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NEWS LETTER

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MAKING OVER A WORLD

THE NEW HUMANITIES

The new democracy that President Wilson foresees for America will call for clear-headed, competent leadership on part of courageous statesmen, and even more necessarily for intelligent discipleship on part of the democratic multitudes.

It is just as necessary for the mass mind to think its way sanely and safely through the mazes of civic, economic, and social reconstruction in the new era that the war forces upon this and every other country, as it is for our public men to have clear visions of a stable social order. In developing democracies, schooled disciples are just as necessary as skilled leaders.

Russia these three hundred years has had many brilliant intellects. While some of them—a few—have been essentially sane, none of them have been sufficiently strong. The Russian debacle results from the wholesale ignorance of the Russian mass mind. And this ignorance is not mere inability to read and write; it is what Mr. Vanderlip calls economic illiteracy, on part of the lettered classes as well as the unschooled masses.

What America Needs

What Russia needs is what every other country needs today; namely, the most liberal possible schooling in the social sciences—political science, political economy, history, economic history, sociology, social psychology, educational sociology, legislation, jurisprudence and the like.

These are now the true humanities. They are charged and surcharged with human interest. They directly concern the problems that the new democracy must think out during the next quarter century. They ought to be the very strongest courses offered in every college and university. And they must be taught by the biggest, sanest intelligences in the teaching profession.

The democratic mind cannot be safely left ignorant of the measures that challenge popular approval and demand recognition in organic and statute legislation. These measures sweep the whole round of concerns in life and business; they involve every one of the social sciences.

H. G. Wells has recently snorted his disgust at the Universities of England because they are teaching the youth of England few or none of the fundamental subjects that the English masses must now consider as the program of the British Labor Party comes forward for popular vote and parliamentary action.

The situation is not quite so acute in America, but it is stupid to think that we can avoid facing a similar crisis in this country sooner or later. And barring just a few institutions, our colleges and universities are paying scant attention to the social sciences; perhaps more than the English universities in general but still far too little, approaching emergencies considered.

Economic Democracy

Economic democracy is a favorite phrase and a fundamental thought of our good friend John Sprunt Hill of Durham, who preaches it with the fervor of John the Baptist.

It means to him (1) the sacred right of private property ownership, (2) self-help and individual initiative, (3) free cooperation of individuals in collective enterprises based on the one-man-one-vote principle, sanctioned and safeguarded by law, (4) state supervision to protect the cooperators and the public, and (5) government ownership of nothing save natural monopolies. Or so we gathered in a day spent with him lately in his home and out on his 700 acre farm.

Here are very definite propositions concerning a social order and we have never come upon a time when we more sorely need definite thinking on such matters by democratic multitudes and democratic leaders alike.

Economic democracy based on free cooperation is not socialism, says Mr. Hill; it is the opposite and antidote of socialism. In Mr. Hill's own language, Economic Democracy means:

1. A brotherhood of industry—man-

hood above money—shorter hours of labor—better sanitary conditions—home-ownership and better homes—development of social conscience and community spirit.

2. Profit-sharing in industry—a sure means of harmonizing the interests of capital and labor.

3. Organized self-help, the basic principle of social development—agricultural progress assured through cooperative credit, cooperative production, and cooperative marketing.

4. The rights of private property ownership sacredly guarded and individual initiative encouraged—no use of private property to the injury of community or state.

5. Government control of railroads and other public utilities and natural monopolies, but no paternalism.

6. Cooperation—an antidote for socialism.

These propositions are well worth thinking through sanely, now that the Barrs and Gompers of America and the forces they represent are squaring themselves for a fight to the finish. Clumsy thinking about the fundamental concerns of social stability is nothing less than criminal on part of any man or woman with sense enough to vote or to guide public opinion.

DEMOCRACY AT BOTTOM

Democracy in this country does not mean that property should be held in common; it does not mean that no man shall have distinction; it does not mean that all the natural abilities of the ablest men are to be brought down and put on a level with those of the lowest, the least thrifty, says Franklin K. Lane, our Secretary of the Interior in Everybody's. Democracy essentially means that a man shall be given his chance—first his chance to get an education; second, his chance to prove himself in making himself by character and by ability economically independent. Our competitive system between individuals must continue if the race is to improve.

We must make clear that in democracy men do not fall down to a common level, but constantly rise by only having to prove that they are better in character and ability than others; we must make clear that in democracy there can be no interfering sovereignty of caste or aristocracy, that no wall shall be put up which a man can not scale or overcome by character and ability, and also make clear that democracy does not mean the abolition of all social lines, because these are based largely upon common tastes, artistic for instance, or social.

Democracy, at bottom, means justice. We arrive at justice through liberty. That is what we mean when we say that this country is essentially a land of liberty. Men of all times have striven for justice and have found that they could get justice only through liberty, and that they gain liberty only through the exercise of manhood suffrage, and through trusting in the courts of law to settle disputes without favoritism or prejudice.

Americanism means, as the soldiers and sailors offering their lives to preserve it know, courage, self-reliance; not disorder, laziness or wilfulness, by which men fall, but purpose, faith, not belief in the mysterious working of a slothful fate, but supreme belief in the mysteries wrought by work and will.

The philosophy of American democracy—that no man need endure military, financial or political force without moral limitation, and that men can care for themselves if given opportunity—we must impress on the soul of the youngest child that is brought to this country or is born in this country, so that children will grow up with an ever-present sense of what our institutions mean to mankind.

A Public School Job

We feel, therefore, that a larger proportion of time in our public schools should be given to the teaching of these principles for which we fought abroad, and in accordance with which we should begin now to see that no injustice shall befall our returning soldiers.

American boys and girls should be taught entirely in the American tongue,

HAS THE DAY COME?

A day will come when the only battlefield will be the market open to commerce and the mind opening to new ideas.

A day will come when bullets and bombshells will be replaced by votes, by the universal suffrage of nations, by the venerable arbitration of a great sovereign senate, which will be to Europe what the parliament is to England, what the diet is to Germany, what the legislative assembly is to France.

A day will come when a cannon will be exhibited in public museums, just as an instrument of torture is now, and people will be astonished how such a thing could have been.

A day will come when these two immense groups, the United States of America and the United States of Europe, shall be seen placed in the presence of each other extending the hand of fellowship across the ocean.—Victor Hugo, 1852.

MARVIN HENDRIX STACY

In the death of Marvin Hendrix Stacy the University has suffered one of its greatest losses. I was his teacher in his student days. I appreciated his high manly qualities, admired his strong character, and in the later days of friendship grew to love him. Mentally he was highly endowed. He grasped a subject readily, thought deeply, made his decision after careful weighing, and then was firm as a rock though just and sympathetically considerate to those who differed with him. It is not strange that such a man was a force for all that is best in the life of the University from his college days through the years of his apprenticeship to those of mature accomplishment and gathering honors. He was one of the best teachers in the faculty, sparing himself in no detail of pains and time and repetition, getting the best work out of his students. And they appreciated the labor spent upon them, the unflinching patience, the even-handed justice and the insight into their difficulties.

He was admirable as an administrator, clear, convincing and eloquent as a speaker, a man of few words but they were well weighed, to the point and not to be misunderstood. Quiet, simple, unaffected, a thoroughbred gentleman in the highest sense, I never found in him the trait of self-seeking, rather I had to argue him out of a sort of self-depreciation.

He sought no new honors nor advancement, telling me once that the thought of present duty was enough for him and I realized that duty had for him the one clear call unmarred by thought of self, unstained by pride of achievement. Such sweet, gentle, true natures are rare. They constitute the finest, the highest among men though not always so applauded. Such are the salt of the world.—Francis P. Venable.

be made to think in American terms, to judge by American standards, to contribute to the American idea, by learning to know our history, not as a series of incidents, but as the development of a philosophy, by making every boy so passionately devoted to our form of government as a growing expression of the love which men have for justice and liberty, that he will be willing to fight for it and make himself able to fight.

To do that, the work of the teacher must be elevated in public esteem. The salaries of teachers must be raised. The profession must be made to draw to it men and women of superior kind, for teaching is the most important of all the professions.

The campaign we are making, for which the cooperation of the entire nation is required is one that is being expanded so that it will affect directly every American in school and out of school. We have been carrying on this campaign in a limited way in the last few years, but under the impulse of the war and with recognition of the problems that are to come in reconstruction, it must be greatly increased in intensity in all the schools,

UNIVERSITY SCHOOL OF EDUCATION

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BRICKS WITHOUT STRAW

We learn from Bible history that during the sojourn of the Israelites in Egypt the Pharaoh forced the children of Israel to an almost impossible task of making bricks without straw. We read that this was a hardship and an oppression with which the Pharaoh oppressed the people.

In the twentieth century the United States of America has forced thousands of its citizens to be placed in a similar position. Upon our citizens we have squarely placed the burden of making and enforcing the laws under which we are to live and be governed, but—hundreds of thousands of these same citizens do not have words and letters, to say nothing of ideas with which to make the laws. Bricks without straw!

Worse Still

The full effect of such a demand of our citizens does not at once appear. It takes ideas and thoughts about folks other than those in the immediate family or neighborhood to make constructive and wise statutes. How can the citizen who knows not our spoken or written language have these big ideas? How can we have a

united purpose and a common set of American ideals toward which to work and with which to be inspired if one in every twelve of our aliens cannot think, speak, write our mother tongue? It is not only bricks without straw but bricks without clay.

How We Get It

There is no more effective means by which to provide bricks and clay and mortar with which to build our national structure of democracy than the public school. Its organization, its administration, its management is itself a lesson in democracy. Its fundamental rule and guide is and must be that of equal opportunity for all. In our public schools worth determines promotion; merit receives recognition; fair and just treatment is meted out to all. In miniature, the public school is our American Democracy. Here the tools of knowledge, the ideals of our people, the instrument of our thinking are made a part of the inheritance of our children. Through our public school we must more and more spread the gospel of democracy among our people.

and in the colleges, where the spirit of democracy and the zeal to protect it always burn. The college is the full-grown man; the elementary schools are, in a sense, its children.—Franklin K. Lane, in Everybody's.

STATE UNIVERSITY PLANTS

North Carolina was not the first state to erect a university on paper—Georgia has that honor, we believe; but she was the first state in the Union to have a university in actual operation. She occupies a proud pre-eminence in this particular.

We began to erect university buildings ahead of all the other states, but we do not today rank first in the United States in the value of university properties. Twenty-five states stand ahead of us in the value of university plants—as can be seen by a glance at the table presented elsewhere in this issue.

The University of North Carolina opened its doors to students in 1795 and is therefore 124 years old. It was established in the last years of the 18th century, but the 20th century had dawned before the state began to appropriate money for buildings, equipments, and annual support in any noteworthy way. For a hundred years or so this child of the commonwealth suffered the neglect of the ash-barrel baby.

We have always believed in the liberal arts and we have always cherished Learning as the handmaid of Religion—or said we did; but, as a matter of fact, what we cherished in the south as a sentiment has been acted upon in the middle and far west as a sound business policy.

Thus it is that Nebraska has three million dollars invested in university proper-

ties, Iowa four millions, Ohio and Illinois six millions each, Michigan seven millions, Minnesota ten millions, and California thirteen millions. These states have dared to manifest their faith by their works.

Our university plant in North Carolina after one and a quarter centuries is valued at only \$1,222,675.

How We Rank

In the south, North Carolina has been outstripped in the value of university plants by Texas, Virginia, Tennessee, Alabama, South Carolina, and Georgia; and in legislative appropriations for annual support, by Texas, Oklahoma, Arizona, Kentucky, and Georgia.

However, there is a brighter day ahead for our common-schools, our church schools, our public and private institutions of benevolence, technical training, and liberal arts.

The fervor of war purposes has brought into the open the amazing wealth of North Carolina. The people that have given outright two and a quarter million dollars to war benevolences alone, during the last eighteen months, are easily able and abundantly willing to give two or three times as much as they ever gave before for the support of all worthy enterprises, church and state.

In times of war, we have opened our hearts and purses grandly. It is impossible to believe that in times of peace, we will ever again draw into our shells like periwinkles.

"The finest memorial we can build to our brave," says Governor Bickett, "is a state that ranks as high over here as our boys did over there."

And it's true.

VALUE OF STATE UNIVERSITY PLANTS

Covering the value of grounds, buildings, library, apparatus, machinery, and furniture in 1916-17. Based on the Federal Education Bureau Bulletin No. 55, 1917.

H. M. HOPKINS, University of North Carolina, 1918-19.

1. California	\$13,584,432	23. Delaware State College	\$1,423,129
2. Minnesota	10,681,075	24. Georgia	1,375,000
3. New York—Cornell ..	9,534,854	25. West Virginia	1,281,085
4. Wisconsin	8,128,346	26. North Carolina	1,222,675
5. Michigan	7,546,821	27. Kentucky	1,185,542
6. Illinois	6,556,659	28. Oregon	1,043,702
7. Ohio State	6,296,368	29. Louisiana	970,574
8. Iowa	4,141,408	30. Idaho	965,606
9. Missouri	3,982,525	31. Maine	948,337
10. Nebraska	3,153,174	32. Nevada	918,220
11. Penn. State College ..	2,802,713	33. North Dakota	904,997
12. Washington	2,740,209	34. Oklahoma	884,713
13. Texas	2,555,191	35. Wyoming	865,000
14. Virginia	2,297,059	36. Utah	757,812
15. Kansas	2,000,000	37. South Dakota	750,000
16. Indiana	1,681,600	38. Arkansas	718,000
17. New Jersey, Rutgers ..	1,660,979	39. Arizona	708,500
18. Colorado	1,515,000	40. Florida	698,000
19. Vermont	1,511,222	41. Mississippi	536,000
20. Tennessee	1,458,993	42. R. I. State College ..	485,335
21. Alabama	1,439,318	43. Montana	430,252
22. South Carolina	1,425,004	44. New Mexico	250,426

New Hampshire, Maryland, Connecticut, and Massachusetts do not maintain state colleges and universities.