

School organization and its individual members with the progressive life of the community, it can accomplish a great deal. To do this the Sunday School must get beyond its individual point of view and must look at things from the standpoint of the whole community in which it is located. In this connection, an Ontario lady once told me that the best contribution which the Women's Institute has made to her community was that it had proven the means of drawing together people of all denominations who heretofore had worked in separate units and that so much more had been accomplished by this united effort than by the former more or less individualistic effort.

Perhaps this point of view can be most clearly presented by giving a specific illustration, the underlying principles of which are, in the mind of the writer, applicable to all kinds of community development work. A leader in a community may develop a policy to encourage boys and girls to grow crops. His policy will probably involve the element of competition and it may be prizes to be awarded. This leader may not be a member of the Sunday School, or even of the church of which the Sunday School is a part. None the less his policy may be the very best one from the standpoint of the general welfare of the community. In such a case, the Sunday School would accomplish more by casting its lot in with this organization and so identifying itself with the community as a whole than by endeavoring to conduct a similar but smaller policy of its own. Nor should this manner of dealing with a specific rural question take the responsibility out of the hands of Sunday School leaders. Rather the more should they endeavor to encourage those scholars who are placed under their care to take their part in the general community scheme. It would often prove helpful to stimulate a competition within a competition, pitting for example the crop growers of one Sunday School against those of another. Reciprocally other community interests would unite with the Sunday School in its own conceived community development schemes.

Space does not permit a further development of this idea but I hope that by presenting it in concrete form, I have impressed the fact that there is a danger that our Sunday School or church organizations may work too much as units when experience has shown that for the accomplishment of results that will tell for the whole community, there must be an amalgamation of all its forces amongst which, however, none should count for more than the leadership of the Sunday School and church.

The development of the social side of life seems in some ways to come nearer what is ordinarily considered legitimate Sunday

School work than the business side. Here also cooperation, rather than division, of the forces of the rural community should be sought. Fully marshaled, these forces are small enough. Divided, the units are too small. In the day school, boys and girls of all denominations play together. Church functions are often marred for them because their best friends go to some other church or perhaps do not go to church at all. United church functions, picnics, etc., which have in them the elements of community interest are in the mind of the writer, what are needed if the Sunday School and the church are to make their contribution to the solving of the social side of the rural problem.



Foreign Children in Cape Breton

Dear Jim :

I have been down to Cape Breton, and I used to think (until I saw it) that it was the jumping off place, but I know better now, it is a great little island. The immense coal fields with the great iron and steel works have brought people from all over Europe to get work here, so crowds are here, and my father says we have to teach them *our laws* and the *Christian religion*, so as to make them good citizens of this great Canada of ours, and if we do not they will pull down Canada instead of helping build her up.

Our church is beginning with the children. One day I thought I would like to go down to see a School our Mission Bands are helping. This one is in Sydney (Coke Ovens) just where all the foreigners live. There is a church here for them and a kindergarten school taught by Miss Melvor, 36 scholars, all nationalities, Hungarian, Polish, Italian, Slavs, German, Russian, Bohemian, African and English. I was quite interested looking up on the map just where they came from. You will be too.

They are all learning English fast. A year ago they did not know a word. I felt rather ashamed when I found nearly 20 of them were getting the Assembly's Diploma for scripture verses and I never had one. They have a Mission Band, too, and are very interested. The teacher there has got some money from her friends and with what the children have done themselves, they have enough money to buy a bell for the church which will ring for the first time this month.

Then I took a car, went out to Grand Lake, then walked a quarter of a mile, took train to New Waterford, then walked a mile to Scotchtown, when I came to a village of foreigners living among the trees in their shacks. We have a Mission there too, 104