

THE UNIVERSITY OF NORTH CAROLINA NEWS LETTER

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

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

MARCH 5, 1919

CHAPEL HILL, N. C.

VOL. V, NO. 15

Editorial Board: E. C. Branson, J. G. de R. Hamilton, L. R. Wilson, D. D. Carroll, 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.

CHURCH ROLLS IN CAROLINA

THE UNIVERSITY SPIRIT

The terrible war through which we have just passed has not been only a war between nations, but it has been also a war between systems of culture—the one system the aggressive system, using science without conscience, stripping learning of its moral restraints and using every faculty of the human mind to do wrong to the whole race; the other system reminiscent of the high traditions of men—reminiscent of all their struggles, some of them obscure, but others closely revealed to history, of men of indomitable spirit everywhere struggling toward the right and seeking above all things else to be free.

So I feel that the war is, as has been said more than once today, intimately related with the university spirit. The university spirit is intolerant of all the things that put the human mind under restraint. It is intolerant of everything that seeks to retard the advancement of ideals, the acceptance of the truth, the purification of life. And every university man can ally himself with the forces of the present time with the feeling that now at last the spirit of truth, the spirit to which universities have devoted themselves, has prevailed and is triumphant.—Woodrow Wilson.

A CHRISTIAN INSTITUTION

Christianity is not an institution, a culture; it is a spirit, an inspiration. Being a spirit, Christianity can express itself through any social institution not inimical to its genius. There are Christian grocery stores, doubtless, in spite of the presumptions to the contrary which war prices have created. There can be such a thing as a Christian state. There are Christian industrial corporations. There are Christian individual men and women.

That institution is Christian which expresses the Christian spirit and whose programme realizes the Christian purpose. No other is Christian indeed, however spanned with Christian labels it may be.—J. E. McAfee, author of Religion and the New American Democracy.

THE LAST NOTICE

Our mails now-a-days are filled with letters calling for the 1918 Year-Book of the North Carolina Club, on County Government and County Affairs in North Carolina. It goes free of charge to North Carolinians who write for it and to others at 75 cents a copy. The edition is small and will soon be exhausted.

Judge W. P. Bynum says, and his good opinion of anything is a large asset: "The 1918 Year-Book of the North Carolina Club surpasses in value everything heretofore published on county government and county affairs in this state. It is an invaluable compendium of information on these subjects and indispensable to every North Carolinian who wishes to be well informed on affairs in his own state. I thank you heartily for sending me a copy."

FARM CRAFT LESSONS

There has just lately appeared a pamphlet of Farm Craft Lessons published by the U. S. Department of Labor which has for its purpose the furnishing of very specific and detailed information concerning farm activities which can be carried on at home or on the school farms and for which school credit can be given.

This is one of the most significant aids to vocational education for country schools yet devised. The emphasis is placed on the craft idea; the instructions are clear and are made clearer by excellent illustrations; the selection of projects is admirably adapted to joint school and home use.

While written specifically for the Boys' Working Reserve the material as it stands can be used by any school interested to give school credit for home farm work.

The Farm Craft leaflets issued by Successful Farming out in Iowa are also excellent.

Cannot we have such bulletins in North Carolina?

So far in the South we have done nearly nothing with vocational education in our

country regions, our mill villages, or our trade centers.

Cannot we move up in all these directions, or give some hint of doing so?

CAROLINA CHURCH ROLLS

Last week the News Letter gave to its readers a table ranking the fifty religious bodies of North Carolina in the order of their membership.

This week we present a table based the 1916 Census of Religious Bodies in the United States, ranking the counties of North Carolina from high to low according to the ratios of church membership to total populations. A North Carolina Club study, published in the Community Service Week Bulletin, gives a similar table for 1906.

Gains and Losses

Putting side by side the figures of these two tables, it appears (1) that 48 counties made decided gains in church membership during the ten years, that the gains in Richmond, Dare, Tyrrell, Jones, Buncombe, Caswell, and Polk were tremendous, that the ratios in Ashe and Alleghany were nearly doubled; (2) that 33 counties lost ground, the greatest losses being in Guilford, Transylvania, Yancey, and Burke, that 29 of these retrograding counties were in the lead in 1906; (3) that 5 counties stood still and marked time during this ten-year period—Northampton, Lincoln, Catawba, Jackson, and Wilson; (4) that Bertie, which headed the list in church membership in 1906 retained its lead in 1916 with a gain of one point, that Edgecombe which footed the list in 1906 was still at the bottom in 1916, with a gain of five points, 23 against 18 per cent, and (5) that the state as a whole moved up five points during the ten-year period—from 40 to 45 per cent.

Our Home Mission Job

The 1916 figures show that a million two hundred and sixty thousand people in North Carolina are outside the church; within the curtilage of the church, to be sure, but not on the church rolls. They are 55 per cent or more than half of our total population.

Counting out children less than ten years of age, our non-communicants are nearly 650,000.

In two counties—Edgecombe and Wilson—more than three-fourths of the population is outside the church!

In eight counties more—Stokes, Jackson, Haywood, Swain, Rockingham, Martin, Johnston, and Pitt—more than two-thirds of all the people belong to the big church of All-Out-Doors.

In seventeen counties more—Onslow, Madison, Graham, Alleghany, Nash, Burke, Yancey, Surry, McDowell, Beaufort, Wilkes, Cherokee, Lenoir, Harnett, Guilford, Columbus, and Brunswick—three-fifths or more of all the people are outside the church, any church of any name, sect, or sort.

In 37, or more than a third of all our counties, the lost sheep are from three-fourths to three-fifths of all the people! Here's a home mission task of gigantic proportions. The foreign fields are more picturesque; but the home mission fields are white for the harvest.

A Chance for the Church

For four years or more, devoted students in the department of Rural Economics and Sociology at the University have been puzzling at the problem of Religious Consciousness in North Carolina—its prevailing type, its characteristics and level, its values and deficiencies, and its relationship to economic and social conditions, causes and consequences.

It is a fundamental subject of tremendous importance to our civilization, and more and more it seems to us a subject that our church authorities and church schools can afford to go at it hammer-and-tongs. The ten weeks or so that we give each year to church and Sunday school studies in the University might profitably run into ten months or so in the church schools of North Carolina and the church seminaries of the South. Or so it seems to us; and with exceeding deference and reverence we are saying this to our

CLAXTON'S CREED

1. A school term of not less than 160 days in every rural community.
2. A sufficient number of teachers adequately prepared for their work.
3. Consolidation of rural schools where practicable.
4. A teacher's home and demonstration farm of five or more acres as a part of the school property.
5. An all-year school session adapted to local conditions.
6. A county library with branch libraries at the centers of population, the public schools to be used as distributing centers.
7. Community organization with the school as the intellectual, industrial, and social center.
8. A high-school education for all country boys and girls without severing home ties in obtaining that education.
9. Such readjustment and reformation of the course of study in elementary and secondary rural schools as will adapt them to the needs of rural life.
10. The need for Federal aid in public education.
11. The elimination of illiteracy.
12. Americanization of all citizens through a better civic and patriotic instruction.

church authorities.

Lack of space forbids our doing more in the News Letter than briefly summarizing the conclusions, or some of them, that come out of patient prolonged studies, at the University, of church problems in the mother state—as follows:

Church membership ratios are low, (1) in sparsely settled areas afflicted by social isolation, (2) in areas where illiteracy and near-illiteracy ratios are high, (3) in areas of excessive tenancy farming, and (4) in trade and factory centers where home ownership ratios are low. And so on and on.

Singly or in combination, here are four social conditions that are causally related to the low church ratios that challenge religious zeal in 37 counties of North Carolina, and that vitally affect the status of the church the whole state over.

Four distinct religious tasks confront us: (1) social integration in our countryside, (2) the cure of wide-spread illiteracy, black and white, (3) the settling of our landless, homeless multitudes—they are more than half of all our people, town and country—into homes of their own in our cities or on farms of their own in our country regions.

According to Isaiah

These are religious as well as secular problems. And what tremendous problems they are in every land and country! Unsolved they will be as certainly fatal to our civilization as they have been to every other in history. Church authorities ought to be even more active than state authorities in solving them—so, in sheer self-defense. The church must put an end to illiteracy and tenancy in North Carolina, or illiteracy and tenancy, town and country, will put an end to the church.

When Israel ceased to be a land of home-owning farmers and reversed the deliberate plan of Moses, when her people became homeless dwellers in fenced cities and a slender remnant of tenant farmers with no stake in the land tilled the countryside, when her people refused to consider, for lack of knowledge, then Israel went away into captivity.

So it was in Judah, so it has been in the history of other peoples, and so it will be with every heedless people on earth today.

North Carolina needs to be profoundly stirred by these fundamental causes of social ill, and in our opinion the church alone can do it.

These social problems are not likely ever to be solved, in our opinion, without

UNIVERSITY SCHOOL OF EDUCATION LETTER SERIES NO. 160

LIMITED VISIONS

So often in speaking and thinking about our public school system we think only of the elementary school. We forget that our high schools, our institutions for secondary education, are a component part of our free public school system.

It is true that in former days when our manner of living was simple, our needs few and our outlook limited to the boundaries of the western hemisphere, we deemed it sufficient to provide only a simple, limited, narrow sort of elementary education for our citizens.

A Change

The last few years and especially the last four years have tremendously complicated our lives and our living. Hardly a single little hamlet exists in our nation today but what has a representative on foreign soil. We have had to change our manner of living even to the very food on our tables that nations overseas might be fed. The whole economic structure which we have built up has reached to the ends of the world. We no longer live a simple life uncomplicated with a wide variety of needs.

The effect of this increased complexity of our life was manifested in our public

schools even before the war, for during the twenty years previous to 1914 the number of children who attended our high schools increased ten times as fast as the population increased. So we had already begun to realize the necessity for a longer and more extensive preparation for living in a world with a broader vision.

What of the Future?

The necessity will not grow less as the years go on and as we are obliged more and more to take our part in handling world affairs. It is becoming increasingly evident that universal secondary education will be as desirable and as necessary as universal elementary education has ever been.

That will mean an enrollment of four to five million pupils in our high schools; it will mean 200,000 to 250,000 high school teachers! How shall we prepare to meet the demand for housing this vast army? What shall they be taught? How shall we train the teachers? How shall we pay for it all? How much shall we pay? What and how much will it be worth to us?

We must begin now to think about these questions and seek an answer to them?

the fire, the fever, and the fervor of religious zeal.

Reading References

Thoughtful people who are minded to puzzle further at (1) sparsity of population and social insulation, (2) illiteracy, and (3) tenancy town and country, as causes of social decay in North Carolina, are referred to the following publications, which will be sent free upon application: The 1915-16 N. C. Club Year-Book pp 39-41.

The Community Service Week Bulletin, pp 40-51.
Non-Church Membership in N. C., in

1906.—University News Letter, Vol. I, No. 28.

Appalling Illiteracy Figures; A Hard Problem.—University News Letter, Vol. II, No. 24.

Illiteracy and Tenancy; a Country Church Problem; Our Homeless Multitudes in N. C., and the U. S.—University News Letter, Vol. III, Nos. 14, 15, 20, 26, and 39.

The Country Church, outline studies reading references.—University Extension Bureau Circular No. 4.

The Country Church: a Country Life Defense.—Branson.

CHURCH MEMBERSHIP RATIOS IN NORTH CAROLINA

Based on the 1916 Census of Religious Bodies.

E. EYBERS, University of Stellenbosch, Union of South Africa, a graduate student in the University of North Carolina.

The figures indicate the ratio of church membership to the total population in each county. The state average of church membership in 1916 was 45 per cent.

Rank	Counties	Per cent	Rank	Counties	Per cent
1	Bertie	74	46	Halifax	44
2	Gates	70	46	Macon	44
3	Northampton	64	46	Montgomery	44
4	Tyrrell	63	49	Alamance	43
5	Hertford	62	49	Carteret	43
6	Chowan	61	49	Greene	43
7	Camden	59	49	Union	43
8	Richmond	58	49	Wayne	43
9	Rowan	55	54	Duplin	42
10	Alexander	54	54	Gaston	42
10	Caswell	54	54	Hyde	42
10	Granville	54	54	Polk	42
10	Iredell	54	54	Sampson	42
10	Pasquotank	54	54	Yadkin	42
15	Bladen	53	60	Ashe	41
15	Dare	53	60	Clay	41
15	Lincoln	53	60	Randolph	41
15	Washington	53	60	Transylvania	41
19	Vance	52	64	Brunswick	40
20	Catawba	51	64	Columbus	40
20	Franklin	51	64	Guilford	40
20	New Hanover	51	64	Harnett	40
20	Pender	51	68	Cherokee	39
24	Forsyth	50	68	Lenoir	39
24	Mecklenburg	50	68	Wilkes	39
24	Perquimans	50	71	Beaufort	38
24	Wake	50	71	McDowell	38
28	Cabarrus	49	71	Surry	38
28	Cleveland	49	74	Yancey	37
28	Currity	49	75	Burke	35
28	Davidson	49	75	Nash	35
28	Warren	49	77	Alleghany	34
33	Buncombe	48	77	Graham	34
33	Henderson	48	77	Madison	34
33	Rutherford	48	77	Onslow	34
33	Scotland	48	81	Pitt	33
37	Person	47	82	Johnston	32
37	Anson	47	82	Martin	32
37	Davie	47	82	Rockingham	32
37	Orange	47	85	Swain	31
41	Jones	46	86	Haywood	29
42	Craven	45	87	Jackson	27
42	Durham	45	87	Stokes	27
42	Pamlico	45	89	Wilson	24
42	Stanly	45	90	Edgecombe	23

The following counties are omitted for lack of authoritative population figures, due to the formation of new counties and the changes in territory of old counties since 1910: Avery and Hoke, Caldwell, Chatham, Cumberland, Lee, Mitchell, Moore, Robeson and Watauga.