

The news in this publication is released for the press on receipt.

THE UNIVERSITY OF NORTH CAROLINA NEWS LETTER

Published weekly by the
University of North Carolina
for its Bureau of Extension.

JULY 10, 1918

CHAPEL HILL, N. C.

VOL. IV, NO. 33

Editorial Board: E. C. Branson, J. G. de R. Hamilton, L. R. Wilson, R. H. Thornton, G. M. McKie.

Entered as second-class matter November 14, 1914, at the Postoffice at Chapel Hill, N. C., under the act of August 24, 1912.

SACRIFICIAL AMERICANISM

DOWN-AND-OUT SCHOOLS

During the last school year between 150 and 200 schools in West Virginia were down and out for lack of teachers. About two dozen schools in Montana and Wyoming closed their doors for the same reason. So reports the Professional Division of the Federal Employment Service.

We know definitely of one such school in North Carolina, and many others are currently mentioned.

We are trying to assemble accurate information about this important matter. The public ought to know definitely what the facts are. Nothing else will so greatly arouse the public mind.

Heroic efforts must be made to have the schools of this state run as usual on full time, on the very highest possible levels of efficiency.

It's a stupid community that will allow its school to be closed because of carelessness or stinginess.

SUMMER SCHOOL PATRIOTS

Registration week at the University Summer School closed with 475 teachers present. The enrollment starts off 179 less than that of even date last year.

As usual the student body is composed mainly of women. The ratio of men here is smaller than ever. The men of draft age in fit condition have gone to the colors, and more than ever we shall have to depend on our women to keep our schools going and up to the mark. The number of married women here is conspicuously large.

The women in our Summer Schools are a contingent of true-blue patriots. They are devoting themselves to school-room preparation with small salaries in sight, altho our postoffice walls are lined with government appeals for war service at two and three times the pay our school authorities offer. Seventeen new notices of this sort appear this morning.

Germ-Proof Salaries

Let me give your some new bills, said the polite cashier to a Wilson teacher; this old money looks like it had germs on it. Thank you, but don't bother, she replied, no germ could live long on my salary.

Government offers are having some effect on the teacher supply. The Northampton school authorities are advertising for 57 teachers. They are looking ahead providently. When the schools open in the fall it will be found by careless trustees here that no teachers are to be had.

We are deluged with letters calling for teachers. Principals and superintendents are here looking for teachers. Alert communities will be ready in September; careless school communities will be teacherless.

Railway travel has increased 50 per cent in cost. Half of their salaries will be spent by the teachers on getting summer school training. The pay they get will be a pin's fee, but still this educational Home Guard is here.

All hail to our teacher-patriots.

KULTUR SPOTS IN AMERICA

A little while ago we chanced upon a remarkable little community of some 1500 people.

Everybody in it is busy. There are no loafers, rich or poor. A few of the inhabitants are worth around a half million dollars each, but they are at work like all the rest six days of every week. The industries of the place are shoes, hosiery and underwear, overalls, harness, and binder-twine, and they engage the entire population without exception—every man and woman able to work.

There never has been a bridge party, a swell club, a pool room, a picture show or theatre in the place in all its history.

There are no bar rooms either, and never have been—no drinking, no drunkards, no blind tigers. It is a strictly sober community.

Moreover, everybody goes to church on Sundays, unless he is sick or has some other good excuse for staying away. And there is preaching every Sabbath morning—not just once or twice a month. It is distinctly a church going people.

Nobody is neglected when he is sick, no matter how poor he is. He is promptly moved if necessary into the community hospital and cared for by the community corps of doctors and nurses, and the authorities pay this and all other such bills.

Flowers and shrubs are everywhere. No trash of any sort lies around to offend the eye. Surely there never

was a cleaner, neater, tidier place in America.

As we described it to a friend on a train he said "That sounds like a bit of paradise to me. I think I'd like to live in a place like that."

"Probably not," we answered, "It's the state penitentiary of Wisconsin."

We have a model little community like this in almost every state of the Union, but nobody chooses to live in any one of them of his own free will.

The fact is our state penitentiaries are the best example we have of German Kultur in America.

American Efficiency

They are very efficient human societies—or frequently so, but their efficiency is the result of autocratic authority by overlords. Freedom, initiative, and a sense of moral responsibility are lacking. Nobody in such a community exists for himself; he exists and works for the organization under force and not because of choice.

Efficiency in itself is all right. The word and the ideal ought not be allowed to fall into disrepute. The Master himself taught efficiency in the Parable of the Talents. But the efficiency He had in mind was democratic efficiency—the efficiency that develops from within outward—the efficiency that evidences inner grit and grace.

Democratic efficiency cannot be laid on from without, or imported from abroad, or dropped down as manna from above. If a community rises to the level of democratic efficiency, it must do so by tugging heroically at its own boot straps.

A model community is worth while or not according to the motive and spirit that inform its life. If it is model because of autocratic authority it is German to the core. If it is model because of righteous self-direction on part of free citizens it is American to the core.

In America every man stands on his own shoe leather a crowned king under his own hat; in Germany every man has an imperial ring in his nose.

We need German Kultur for criminals and weaklings; we need American Democracy for free men.

Efficiency is not necessarily a Prussian something. It is stupid to identify these two words that way.

We need efficiency. No self-respecting man or community ought to tolerate inefficiency. But the efficiency we need is American not German—Christian not Pagan.

WHAT AMERICANISM IS

Americanism cannot exist in a noble form simply as a by-product of "doing as we like."

Americanism can exist nobly only if we desire it nobly,—and more than all other things that stand in its way. It can exist only through an unremitting effort to live up to its ideals.

In the great hour of today, American ideals are in conflict with German ideals: American citizens are fighting and dying for their ideals. They are fighting for—

1. Individuality

Unlike Germany we Americans believe that the state exists for the individual, not the individual for the state.

A democratic state, however, has nothing to offer to its individual citizens that it does not derive from its citizens themselves. Its wisdom is their wisdom; its courage is their courage; its services are their services.

It demands, therefore, the loyalty, the wisdom, the courage, the service of its individual citizen. It has nothing but these to serve them with.

2. Equality

Unlike Germany we Americans believe in equality.

Our belief in equality is not that all individuals are equal in physique, in ability, in intelligence, in morals, in taste, etc.

It is a belief that no inequalities should affect the uniform administration of the law, and that no law should favor one group of individuals to the disadvantage of any other group.

It is a belief that the progressive spirit of law-making should be the desire to give to every one the utmost opportunity to develop whatever just qualities and abilities he is possessed of.

3. Independence

Unlike Germany we believe in peace as the normal state of a nation, and war as the abnormal state. We do not believe in military conquest.

But we do believe in defending our territory by force if it is invaded; and we do believe in defending our sense of right by force when it is impossible

THOSE WHO CANNOT GO

Are you sorry? Or are you glad? Perhaps you would go if you could, but you must stay at home.

You cannot be a hero at the battle-front, but you can live heroically wherever you are.

It takes five men at home to keep one man in the trenches.

You belong to one of these groups of five.

The five men at home must stand together and do the things that count most for the one man at the front. For any one man to fail is to play false to the cause for which we work and they fight.

You cannot fight, but you can work and pray; you can love and serve; you can save carefully and give sacrificially. Above all else you ought to worship in times of war.

We believe our cause is righteous. Our faith is justified. Our human instincts are not lying to us.

The lofty ideals for which our brave boys are fighting are the ideals for which pure Christianity has stood for nineteen hundred years. When the Church has been blind to the vision of the Ideal she has grown weak and unworthy of the great Leader. We stand with Him today for the sanctity of womanhood and the protection of children; for justice and mercy, truth and righteousness; for industrial, political and social democracy; for international law and universal brotherhood; for the establishment of the Kingdom of God on earth.

These are the great ideals which carry with them freedom, peace and happiness for all the future.

After all, true religion is the real conservator of civilization and the ultimate unifier of humanity. The future of democracy and civilization is bound up with Christianity.—E. A. G. Hermann of The Vigilantes.

to defend it by reasonable means.

We believe in the genuine independence of every conscious nation from the domination of other peoples, whether as a matter of open treaties or of silent influence.

4. Democracy

Unlike Germany we believe in democracy.

We believe in political democracy as the only means of insuring to each individual his equal voice in the laws that govern him.

We believe in such a kindly democracy in social life that the chance to shift from level to level, either upward or downward, shall be insured to every one according to his just merits.

It is to make the world safe for democracies that stand for these things that America is at war today.—Extension News, University of Nebraska.

WHAT HAVE YOU GIVEN UP?

Have you given up your job and let your business future take care of itself?

Have you said good-bye to your family and friends and all you hold dear?

Have you begun an entirely new career that may end, if you live, with health impaired, an arm off, a leg gone, an eye out?

Have you given up your business future and said good-bye and taken a chance on coming back alive and well, and done it all with a cheerful heart and with a grim determination to do all you possibly can for your country?

And do you only at times—in the evenings, perhaps, when the light in the sky slowly fades away—feel so homesick and lonesome that you are fearful you will not have the courage to do your part after all?

You have not done these things. Ah, I see you are not one of our Army or Navy boys; you are a stay-at-home person.

Well, there have to be 20 or more stay-at-home persons for everyone who goes, and so certainly no disgrace attaches to being one if you fully appreciate what those boys who do go have to give up and if you support them to the limit of your ability.

National War Savings Day gave you the opportunity of showing in a practical way that you do appreciate what it means to the boys who go. Pledge yourself to save to the utmost of your ability, and to buy War Savings Stamps before next New Years day in order that there may be more money, labor, and materials to back up those who fight and die for you—Exchange.

TAX THE LAND SLACKER

In the March issue of The Common Good, Governor Charles S. Whitman of New York is quoted as having spoken at a recent meeting of the New York State Agricultural Society as follows:

Another very wise policy which has been followed abroad is the plan of exempting certain holdings from taxation. This has proved a conspicuous success, and perhaps some plan of this kind would work well with us.

It has been proposed, for instance, to exempt from taxation all the man-made improvements on farm land, the orchards and woodlands, the fences, the buildings, the flocks, herds and machinery, levying our rural taxes only on the bare land values, always provided that the land is adequately worked.

Such a policy would of necessity result in taxes being slightly higher or bare and idle land, but to the enterprising working farmer it would mean a substantial reduction in his taxes; for any slight increase which he might pay on his land would be more than offset by exempting his buildings and his personal property.

It would certainly seem wiser to penalize the agricultural slacker who leaves his land idle and unworked than to discourage the real farmer, the farmer who is rising to his responsibilities and doing his share to feed the nation, by penalizing him thru the tax tolls for every sign of prosperity which he shows, and for every contribution which he makes to meet the national emergency with which we are now confronted.—The American City.

PETTY PROFITEERS

While we are at it, reporting German spies to the Federal Government, why not go a little further and give your local Food Administrator the names of those grocers and butchers who are charging more for their goods than they should? By helping to force up the cost of living, already deucedly high, these petit larceny profiteers, although waving the American flag at every opportunity, are really helping out the Kaiser. Their safety lies in the fact that they are too insignificant to come under the notice of investigators employed by Uncle Sam.

Here is your opportunity, Mr. or Mrs. Citizen. A chance to air that detective instinct that is within us all. A very good way of doing your bit, and one that is bound to be appreciated. It stands to reason that the Food Administrator in your town and county has his hands full taking care of the big things. Give him a lift by appointing yourself, this very instant, as one of his assistants to ferret out the meanest men and women in all the world, the criminals who see in the war a chance to get rich quick at the expense of their own countrymen.—Harry V. Martin of The Vigilantes.

ARE YOU AN OUTSIDER?

Are you sure you have received the spirit of the world's hope; that you are possessed by it; given to its service?

There is but one cause—either you are in or out.

We Americans have been asleep to the significance of German domination—to the Hohenzollern spirit; to the Hapsburg caste.

History offers no counterpart of the world's present menace. Ancient and modern wars have been both sordid and soulless, but the sheer malvoient madness which for forty industrious years has planned possession and exploitation of the world has no parallel. Within the tortured scope of this insanely horrible determination there can be no acquiescent manhood.

It is the hour of human unity—of one loyalty, one devotion, one ideal. And as through unity of faith, sacrifice and service the first Americans rescued and cherished the spirit of liberty for the land which was to shelter all the world's oppressed and destitute, so now must that proud and loyal spirit, in every American heart, unselfishly spring forth to free the world from war and barbarism and all their destroying brood of evil, thus justifying our professions of democracy and glorifying the opportunity to make it worldwide.

Helping the Hun

The only way to avoid being branded as an outsider is to be inspired by the love of freedom, to be moved by the love of freedom, to wear as a splendid armor the feeling of comradeship in common cause against the Hun.

Only a cause that asks all can give all.

To be outside such a cause is to wear the badge of imbecility or treason.

Wake up, Americans! All of you! Get inside! Be one with all and all for one. Do your part. If you don't help humanity you help the Hun.

Take up the flag of Washington and Lincoln in the heroic service of a new humanity.

Take up the rifle or the spade, the

hoe or the sword, the plow or the pen—whatever tool shall quickly and surely help to dig the grave of despotism and plant above it the living gardens of human faith and contentment.

Give your heart's great sacrifice to the saving service of all human hearts. To the unity of all mankind.—George E. Bowen of The Vigilantes.

A BRIDGE OF GOLD

Germany holds us in contempt believing avarice shall finally seduce our strength, that the cost of halting her infernal career must daunt the United States and dull its steel.

She thinks we love dollars too much to turn them into guns and fleets and planes—that we have set a shoddy price beyond which we'll not pay for manhood and woman's sanctity and the rights of children.

Because we so long generously forebore against the measurement of any white race by the hideous truths shrieked from Belgium and Serbia and Armenia and northern France; because such stark atrocity challenged credence; because we did not strike at the first insult to our sovereignty; because we had the patience of the brave and just, giving the nation time to choose whether its sons should bleed and its great wealths be free to all Democracy, Berlin read cowardice and venality in America's heart and still feeds fanaticism with this tawdry lie.

Answer the Hun

Answer the Hun! Build a golden bridge to the Rhine, and crowd it with liberating armies until France is clean and Albert may go home to heal his mangled realm.

Show the Kaiser that we mean to keep on launching ships, raising regiments, and financing the government.

Tell the vandal kings that they "shall not pass."

Let the fortunes and the savings and the wages of native-born and emigrant cry across seas that we are money mad—fighting money mad—that we'll empty our pockets and our veins to avenge and pledge the world to peace.

The billions of the millions whose sires endured humiliation and hunger of body and soul, yonder in Europe, must now end the brutal autocracies from which they fled.—Herbert Kaufman in May Cosmopolitan.

JOHN BULL'S WAY

The English take no fooling about their food laws. The judges stick fines on violators that must hurt and hurt bad. One man who had 18 pounds of tea on hand, 61 pounds of sugar, and 87 pounds of jam, was fined \$750. A grocer was fined \$15 for selling sugar to a man who didn't have a card. A butcher paid \$50 fine and \$25 costs for overcharging on meat. A man was fined \$250 for merely offering to sell a wild rabbit for three shillings. A large company handling sugar refused to sell any to persons who had sugar cards on the first three days of the year, apparently holding out in the hope of being allowed to charge a higher price; and the court fined the concern \$50 and charged \$125 costs. Another concern which tried to make persons buy other goods in combination with sugar was fined \$500. John Bull is short of rations and he aims to make what he gets go a long ways; and those who interfere with his food arrangements are simply "burnt up" when they go into court.—Wilmington Star.

NEW TEN COMMANDMENTS

President Wilson is about to sign a bill which will take its place in history as the most liberal legislation in protection of a nation's fighters ever known. It is good enough, strong enough, to be called the National Ten Commandments and in the effect thus:

Thou shalt not evict, for nonpayment of rent, a soldier's dependents, under penalty of \$10,000 fine.

Thou shalt not cut off a soldier's life insurance because of delayed premiums.

Thou shalt not foreclose a mortgage on a soldier's property.

Thou shalt not take away a soldier's home on which he has made part payment.

Thou shalt not sell a soldier's property because of his failure to pay the taxes, national, state or local.

Thou shalt not settle a law suit against a soldier during his absence.

If a soldier sue the court shall postpone action until he can attend to it.

If a soldier have a mine or timber or farm claim, assessments on which are overdue, it shall be held for him.

Honor thy soldier and thy sailor that thy days may be long in the land of liberty.

No man hath greater love than he that offereth his life for the world's sake, and it is commended that neither lawyers nor the loan sharks nor the gathering of the tithes shall fatten on him.—Cedar Rapids Gazette.