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THE UNIVERSITY OF NORTH CAROLINA NEWS LETTER

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

DECEMBER 18, 1918

CHAPEL HILL, N. C.

VOL. V, NO. 6

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

PLOWSHARES AND PRUNINGHOOKS

A SOCIAL SCIENCE SCHOOL

A school of social science says Dr. Herbert Croly, would, if it were established, contribute to the social education of the American people and to the better realization of the social ideal, implicit in American democracy, by promoting the disinterested investigation of the subject matter of modern society, and by deriving therefrom more serviceable social discipline. And he further says: that the school will study society rather than politics; and, being financially independent and governed by its teaching staff, it could, and would, concentrate its whole intellectual energy upon the study and mastery of social processes.

Not politics, but society; not legislators and courts, but the knowledges and habits of those who make and guide them both; not changes in governmental machinery, but changes in thought and feeling which modify society regardless of governmental machinery; not the state, but the social processes born of mental and moral changes of which all modifications of the state are little more than belated records—that we should have a group of studious-minded men, trained in scientific method and drawing their livelihood from their own activities and not from public funds or great foundations, and giving their time and thought solely to these things—this is a suggestion which all who are free of the great political superstition will surely hasten to approve.

I have long been of the few who believe that the secret of social advance, of increasing the sum total skill in living together with a maximum of comfort and pleasure for all, lies not in modifications of the forms and manners of government, but in modification of the minds, habits and emotions of the nation's component units.

Is There Any Hope of It?

My feeling in these days is so strong that we are entering on an era of growth of superstition in the domain of government, that I cannot refrain from expressing my hearty approval of a carefully considered proposal to establish a school which shall study the work of our social organism and not simply that part of it which, unfortunately, has the power to draw to itself much of that solemn attention which develops so often into superstitious reverence!

It is necessary for the general public to see that the social order, including all the forms of speech and action of everyone of us, is daily changing under the impact of circumstance with which the constitution has nothing to do, and against which no constitution, however cunningly devised, can avail one whit. The changes thus going on are not born of laws or politics or parties; they are born of us and are fathered by circumstances. They modify our federal constitution daily and daily overturn our laws. And it is these underlying changes, which, as I understand it, Mr. Croly suggests that we attack through a carefully selected and entirely independent body of students, some of whom shall venture to teach, some of whom shall submit to direction and all of whom shall devote their time and energy to investigation and to the immediate application of things learned by their investigations to our social conditions.

Is there any hope that this school will be established?—John Cotton Dana, in The New Republic.

RURAL SOCIAL SCIENCE

Economics and Sociology have come into college and university courses in comparatively recent years, and the last of the social sciences to find a place in academic culture schemes are Agricultural Economics and Rural Sociology.

Ten years ago, not a dozen colleges in America were giving courses in these two subjects. Today they are offered in 40 state-supported universities and land-grant colleges, in 29 colleges and universities otherwise supported, and in 30 state normal schools.

These subjects do not yet have any large place in the esteem of student bodies and college faculties anywhere in America. Languages, literature, the

physical sciences and mathematics are familiar culture subjects and preoccupy the attention of students in choosing academic courses everywhere.

The social sciences—economics, sociology, political science and the like—have not yet come into their own in our southern colleges.

The rural sciences, the newest college courses of all, are rapidly gaining in general public esteem for a simple reason, namely: the civilization of the United States is still more than half rural. It is for this reason that extra-campus agencies are becoming more and more concerned with the multimillion interests and activities of country life.

Thus, every one of the large religious bodies in the North and West has its Country Life Board. And soon it must be so in the South where from three-fifths to three-fourths of church membership is in the country. The country church is not a home-mission problem in the South; it is three-fourths of the whole church problem—if only we could come to realize it. Our church schools and church seminaries can therefore well afford to give great prominence to the Rural Social Sciences. They could make no more profitable investment of church funds.

The move of the Northern Methodist Church in this direction is indicative of real statesmanship.

CHURCH AND RURAL LIFE

To help make farming profitable and rural life endurable for the farmer, his wife, his sons, and daughters, the Methodist Episcopal Church has undertaken to spend \$5,500,000 in training rural ministers to develop social activity in country districts. The purpose as announced by the Board of Home Missions and Church Extension is to promote an efficient, satisfying, wholesome country civilization.

Dissatisfaction with country life, it is declared, has caused a decrease of rural population in Ohio, Indiana, Iowa, Missouri, Vermont and New Hampshire. The boys and girls will not stay on the farm when high wages are to be earned nearer the moving picture theatres.

To combat this, the Methodist Church is planning to send many of its best men to the country churches, of which it has upward of 12,000. Rural pastors are to have special training in agriculture so as to help farmers with advice. Demonstration farms are to be established where agricultural colleges do not meet the needs.

Associations of rural ministers to put these plans into effect already have been started in Ohio, West Virginia, Iowa, South Dakota, Pennsylvania and Nebraska.

Chairs of rural sociology to teach how to be happy though living on the farm have been established in theological seminaries and plans are making to start similar courses in the Church colleges.—The Associated Press.

DEMOCRACY AND DOLLARS

4. The war is over, and the things for which the Allies have struggled have been gained. American democracy and American dollars have done a strikingly important thing in helping to bring about such a result. They have not played the fundamental part; the French, the English, and other Europeans have done that. They have played, nevertheless, a vital part.

American democracy has lived the heroic life for many months, and her dollars have been generous to an astonishing degree. These heroic times are passing. Will American democracy use her dollars less generously for making life more perfect in times of peace?

Already the order has gone forth that our democracy must greatly reduce her expenditure of dollars, and within the coming days large reductions are easily possible without our democracy losing any of her power to work for the general welfare. Democracy in times of peace need not call for many billions of dollars for public uses. The work of making a great war successful in a far away country cannot go on without the expenditure

JUSTICE AND CHARITY

If I want to redeem the world I can come nearer my object and do less harm, by being just toward myself and just toward everybody else, than by "doing good" to people.

The only untainted charity is justice. Often our ostensible charities serve but to obscure and palliate great evils. Conventional charity drops pennies in the beggar's cup, carries bread to the starving, distributes clothing to the naked. Real charity, which is justice, sets about removing the conditions that make beggary, starvation and nakedness. Conventional charity plays Lady Bountiful; justice tries to establish such laws as shall give employment to all, so that they need no bounty. Charity makes the Old Man of the Sea feed sugar plums to the poor devil he is riding and choking; justice would make him get off his victim's back. Conventional charity piously accepts things as they are and helps the unfortunate; justice goes to the legislature and changes things. Charity swats the fly; justice takes away the dung heaps that breed flies. Charity gives quinine in malarial areas; justice drains the swamps. Charity sends surgeons and ambulances and trained nurses to the war; justice struggles to secure the internationalism that will prevent war. Charity works among elum wrecks; justice dreams and plans that there be no more slums. Charity scrapes the soil surface; justice subsoils. Charity is affected by symptoms; justice by causes. Charity assumes evil institutions and customs to be a part of Divine Providence, and tearfully works away at taking care of the wreckage; justice regards injustice everywhere, custom-buttressed and respectable or not, as the work of the devil, and vigorously attacks it. Charity is timid and always is passing the collection box; justice is unafraid and asks no alms, no patrons, no benevolent support.

The best part of the human race does not want help, nor favor, nor charity; it wants a fair chance and a square deal. Charity's is man's kindness. Justice is God's.—Dr. Frank Crane.

of billions and billions of dollars.

American democracy in her heroic mood has supplied these billions upon billions. Will she in her peaceful and commonplace mood supply a few billions for the welfare of her own every-day life—for the development of her health, which war has shown to be poor, for the promotion of education, which the war has proved to be far from general?

5. The great war is over in Russia, but chaos and destruction hold sway in many places. One Russian is taking another Russian's life, and with seemingly great enthusiasm. The international war in Russia is over, but one class of Russia is fighting to the death another class—and not for the sake of patriotic love for Russia.

Karl Marx, the founder of Socialism, never dreamed in his most violent moments of a more energetic battle on the part of the industrial wage-workers against their capitalist employers. The war is over in Russia, but the business man with capacity to do big things in industry and commerce is being exterminated by the Bolshevik wage-workers.

And American democracy and American dollars may yet be compelled to fight the extreme socialist democrat in Russia, to save to Russia and the world her capacity to carry on business and to live a peaceful and an energetic life—to save Russian democracy from her own violence and injustice.

The war is over in the United States

and peace between the nations seems sure to come within a few months. But shall we, too, experience during the days of reconstruction a Bolshevik violence on the part of our wage-workers?

Our international war is over, but will peace between our big business man and his wage-worker remain with us to prosper us? Will American democracy and American dollars lend their power to either group? Will they make certain to the great business man a large reward for his unusual brain and efforts? Will they make to the wage-worker a living condition that is wholesome?—C. L. Raper.

PEACE PRINCIPLES

What are the principles on which the peace settlement is to be effected? asked Premier Lloyd George on Nov. 11th, addressing his liberal supporters. Are we to lapse back into the old national rivalries, animosities and competitive armaments, or are we to initiate the reign on earth of the Prince of Peace? It is the duty of liberalism to use its influence to insure that it shall be a reign of peace.

What are conditions of peace? They must lead to a settlement which will be fundamentally just. No settlement that contravenes the principles of eternal justice will be a permanent one. The peace of 1871 imposed by Germany on France outraged all the principles of justice and fair play. Let us be warned by that example.

We must not allow any sense of revenge, any spirit of greed, any grasping desire to override the fundamental principles of righteousness. Vigorous attempts will be made to hector and bully the government in an endeavor to make it depart from the strict principles of right and to satisfy some base, sordid, squalid ideas of vengeance and avarice. We must relentlessly set our faces against that.

The League of Nations

Discussing the question of a league of nations the premier said that such a league would be more necessary now than ever.

A large number of small nations have been re-born in Europe, he continued, and these will require a league of nations to protect them against the covetousness of ambitious and grasping neighbors.

We shall go to the peace conference to guarantee that a league of nations is a reality. I am one of those who believe that without peace we cannot have progress.

Of course we must have in this country an efficient army to police the empire, but I am looking forward to a condition of things, with the existence of a league of nations under which conscription will not be necessary in any country.—Greensboro News.

STUDIES IN DEMOCRACY

The war has taught us many lessons, among which is the lesson that we need to make far more provision not only for the preparation for citizenship of the illiterate immigrant, but also for the preparation for leadership in public thought of the educated native American. This must be done partly by the elementary school; but, so far as leadership is concerned, it will fall upon the high school and the college.

To begin with, most of our great political questions, such as the tariff, the income tax, the inheritance tax, the control of corporations, banking system, public ownership, money standard, and a hundred others, rest on an economic basis, and no one can comprehend them who has not a knowledge of economics. Hence, economics should be a required study for every pupil in every high school. It is now taught only to a few pupils in our large city high schools. It is not taught at all in most high schools.

Other questions of legislation upon which citizens must express their judgment rest on a sociological basis as well, such as prohibition, housing of the people, woman suffrage, legislation in regard to hours of labor, minimum wages, conditions of employment of women in industries, child labor laws and many others. Hence, sociology should be a required study for every pupil in all high schools. Like economics, it is taught in only a few high schools and in these only to a few pupils.

These subjects are not even required

studies in our colleges except in a few courses. A person can go through high school, college, and professional schools without ever studying either, and yet without them it is impossible to think straight on the great political issues of the day. Many professional men and many business men, not to speak of the uneducated, are incompetent to form independent judgments on such questions. They merely adopt blindly the opinions of others. They are intellectually at the mercy of their favorite newspaper.

Then there is a large group of municipal problems, of which the average educated citizen has but the vaguest knowledge, because he spent his time in school and college on matters relating to the dead issues of a remote past and to the purely theoretical aspects of the sciences which might have given him light. There should, therefore, be a compulsory required course, for one year at least in every high school on municipal problems.

Questions of public health, of education, the housing of the poor, transportation, municipal control of monopolies, and many others, should be studied in the most practical way, making the pupil familiar with the facts upon which opinions must be formed, and making him familiar also with the experiments that have been made in the solution of such problems, both in America and in foreign countries.

Live-Issues Courses

Finally, we need a course, of one year at least, also compulsory, for all pupils in practical ethics, in which the moral aspects of business, public and private, and the moral aspects of social problems should be emphasized. Such a course should be based on the facts of sociology and economics and upon practical religion instead of on religious dogma or on metaphysics. Today the world recognizes, as it never has before, the moral bearings of what not many years ago was supposed to be merely "hard-headed" business.

In education for citizenship we must emphasize the duties which every citizen must discharge virtually every day of his life, and not merely teach him the duties of public officials, as we have done heretofore. One of the highest duties of citizenship is to do clear thinking on the vital questions which affect the public welfare, not only so that the citizen can vote intelligently upon them, but still more in order that he may help to create an intelligent sentiment that will deal wisely with them.

In this country the ignorant man's vote counts for as much as that of the educated man, but the educated man can multiply his vote a thousand-fold by convincing others of the correctness of his convictions.

In a democracy the Government is controlled by public opinion, and one of the highest functions of the educated man and woman, as citizens, is to contribute their share toward forming an enlightened public sentiment on questions of public policy. It is to the educated part of the population of any State that we must look for wise guidance.

Here the tremendous influence of graduates of our high schools comes in. By sheer force of numbers they will do more to contribute to popular intelligence on public questions than even the graduates of our colleges, who are often in positions where they can neither think nor speak with absolute freedom and frankness.

The attendance in our public high schools is approximately 1,500,000, while the attendance in our colleges and universities is less than 240,000. The colleges have their contribution to make in the training of leaders, but, so far as popular sentiment is concerned, I believe that the graduates of our high schools in the future will make a larger contribution.

But this obviously involves a radical change in our courses of study, and especially in our treatment of the whole subject of civics as at present taught. To the objection that the introduction of these studies would introduce controversial political questions into the schools it may be replied that, if the schools are to deal only with the dead issues of the past they cannot effectively prepare pupils for life.—Dean Thomas N. Balliet, New York University, in the N. Y. Times.