning.* Ross W. Sanderson. 1932.
- Hinterlands of the Church.* Elizabeth R. Hooker. 1932.

- The Negro's Church.* B. E. Mays and J. W. Nicholson. 1932.  
*Protestant Home Missions to Catholic Immigrants.* Theodore Abel. 1933.  
*Church Union in Canada.* Claris Edwin Silcox. 1933.  
*Larger Parishes.* Edmund deS. Brunner. 1934.  
*Church Unity Movements in the United States.* H. Paul Douglass. 1934.

#### FOREIGN MISSIONS

- Christian Literature in Moslem Lands.* 1923.  
*World Missionary Atlas.* Harlan P. Beach and Charles H. Fahs. 1925.  
*Trends in Protestant Giving.* Charles H. Fahs. 1929.

#### EDUCATION

- Theological Education in America.* Robert L. Kelly. 1924.  
*The Education of Negro Ministers.* W. A. Daniel. 1925.  
*Indiana Survey of Religious Education.* 3 Vols. Walter S. Athearn. 1923, 1924.  
*Undergraduates.* R. H. Edwards, J. M. Artman, and Galen M. Fisher. 1928.  
*The Education of American Ministers.* 4 Vols. 1934.  
 Vol. I. *Ministerial Education in America, Summary and Interpretation.* William Adams Brown.  
 Vol. II. *The Profession of the Ministry—Its Status and Problems.* Mark A. May.  
 Vol. III. *The Institutions That Train Ministers.* Mark A. May and others.  
 Vol. IV. *Appendices.* Mark A. May and Frank K. Shuttleworth.

#### RACE RELATIONS

- Tentative Findings of the Survey of Race Relations.* 1925.  
*Negro Problems in Cities.* Thomas Jackson Woolfer, Jr. 1928, 1929.

## SOCIOLOGICAL

- A Census Analysis of American Villages.* C. Luther Fry. 1925.  
*Surveying Your Community.* Edmund deS. Brunner. 1925, 1927, 1930.  
*How Shall Country Youth Be Served?* H. Paul Douglass. 1926.  
*American Villagers.* C. Luther Fry. 1926.  
*American Agricultural Villages.* Edmund deS. Brunner. 1927.  
*An Outline for a General Course in Rural Sociology.* 1927.  
*Village Communities.* Edmund deS. Brunner. 1927, 1928.  
*How to Study the City Church.* H. Paul Douglass. 1928.  
*Immigrant Farmers and Their Children.* Edmund deS. Brunner. 1929.

## GROUP II.

Volumes Issued for the Institute by Other Publishers,  
But Presenting Results of Studies Conducted and  
Financed by It.

### THE CHURCH IN NORTH AMERICA

- Religion in the Highlands.* Elizabeth R. Hooker. Home Missions Council. 1933.  
*Urban Organization of Protestantism.* Wilbur C. Hallenbeck. Harper and Brothers, 1934.  
*The Church as a Social Institution.* H. Paul Douglass and Edmund deS. Brunner. Harper and Brothers, 1935.

### FOREIGN MISSIONS

- Fact Finders' Reports*, Supplementary Series, Part Two, of Laymen's Foreign Missions Inquiry (Vols. IV to VII).  
*India—Burma* (Vol. IV)  
*China* (Vol. V)  
*Japan* (Vol. VI)  
*Home Base and Missionary Personnel* (Vol. VII)

*United and Cooperative Enterprises.* John R. Mott and Charles H. Fahs. 1935.

*Christian Mass Movements in India.* J. W. Pickett. Abingdon Press. 1934.

*Missionary Health and Turnover.* William G. Lennox, 1933. Medical Committee of Foreign Missions Conference.

#### EDUCATION

*Studies in Deceit.* Hugh Hartshorne and Mark A. May. Macmillan, 1928.

*Studies in Service and Self-Control.* Hugh Hartshorne and Mark A. May. Macmillan, 1929.

*Studies in the Organization of Character.* Hugh Hartshorne and Frank K. Shuttleworth. Macmillan, 1930.

*Community Organization in Religious Education.* Hugh Hartshorne and J. Quinter Miller, Yale University Press, 1930.

*Case Studies of Present-Day Religious Teaching.* Hugh Hartshorne and Elsa Lotz. Yale University Press, 1932.

*Church Schools of Today.* Hugh Hartshorne and E. V. Ehrhart. Yale University Press, 1933.

*Standards and Trends in Religious Education.* Hugh Hartshorne, Helen R. Stearns, and Willard E. Uphaus. Yale University Press, 1933.

#### SOCIOLOGICAL

*Middletown.* Robert S. Lynd and Helen Merrell Lynd. Harcourt, Brace, 1928, 1929, 1930, 1931, 1932, 1934.

*Rural Social Trends.* Edmund deS. Brunner and J. H. Kolb, McGraw-Hill, 1933.

"Rural Life" (Kolb and Brunner) and "Changes in Religious Organizations" (C. Luther Fry) in *Recent Social Trends*, McGraw-Hill, 1933.

*Techniques of Social Investigation.* C. Luther Fry. Harper and Brothers, 1934.

*Catholics, Jews and Protestants.* Claris Edwin Silcox and Galen M. Fisher, Harper and Brothers, 1934.

## RACE RELATIONS

*Divine White Right.* Trevor P. Bowen. Harper and Brothers, 1934.

## GROUP III.

Volumes Issued by Other Publishers, Presenting Results of Studies Not Conducted by the Institute, But Paid For in Whole or in Part by It.

### THE CHURCH IN NORTH AMERICA

*Texas Rural Church Survey.* Clyde R. White.

### FOREIGN MISSIONS

Christian Voices Around the World Series. 6 Vols. Milton Stauffer, ed. Missionary Education Movement, 1927. *China Her Own Interpreter; Thinking with Africa; Japan Speaks for Herself; As Protestant Latin America Sees It; Voices from the Near East; An Indian Approach to India.*

*Organization Set-Up for the Control of Mission Union Higher Educational Institutions.* Ralph D. Wellons. International Missionary Council, 1927.

*Agricultural Missions.* Arthur L. Carson. Agricultural Missions Foundation, 1933.

### EDUCATION

*Weekday Religious Education.* Henry F. Cope (ed.). George H. Doran Co., 1922.

*Bibliography of Religious Education for Schools and Colleges.* C. S. Miao. China Christian Education Association, Shanghai, 1926.

East China Studies in Education:  
Bulletin No. 20. *Christian Higher Education in China.* Earl H. Cressy. East China Christian Education Association, Shanghai, 1928.



- Bulletin No. 5. *Middle School Standards in China*. Earl H. Cressy and C. C. Chih. East China Christian Education Association, Shanghai, 1929.
- Guide to Character Training Series:  
*Guide to Literature for Character Training*. Edwin Dillard Starbuck. Macmillan, 1928.  
*Guide to Books for Character Training*. Edwin Dillard Starbuck. Macmillan, 1930.

#### RACE RELATIONS

- Second Generation Orientals*. William C. Smith. Honolulu Council of the Institute of Pacific Relations, 1927.

#### SOCIOLOGICAL AND MISCELLANEOUS

- Livelihood in Peking*. L. K. Tao. China Foundation for Promotion of Education and Culture, 1928.  
*Indian Industry*. Cecile M. Matheson. Oxford University Press, 1930.

#### GROUP IV.

Volumes Presenting Results of Studies Not Conducted or Financed by the Institute, but for Whose Publication by Others the Institute Made a Grant.

#### FOREIGN MISSIONS

- The Christian Occupation of China*. M. T. Stauffer (ed.). China Continuation Committee, Shanghai, 1922.

#### EDUCATION

- Educational Papers*. Paul Monroe and Michael Sadler. 1922.  
*Education of Christian Ministers in China*. Samuel H. Leger. Shanghai, 1925.  
*Adolescent Interests in China*. James B. Webster. Shanghai, 1932.

### NOTE ON UNPUBLISHED REPORTS

Among studies made by the Institute and presented in manuscript reports, but not published, are the following:

- Investigation of Relief of Protestants in Europe.* Pierce Williams. 1924.
- Report of the Commission on Social Research in China.* J. B. Tayler, Royal Meeker, et al. 1925.
- Report of Investigation of the Religious Education Association.* H. N. Shenton and Hugh Harris. 1926.
- Schools for American Children in Foreign Lands.* Paul Monroe. 1926.
- Mt. Desert Island Survey.* Edmund deS. Brunner. 1926.
- Survey of the Churches in Tarrytown, N. Y.* H. Paul Douglass. 1928.
- Study of Religious and Social Problems in Bar Harbor.* Galen M. Fisher and Ross W. Sanderson. 1929.







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