

Dr. L. R. Wilson,
Chapel Hill,
N. C.

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WILSON'S WORD ON DEMOCRACY

A TIME OF GRAVE CRISIS

President Wilson

A time of grave crisis has come in the life of the nation; a time when economic and social forces are being released upon the world whose effect no political seer dares venture to predict; a time that bids us search our hearts through and make them ready for the birth of a new day, a day we hope and believe of greater opportunity and greater prosperity for the average mass of struggling men and women and of greater safety and opportunity for the children.

The New Order Has Come

The old party slogans have lost their significance and will mean nothing to the voter of the future, for the war is certain to change the mind of Europe as well as the mind of America. Men everywhere are searching democratic principles in their hearts in order to determine their soundness, their sincerity, their adaptability to the needs of their life, and every man with any vision must see that the real test of justice and right action is presently to come as it never came before. The men in the trenches, who have been freed of the economic serfdom to which some of them have been accustomed, will, it is likely, return to their homes with a new view and a new importance, and will demand real thinking and sincere action.

Forget the Old

Let us, therefore, forget everything but the new service which we are to be called upon to render. The days of political and economic reconstruction which are ahead of us no man can now definitely assess, but we know this: that the program must be shot through and through with utter disinterestedness, that no party must try to serve itself but every party must try to serve humanity, and that the task is a very practical one, meaning that every program, every measure in a program, must be tested by this question and this question only: Is it just, is it for the benefit of the average man, without influence or privilege; does it embody in real fact the highest conception of social justice and of right dealing without respect of person or class or particular interest?

Must Sympathize with Masses

This is a high test. It can be met only by those who have genuine sympathy with the mass of men and real insight into their needs and opportunities, and a purpose which is purged alike of selfish and of partisan intention. The party which rises to this test will receive the support of the people because it deserves it.

OUR SUPREME PROBLEM

"The supreme problem of our time is the harmonizing in democracy of individualism and the social welfare. Many things that have been attained in the way of social efficiency and progress in autocratic governments will have to be wrought out by the people regarded as a social unit working through government.

"Hamilton perverted the national idea by resisting the democratic faith; Jefferson perverted the democratic idea by resisting a strong and efficient government. The two must be harmonized in the social state of the future in order that we may have a disciplined and trained instrument of government for the purpose of organizing 'the great state.'"

"The Germans have unity without freedom, the Russians freedom without unity. Can we combine the two? Is the democracy that we offer the world a final form of society?"

Culture and Democracy

"One of the primary objects of education has been to acquaint American youths with the best culture of the past. But the College of Liberal Arts—the inheritor of this type of education—has been criticized by President Wilson for its failure to do this very thing. Furthermore, William James, in his Social Values of the College Bred, has lamented the failure of American colleges to connect themselves with the American public in the way of vital leadership. Amer-

ican popular education, according to Ex-President Eliot and John Dewey, has not related itself to the life of the people.

"In a word, culture and commercialism seem to be at odds with each other, and can only be reconciled in the way indicated by President Graham in a remarkable article on that subject. Certainly we may look forward, not to the abandonment of the old culture, but to its vitalization, and to an extension of the education of all the people to the point where it shall lead to a more genuine democracy. For democracy is not merely a theory of government, but a state of society in which the talents and qualities of all the people have a chance for development and self-realization."

A New War Leaflet

We are quoting Leaflet No. 12 of the War Information Series just given to the public by the Extension Bureau of the University of North Carolina—American Ideals in American Literature, by Dr. Edwin Mims of Vanderbilt.

This leaflet of twelve pages leads the student in brief narrative summaries and reading references through (1) Our Literature and Our National Life, (2) Sectionalism and Provincialism, (3) Triumph of the National Spirit, (4) Our Interpreters of Freedom and Democracy, (5) American Ideals of Education and Culture, and (6) Our Contributions to Civilization and Literature.

This leaflet like all the others goes free to those that want it.

THE SOUL OF DEMOCRACY

Democracy is a word to conjure with these days. The papers are full of it. It is what this world-war is about; it is what America is fighting for selflessly, and because of this simple, single fact is writing a new chapter in human history.

But what is democracy—really? Why is it better than German autocracy, and why is it worth dying for? What are the defects of our democracy? How could it be better? And what might be done to make it better?

With all the deftness we possess we tried out these inquiries with every man we fell in with on a 250 mile journey across the state the other day—all sorts and conditions of men. We were trying to find out just how the multitudes are thinking about the issue that thirty million men are now fighting for and dying for—what the level of the thinking of the average man is about this foundational concern of men.

Griggs's New Book

The result of this two day experience out among the folks left us wishing that every man and woman with a mind to think would read Edward Howard Griggs's new book, *The Soul of Democracy* (Macmillan Co., N. Y. City, \$1.25 net.) It is not a book written for the illuminated in upper academic circles; it is a book for the millions—simple, clear, easily understood, convincing, gripping.

Man for self alone is mobocracy; man for the state alone is Prussian autocracy; man for humanity is the soul of democracy; man for humanity, in His name, is religion—the only religion worth calling Christian.

Such is the large meaning of this little book, and it is worth thinking through in full detail. The necessity for more definite ideas about democracy lies in the fact that to the mind of seven men in every ten of our chance acquaintances the other day Democracy meant either a certain party—so much and no more, or the clear, certain right of self-rule as a man or community pleases, without let or hindrance. It was a peep into the mind of the way-faring man. Something like this ratio is true of the nation at large, we judge.

Democracy will rise no higher in America than the level of thinking in the mass mind, and we have come upon a time in our history when it is critically important for the multitudes to think clearly, sanely, and safely, as the nation moves into a new epoch.

COUNTRY CHURCH STUDIES

Circular number 4 of the University Bureau of Extension is ready for the public and will be mailed free of charge

WHAT WILL YOU DO?

The soldier must pay in suffering and death for liberty for you.

What will you pay?

The soldier gives up all on earth except honor to purchase liberty for you and your country.

What will you give up?

Your loved ones and country and all on earth that is worth living for are at stake.

What are you willing to do to save them?

The murderer and the outrager are striking down your neighbor's family and starting for your loved ones. The soldier rushes in and offers his life to save them.

What are you willing to do to save them?

On April 6th the nation will ask for an expression of your patriotism. On that day it will want to know what you are willing to do to stand behind the soldier as he goes "over the top."

It will ask you on that, the first anniversary of our entrance into war, how many Liberty Bonds, the best security on earth, you will buy. Do not wait for a long drawn out campaign, but be ready on the opening day to stand in line, if necessary, to enter your subscription. —Manufacturers' Record.

to all who write for it in time.

It is a syllabus of Country Church Studies and Reading References. It is a chapter out of the year's work in Rural Social Problems at the University of North Carolina. So far, it is the only syllabus in print that concerns the country church in the South in particular. The outline studies cover—

1. The Status of the Country Church: Where growing, where marking time, where dying or dead, and why.

2. Menaces to the Country Church: (1) Modern industrialism—the cityward drift of country people—the loss of rural leadership—the urbanization of the race, (2) Tenancy and instable citizenship, (3) Illiteracy mainly a rural problem—its effect on church attendance and membership, (4) Individualism and Egoistic Religion, (5) Absentee preachers and once-a-month sermons.

3. Constructive measures: (1) A realization by church authorities and the country people themselves that the country church is in danger, (2) An increase in home-owning farmers, (3) An increase in country wealth and willingness, (4) Country church homes and living salaries, (5) Resident country-minded ministers, (6) Special training in Rural Social Science for country pastors, (7) Rural lay leadership recognized and developed, (8) The Social Gospel of the Master.

The reading references detail practically everything that is in print on this subject, in either pamphlet or book form. Students who do not have a chance at the Rural Social Science courses offered in the church colleges and seminaries have a chance to school themselves in this subject in ways of self-tuition. Anything we can do here to assist them will be gladly done.

HOME-STATE STUDIES

The teachers of the State will have a chance in the coming session of the University Summer School to study the Wealth and Welfare Problems of North Carolina.

The necessity for professional preparation of this sort they have had fully enforced in Hart's Community Studies. Most of them know the educational theories involved, but not many of them know the state they serve. They know a great deal about the history and geography of North Carolina—not enough to be sure, but at least something and many of them know much; but as a body the teachers of the state have not yet turned their attention to Economic and Social conditions and problems in their home communities and the mother state.

The department of rural economics and sociology offers three courses in Carolina

A LITTLE CHILD LED THEM

It was a moment when every nerve was tense. Captain David Fallon, a returned British officer from France, wounded fifteen times in battle, had just finished his thrilling address and pledges of \$1,000 to the War-Savings Stamp Campaign had been called for. Little Donald C. Warlick, bright and attractive, about five years old, had apparently heard every word the speaker had said. He had just squared himself on the top of the altar railing, a second or a third time when the request for \$1,000 pledges was greatly emphasized. His hand shot up instantly.

Wealth and Welfare this summer; and, so far as we know, no such courses are offered in any other summer school in America. They cover five hours a week each and the credits go toward high school and superintendent's certificates, college or graduate degrees. These courses in outline are as follows:

Carolina Wealth Studies

I. The sources of Our Primary Wealth, (1) Agriculture, (2) Manufacture, (3) Forests and Woodlots, (4) Mines and Quarries, and Fisheries.

II. Our Accumulated Wealth and its Forms, (1) Actual Wealth and Taxables, total and per capita, (2) Wealth in Farm Properties, (3) Industrial Capital, (4) Banking Capital, (5) Bank Account Savings.

III. Factors involved in the Retention of Farm Wealth, (1) Well Balanced Farm Systems, (2) Market Problems, (3) Credit Facilities.

IV. The Civic uses of Wealth, (1) Our State Revenues and the cost of State Government, (2) The General Property Tax, (3) Where the Tax Burden Lies, (4) What the State Does with the Taxpayer's Dollar, (5) Aids to Agriculture, (6) Our Support of Public Education, (7) Public Health Work in North Carolina, (8) Charities and Corrections in North Carolina, Texts: Bulletins University Extension Bureau, Nos. 17, 23, and 25. Carver's Principles of Rural Economics. Course s11 in Rural Economics—Branson.

Carolina Welfare

I. The Rural Social Problem—What it is and is not: The causes producing the Country-Life Problem; Conditions and Consequences at present.

II. Socialization—What it means; Ideal Ends and Aims; Obstacles in the Countryside; the County as a Civic and Social Agency; Needed Organized Agencies in County Socialization.

III. Rural Social Institutions—the Country Home in contrast with the City Home; the Country Church; the Country School; the Country Store; the Country Newspaper; the Country Doctor; Communication and Transportation Facilities.

IV. Country-Life Agencies—Economic Agencies with Culture Aims; Economic Agencies with Business Aims; Social Agencies for the Common Good.

V. Developments in other States; Progressive Communities in North Carolina.

Texts: Vogt's Rural Sociology, Fiske's Challenge of the Country. Course s13 Rural Sociology.—Branson.

Social Research

Course s12 is a laboratory course collateral with courses s11 and s13, and may be chosen in addition to either of those two courses. The studies concern matters of state-wide importance. They cover rural, urban, and industrial problems, economic and social. The subjects and methods are indicated by the 247 studies already made by summer school and regular term students of the University during the last three years, and given to the public in part in the various issues of the University News Letter and the North Carolina Club Year-Books, 1915-16 and 1916-17. Students from other states will be assigned to similar studies of their home state. The consultation hour is 4:30 o'clock daily; but the work can be done in the laboratory headquarters at any time suiting convenience of students enrolled.

OUR ROLL OF UNFORTUNATES

The North Carolina Club at the University at its last regular meeting was addressed by Dr. Albert Anderson, Superin-

tendent of the Central Hospital for Insane, Raleigh, on (1) Our Feeble-minded, Epileptic, and Insane—their number and their treatment in North Carolina, and (2) the Prevention of Mental Ill Health.

1. The Feeble-minded are estimated by the authorities to number from two and a half to three per thousand of population, said he, or between 6,000 and 7,200 of all ages in North Carolina. The estimate is probably too low, as a recent survey in South Carolina shows a rate of 6 per thousand and the recent army draft a rate of 14 per thousand. About a fourth of the feeble-minded are of school age from 6 to 21, and on the lowest estimate the number to be cared for in our school for the feeble-minded at Kinston is from 1,500 to 1,800. The number actually there in 1917 was 188, or just about a tenth of the children who really ought to be there. The number applying for admission was 193. Manifestly the institution is too small, and the fund of \$46,000 a year inadequate. North Carolina has made a creditable beginning in caring for feeble-minded children, but we must go on in large hearted generosity. Seventeen states have no schools for these unfortunates.

2. Nobody knows the number of Epileptics in this or any other state. The number in institutions in the United States in 1917 was 10,081. In the epileptic colonies of the Central Hospital for the Insane in Raleigh, there are 213. The number applying for admission is 103. Facilities need to be doubled to meet the immediate demand.

3. The Insane under hospital care in the United States in 1917 were 234,000; which, by the way, is almost exactly the number of students in our colleges and universities. The insane in our four state hospitals in 1910 were 2,500. The applications increase steadily year by year, as our civilization becomes more and more complex; which means the necessity for more floor space, more extended equipments and facilities, and a larger staff of physicians, nurses and attendants.

The Stitch in Time

Just as we are learning to prevent physical disease, said Dr. Anderson, we are learning to prevent mental ill-health, and this is the inspiring new field of effort that the authorities of insane hospitals are now entering. A clinic has been established for this purpose on Dix Hill in Raleigh, to examine those who are suffering from nervous or mental troubles, and are threatened with insanity. The examination and advice are free. A special building has been erected for this purpose, but is not yet equipped. Funds are needed for scientific appliances and to support an adequate staff of specialists. Manifestly, all this work of examination and advice could not be done in any one central office. We need mental health clinics at strategic points throughout the state, all operating under the guidance of state headquarters. This new work depends for its development in North Carolina, said Dr. Anderson, upon a rapid diffusion of popular intelligence about the proper care and treatment of children in our homes and schools, and upon the liberality of our taxpayers toward the prevention of mental ill-health among people of all ages, occupations, conditions, and classes.

In no other way can we prevent feeble-mindedness and insanity, decrease the number of such unfortunates, lessen their population in public institutions, decrease the periods of hospital residence, and the burden of public expense on their behalf. In closing Dr. Anderson quoted Dr. W. H. Burnham at length upon the proper care of children as they develop in mind and body.—Myron Green, Secretary.