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SWORDS AND PLOUGHSHARES

TRYING OUT THE CHURCH

England is puzzling at the problem of farms and homes for her crippled soldiers when the war is over—farms and homes of their very own.

The only practicable plan that occurs to Roland E. Prothero, who heads the English Board of Agriculture, is for the Church of England to surrender her glebe and tithe lands to the government on some fair basis of transfer.

If, for a purpose like this, the Church of England voluntarily gives up her vast estate of lands and rents, it will evidence real religion down to the marrow, because she will be surrendering her chief source of financial support.

The Established Church owns 650,000 acres of land outright—her glebe lands; and the rent income from this source is two and a half million dollars a year. But her tithes and rents on lands controlled by the church and farmed by leasehold tenants amount to 185 million dollars a year.

It is too much to expect the private landlords of England to sell land on any just basis to the crippled heroes of the Kingdom—and by the way, fewer than six thousand such landlords own more than four-fifths of the land of England; but maybe the Established Church has religion enough to do it, thinks Mr. Prothero.

Maybe so and maybe not. Here is the crux of the problem of Disestablishment, now and always. The Church of England is lord of a vast estate. It is one of the two or three most conspicuous examples of feudalism left in England today. And its end as a state church, supported by ground rents mainly, is in sight.

The children's game of club-fist is English, and Take it off or Knock it off, is the English way of winding up most games, when the end comes.

"Sell what thou hast and give to the poor," tried out the spirit of the young man the Master loved.

And so it will try out the spirit of the Church of England at some early day.

THE FARMER AND THE WAR

Mr. Herbert Quick, a member of the Federal Farm Loan Board, who is not slow to see a point, thus gives some reasons why the farmer is going to be a big factor in winning the war. He says:

"The farmer everywhere is a warrior when war is the only thing which will make and keep him free—either a warrior or a serf. He cannot rally to the colors as quickly as the dwellers in the cities, because it takes longer to send to the farms than to the cities the fiery cross of the call to arms. It takes longer to call the farmers from the fields than the city dwellers from the shops, for many do not hear the first blast of the trumpet, and others do not at first understand its meaning; they have not had the time to talk it over with their acquaintances on street corners, in stores, on cars, in clubs, and at other gatherings, and instead of reading half a dozen extras a day the farmer may read weekly papers instead of dailies, and must have more time in a certain emergency to make up his mind."

Mr. Quick has great faith in the farmers' ability to win the war. He says: "The farmers of this country could carry the war to a victorious conclusion, even if all the other nations should quit. The rest will not quit, but we could win it without them if we had to do it. The farmers of the United States could whip Germany with guns, with the products of their farms, with their money. Every farmer in the United States must remember that the United States has a first mortgage on every cent that he has. The spare cent in his pocket should be devoted to the war. This is the crucial year of the war. Our soldiers are at the front, hundreds of thousands of them in the trenches and millions more ready to go. The whole burden of carrying on our part of the war and aiding our sister nations in arms rests on the United States treasury. If the treasury fails, Germany wins."—War Savings Directory.

TIGHT-FISTED CITIZENSHIP

The other day we happened to hear of a preacher who for long years has served

twelve churches and who has never received from them, all told, more than \$100 for his services in any one year in all his life. He keeps soul and body together by farming between times. This story, by the way, comes straight from one of his church attendants.

He lives in an area of tight-fisted religion. The contribution of the church members of his faith in his county to missions, church orphans, church schools and ministerial relief—four of the very noblest church causes—averaged less than 5 cents a member last year.

In this same region of the state in 1915 we found in one county 33 churches with 4,000 members who averaged less than 3 cents a year per member for these four causes.

In another county in the heart of the state we found that the burden of church support averaged only \$2.05 a member per year. This figure covers white churches of all denominations, town and country; and all expenses whatsoever—salaries, missions, running expenses, education, everything. It is interesting to note that the average for the negro church members of the county was exactly the same.

Which is to say, the burden which religion lays upon a church member in this particular county in the run of a year is just about enough to buy a good scythe blade.

Twin-Born and Twin-Grown

The areas of tight-fisted religion and tight-fisted citizenship have been accurately mapped up by the North Carolina Club at the University, and these maps are extremely significant.

So, because they show plainer than a pike-staff that the areas of tight-fisted religion are also the areas of tight-fisted citizenship.

They are areas of poor schools, shabby school houses, high illiteracy rates, poor roads, and half-starved country editors. They are areas of opposition to taxation for any purpose whatsoever.

They are areas of civic stagnation as well as church stagnation. Tight-fisted religion and tight-fisted citizenship go together. They are born twins and boon companions.

The man that tightens his grip on his purse when his church appeals to him is dead sure to oppose taxes for public schools, public roads, or any other public enterprise. The man who will not support his church liberally cannot be counted on to support anything that costs him even a few cents extra.

And it's true the other way around.

When people line up against taxes for better public schools they usually convince themselves that they are too poor to give anything for better church schools.

The less willing people are to give to any good cause the less willing they are to give to every good cause. On the other hand, the more they give to any one good cause the more willing they are to give every good cause.

Nothing loosens the skin of hide-bound souls like giving—giving for any unselfish purpose whatsoever.

A Tight-Fisted Convert

I'm dead opposed to bond issues for state institutions, is what one of the richest owners of country property in North said to us on the train the other day.

What about the million dollar endowment fund you are trying to raise for your church schools this year? we asked.

I'm opposed to that too, he said; with war taxes, state taxes, county taxes, school taxes, and every other kind of taxes, we are taxed to death in this state.

The pity of it is that this one man could give a full fourth of his church school endowment fund and never feel it; but as it is he is sure that he and all the rest of us are headed straight for the poor house.

And it's more a pity that, rich and poor alike, we are weighed down in North Carolina by poverty of spirit far more than by poverty of purse. The poor in spirit and the poverty-stricken in spirit are two very different classes of people. We can never have too many of the one or too few of the other.

FORCE AND FAITH

The Kaiser has wagered his crown and sixty million subjects that ideals do not pay.

If he wins, we lose two thousand years of ethical growth, and every conquered domain shall become a Teuton harem.

This war must decide whether Force or Faith shall inherit progress.

Morally, mentally, and officially, Germany has declared for paganism. The infamous repudiations of the empire, the unbridled savagery of officers and men, the profanation of Christian altars, the abandonment of civilized usage, the elevation of prostitution to patriotism, the decoration of assassins, the sterilization of Armenia, the sack of Belgium proclaim that Berlin has deliberately canceled the Decalogue.

We are fighting God's enemy—facing the supreme menace of earth.

The Huns of old, at worst, were simple raiders, with no ambitions beyond those of loot and lust; their path was a thin, grim line across a page of history. But these modern vandals would poison every well of truth, would trample spirituality in the mire; they'd glut their greeds and hates upon our souls.

Should their red will be done, the scales of Justice would be weighed with shells alone; no national guarantee would hold; expediency would be the highest law.

How dare we plan and dream and hope until our roads and homes and liberties are safe? How may we operate the vast, involved machine of commerce if an outlaw power can, at whim, invalidate treaties and contracts and universal credit?

Civilization is too extensive, too vulnerable to be policed except by confidence and honor.

Whatever the price we spend, ideals must be made to pay.

Because otherwise to-morrows would be lived in fear and degradation, we shall battle on until THE WORD is irrevocably mightier than the Sword.—Herbert Kaufman in The Cosmopolitan.

An Open-Hearted Religion

We need a religion that preaches open-heartedness in all worthy causes whatsoever.

Tight-fistedness punishes the state, but also it punishes the church. It shrinks and shrivels the souls of men, and keeps the civilization of a whole people on miserly levels.

The blessedness of giving is a great lesson the Master taught; but it has been poorly learned anywhere in Christendom.

The conversion of wealth into welfare and well-being—civic, social, and spiritual—is a fundamental lesson of life; and the church must lead men into it.

We need greater wealth in North Carolina; but above all the things, we need greater willingness to surrender it freely for church support, for church schools and public schools, for better roads, better attention to public health, for the Red Cross, and the Army Y. M. C. A.; for war savings stamps and liberty bonds; for every noble cause whatsoever.

Willingness in any fine purpose leads into willingness in every fine purpose; and reluctance toward any one of these causes leads into reluctance toward them all.

They stand or fall together, as we are likely to learn this year.

THE QUAKER SOCIAL CREED

The Philadelphia Yearly Meeting of Friends a year ago appointed a Social Order Committee to consider "the present day application of efforts to promote the Kingdom of God on earth, particularly as it relates to social, political, and industrial conditions." This committee

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GREENSBORO, FRONT!

The city of Greensboro is taking long strides in educational progress these days. At the first meeting of the city Board of Education after the supreme court validated the recent election, a resolution was passed which raised the school taxes to the limit—50 cents on the \$100 and \$1.60 on the poll.

Superintendent Archer has just sent us the following bit of information which shows again how the spirit of equality in educational privilege is growing in Greensboro.

"The Board of Trustees, believing that the profession of teaching is of prime importance in the business and spiritual life of the City of Greensboro and recognizing the fact that the State of North Carolina has recently passed legislation making it incumbent upon teachers to attend a summer institution every other year, Resolved:

1. That this profession be put upon a definite business basis throughout the year, and salaries paid regularly to every teacher on the first of each month;

2. That the schools be conducted for a period of forty weeks;

has formulated and prepared a set of principles interpreting Christian responsibility as embracing not only personal integrity and the maintenance of high ethical standards in business and home conduct, but all aspects of modern social and industrial life.

These principles are followed by the recommendation of practical, initial steps towards a partial realization of the ideals set forth, as follows:

1. A sympathetic study of the conditions of labor and the causes of poverty, with a desire on the part of employers of labor, whether in office, industry, or household, to learn whether the life of their employees be only a monotonous struggle for existence or whether their income and circumstances be such as to afford healthful recreation and adequate means for mental and spiritual development.

2. An investigation of schemes for the democratization of industry, for the replacement of competition by cooperation, and of all methods by which an equitable distribution of the products of industry may be achieved.

3. The making of investments in the spirit of service rather than of self-interest, investigating as far as possible, the industrial conditions lying back of securities and favoring those investments that have a social motive, even if returning a low rate of interest.

4. A re-examination of the Quaker testimony for simplicity in the light of modern conditions. This may involve, for some, the voluntary renunciation of the acquisition of wealth in the interests of brotherhood; for others, the application of surplus to remedial rather than ameliorative measures for social readjustment; and for all, an avoidance of expenditures which may give rise to envy or unworthy emulation.

5. The daily practice toward all of that sympathy and goodwill, which is more than indiscriminate kindness, involving, as it often will, risks to personal security and ease that can be taken only in the spirit of faith and love.

TENNESSEE LAW AND ORDER

The other night in Nashville, Tenn., 300 representative citizens of the state met in the Wilson Auditorium of the Y. M. C. A. and organized a state-wide Law and Order League aimed specifically at lynching and Blind Tigerism—gigantic evils in Tennessee and many another state.

In passing we may say that Mr. Roper, the Commissioner of Internal Revenue, exhibits North Carolina to the public as the champion illicit distillery state of the Union. It is a bad eminence that we enjoy, and it suggests a Law and Order League in North Carolina.

The purposes of the league in Tennessee are phrased for the public as follows:

1. To bring about, by a campaign of education and by all other lawful means, the development of a sound public sentiment that will lead to the prompt and

3. That the minimum salary for white teachers be fixed at \$660 per annum;

4. That the minimum salary for negro teachers be fixed at \$420 per annum;

5. That the details of a contract to be signed be worked out by the superintendent and a committee of three representative teachers, this contract to be at once just to the City, and generous and just to the teachers who may sign it.

A study of the above resolution will impress the teachers of the State as being a really progressive step forward in our profession. The time is past when just any young man or young woman who has "finished college" can step into the school room and carry on adequately and skillfully the work required and expected of a trained teacher in the modern school system. Teaching is no longer a pin money proposition, but a dignified profession, which has for its objective character building and community building. Only the skillful, earnest, and devoted teacher can make her work effective in a community through the medium of the school; and it is this kind of teacher that the City of Greensboro is anxious to employ and to retain.

certain enforcement of existing laws for the prevention and punishment of crime.

2. To aid in the preparation and enactment of whatever new laws may be necessary for securing early and effective punishment of crime and maintenance of law and order.

3. To create and arouse a more active public sentiment in the young and old in favor of the enforcement of law and to combat the evils of lawlessness.

4. To cultivate a spirit of higher respect for the majesty of the law, for the officers by whom and the agencies by which it is administered, and to uphold the officers of the law in the proper performance of their duties.

5. To hold public meetings, prepare and distribute literature, provide lecturers, and to urge the pulpit, press and schools to stress the necessity for the suppression of crime and the maintenance of law and order, to the end that mob violence and at least the more serious crimes shall be condemned by public sentiment and certainly punished by the established processes of the law.

That these statements are plans for action and of deliberate intentions to suppress mob violence is shown further by an outspoken protest:

We protest with all the emphasis we can command against barbaric atrocities. We condemn any official who may be held responsible for the overthrow or non-enforcement of law. But we are forced to confess that the silence of the best people in the presence of this distressing situation and their unwillingness to grapple with it have helped to produce the conditions out of which have sprung lawless and frenzied mobs and timid officers of the law. We believe that the overwhelming sentiment of the citizens of this community and state is against this betrayal of law and order, but it needs to be organized into definite action.

SHAMING THE NATIVES

A few days ago a Jew here in the city called me into his store, saying that he wished me to write an important letter for him. In his broken English he told me what it was all about: "There are four persons here in the store who are not liable to military service. I want you to write to the government, asking that it advise me of a way in which I may do something for the country" was in so many words what he said.

I interrupted him here: "The most practical way for you to serve is to buy Liberty bonds or thrift stamps, conserve food, etc." "But I want to do more. I am buying \$500 worth of stamps and am trying to reduce expenses by watching the little things," was his reply. I must admit that I was a little opposed to writing the letter. I saw no necessity for it. It seemed to me that he was already doing no trifling bit towards winning the war. But he insisted and I wrote the letter.

This Jew has been in America only eight years. He began work in New York at three dollars a week. His use of the English language is still quite unintelligible to many of his customers. But the spirit of practical patriotism he has shown is not to be overlooked. We may read of the work of America's adopted sons in this struggle; but the beauty of this incident is that he is right here among us.—N. G. Gooding, U. N. C. Student.