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.

JUNE 29, 1921 CHAPEL HILL, N. C. VOL. VII, NO. 32

Editorial Board: E. C. Branson, S. H. Hobbs, Jr., L. R. Wilson, E. W. Knight, D. D. Carroll, J. B. Bullitt, H. W. Odum. Entered as second-class matter November 14,1914, at the Postoffice at Chapel Hill, N. C., under the act of August 24, 1912.

COMMUNITY AND THE COMMON GOOD

A COMMUNITY COVENANT

We declare our purpose to accept all the duties of American citizenship.

We are forming an association to secure all the benefits of community life, and affirm the right of our community to each one's best effort.

We support all individual rights just so far as their use does not harm our fellows.

We agree that the public is superior to any private gain obtained at the expense of community welfare.

We recognize and acknowledge the gracious influence of practical Christianity in Community life.

We ask that our homes be guarded by social conditions throughout our community.

We declare the duty of the community to provide good schools, community recreation, safe, sanitary conditions, improved highways and encouragement to thrift and home ownership.

We propose to make the neatness and attractiveness of our homes and farms assets of distinct value to the township.

We agree to do our share in the creation of public sentiment in support of all measures in the public interest.

We agree to put aside all partisan and sectarian relations when dealing with community matters.

We state our conviction that the best rewards from this organized effort lie before each one in a deepened interest in others and in an increased ability to cooperate the one with the other for the good of all.

We, citizens of Plainsboro Township, incorporated by the Legislature of the State of New Jersey, approved April 1st, 1919, and accepted by us on May 6th, 1919, subscribe to this declaration. —N. C. Community Progress.

DEMOCRATIC COMMUNITIES

The fate of democracy is wrapped up in the future of community life.

The salvation of the democratic community is in the released wisdom and cooperative enterprise of all the members of the community.

If the individual is really to become a full member of a community he must become something of a community within himself. He must have the habits and customs of the community and something of its truest emotions, its hopes and fears, its loves and hates, its wider interests and its lasting responsibilities. Thus he will become not only a real member of the community, but the community itself will live and be secure in him: in his habits the guarantee of its continuity and stability, in his innovating impulses the guarantee of its vital criticism, and in his growing intelligence the guarantee of its continuous reconstruction.

The hope of community, local, national and international, is the world's greatest hope, and in the furtherance of this hope social intelligence is justified in attempting to break down, not ruthlessly and ignorantly, but carefully, thoughtfully and yet persistently, all intervening obstructions. This is the practical significance of the social sciences: they must point the way by which society may achieve this larger social organization.

The whole structure of our education must be made over—in motive, in spirit, in atmosphere, and in projected outcome—until the old blatant individualism passes away and in its place comes the new sense of individual responsibility for the common good, which is the foundation of community.

Democracy cannot abide the isolated worker, lost in the routine of his vocation or profession. Every member of the democratic community ought to be a worker, and every worker ought to be a real member of the community.

The destiny of the community is in the keeping of the community.—J. K. Hart, in Community Organization.

CAROLINA COMMENCEMENT

The largest number of graduates that ever received degrees from a North Carolina institution, upwards of 180 men and women with a long record of successful work behind them, stepping down from the platform of Memorial Hall at the University of North Carolina, Wednesday morning, June 15, their diplomas in their hands, brought to a climax the 126th commencement at the university.

The undiluted flavor of straight Tar Heelism pervaded the four days of commencement activities. From the chief executive of North Carolina, Governor Cameron Morrison, the graduates received their jealously won diplomas, and from that other towering Tar Heel, former Secretary of the Navy Josephus Daniels, they listened to the last words of admonition most of them will hear on the university campus. Throughout the four days of commencement, from baccalaureate sermon to the final address, North Carolina figures, preachers, students, alumni, and state officials, stood out in the fore-front of an All-North-Carolina event.

The baccalaureate sermon, preached by the Rev. Charles E. Maddry, secretary of the Baptist state convention, ushered in the first day of commencement, Sunday morning, June 12. For Dr. Maddry the event was a homecoming in itself; eighteen years ago almost to the day he stood on the same platform and delivered his senior oration which won for him the highest oratorical honor in the university, the Willie P. Mangum medal. At twilight on the campus under the historic Davie Poplar the Rev. W. D. Moss, of the Chapel Hill Presbyterian church, preached the Y. M. C. A. sermon.

The big gathering of alumni, chiefly from ten classes which had special reunions, dominated the campus on Alumni Day, June 14. John Motley Morehead, of New York, presided at the annual alumni luncheon in Swain Hall. Talks were made by Governor Morrison, attending his first commencement as governor, by Josephus Daniels, and by Walter Murphy, of Salisbury, Charles A. Jonas, of Lincolnton, and Alfred M. Scales, of Greensboro. President Chase addressed the business meeting of the alumni and talks were made by representatives of each of the reunion classes, 1861, 1871, 1881, 1891, 1896, 1901, 1906, 1911, 1916, 1920.

Chapel Hill has rarely enjoyed a more delightful commencement. For four days the seniors, students, alumni, visitors, mothers and fathers and best girls surged backward and forward across the campus, attending final meetings, renewing old associations, joining in at class dinners, musical concerts, baseball games, dramatic productions, and listening to addresses on nearly every possible subject.

And after the last diploma had been presented, the commencement dances, attended by more than 150 visiting young ladies, started in Swain Hall Wednesday afternoon and continued until the final ball on Thursday night. Swain Hall was specially decorated and the Weidemeyer Orchestra of Huntington, West Virginia, furnished the music. —Lenoir Chambers.

DEFEATING SCHOOL BONDS

Eighty-seven school communities in North Carolina have voted $8,255,000 of bonds for new school buildings since January 1, of this year—and this in a year of hard times! It is proof positive that we are not yet bankrupt in spirit or in purse.

School bond issues have failed to carry in very few communities. Two of the recent failures are Hamlet and Louisburg. Hamlet fell down the other day in a fifty thousand dollar proposition, and Louisburg in a sixty thousand dollar proposition, and both these cities are rich as compared with fifty other communities that went over the top with a rush. Bunn, for instance, a little neighbor of Louisburg's, voted school-building bonds amounting to fifty dollars per inhabitant. Louisburg balked on a proposition amounting to thirty-one dollars per inhabitant.

In Hamlet 296 votes were cast in favor of school bonds, and only 96 votes were cast against the issue. But the minority vote defeated the proposition.

COMMUNITY DEADHEADS

Thomas Brooks Fletcher, of Marion, Ohio, the other editor of President Harding's home town, speaks of community deadheads as follows:

A community deadhead is a citizen ostrich, with his head buried in the sand. He is a man who opposes everything new; who votes No on improvements, expects salvation because it's free, but would not seek it if it cost him anything; erects spite fences and divides his town into cliques, north, east, west, south, and outsides.

He is negatively good and therefore positively bad. He is the man who refuses to cooperate, and who thinks more of prosperity than he does of posterity. He is the man who never does anything for his community until he dies.—Albemarle Observer.

The registered voters who did not vote were 818.

In Louisburg there were 277 votes for and 191 votes against. But the minority won. The registered voters not voting were 260.

How to Defeat Bonds

How to defeat a school bond issue is plainer than print. First, decline to sign the petition calling for an election. Second, sign it with no intention of voting. And third, stay away from the polls on election day. Simple, isn't it?

Our belief about suffrage in democratic communities is equally simple.

First, all elections ought to be decided by a majority of the voters voting, and not as at present by a majority of the voters registered.

Second, a citizen who does not vote ought automatically to be deprived of citizenship and the right to vote unless he is providentially hindered.

Third, restore the delinquent to citizenship upon payment of a substantial sum, provided it is paid within a stated reasonable period.

People who do not care or do not dare to vote when public issues are at stake are useless as citizens, or worse than useless, in democratic areas.—E. C. B.

TEACHING COOPERATION

For years we have been told that farmers would not cooperate. Nor did they want to, for they were fully occupied with production and had little time for selling. But driven to it by economic pressure they are meeting the situation successfully. It is no longer a question whether farmers can cooperate. They are cooperating. The only question is how far they will be driven to cooperate by our fool distribution system.

The Federal Bureau of Markets credits cooperative organizations with increasing the farmers' returns in one year $2,080,000 in Michigan and $1,500,000 in Mississippi. A state market director of California is authority for the statement that cooperative associations handled $250,000,000 worth of farm products in that state in one year.

There are now at least fifteen thousand farm cooperative organizations in this country. So rapidly is the number increasing that even the Government cannot give exact figures.

Agricultural colleges formerly considered that their duties stopped with production, but gradually they are going in for selling. They know the difficulty many cooperative enterprises experience in getting competent managers; so courses in marketing and rural advertising have been offered for some time. In Nebraska, where farmers do over a hundred million dollars' worth of cooperative business each year, the agricultural college is starting a course in cooperation, to help supply trained men and further the cooperative movement among producers. It will include training in marketing, accounting and grain grading. Colleges in other states plan similar courses.

COUNTRY HOME CONVENIENCES

LETTER SERIES No. 59

THE FARMER'S WIFE AND HER CITY SISTER

Fundamentally, the countrywoman and her city sister have the same major interests—children, and home. The only real difference is that the countrywoman works—actually works, with hardened hands and brittle fingers—harder and longer. And yet, while the city woman had an electric clothes washer long ago, the farm woman still bends over a washboard in the yard.

But the farm woman today is rapidly learning that too much of her time is taken up with the tasks that do not even concern the town housekeeper.

The Facts in the Case

In the city, for example, the lighting of the house seldom receives a thought in the daily routine; in the country, the cleaning and filling of oil lamps is just one of the messiest of the necessary daily jobs.

The daily delivery of the morning milk and bread gives the city housewife another hour to lie in bed. In the country, not only do many farmers' wives help with the milking and separating, but 88 percent of them wash the milk pails and 65 percent clean the cream separators; and, because in the country one can't run to the corner for a loaf of bread or pound of butter, 94 percent of farm women make their own bread and 60 percent their own butter.

In the city, running water is a convenience one appreciates only when the pipe freezes; in the country, many women still carry buckets of water—ten buckets a day, or 45 tons of water a year!

In the city, the multiplicity of convenient stores has almost made sewing a lost art in the home; in the country, 95 percent of farm women do their own sewing.

In the city, the midday lunch, with its tasty snatches of left-overs from the day before, is often a welcome respite for the housewife. On the farm, the heavy midday dinner not only for the farmer husband but for all the hungry farmhands is another of the burdens falling on the farm wife.

A Real Necessity

These are only a few of the thoughts in the back of the farm wife's mind when she hears the words "labor savers." The electric bread mixer is much more real as a labor saver to a woman who must make her own bread or do without. The electric sewing machine; the fireless cooker; the iceless refrigerator; the motor-driven churn; the washing machine; the iron; the vacuum cleaner; the electric milking machine, cream separator and bottle washer: these are all associated in her mind with tasks that are necessary, not optional. Like the pockets in a man's coat, they are conveniences that became necessities even before they were invented.— Electrical Merchandising.

Why Farmers Cooperate

Farmers in Limestone County, Alabama, built up a fine hog-raising industry, but they were far from any central market and sold their animals to professional buyers. The returns to the farmers were very disappointing. They organized the Better Farming Association and marketed their hogs cooperatively. On twenty carloads sold in this way they received four cents a pound more than was offered by the local buyers. Their saving in one year was around $12,000.

Farmers around Orchard, Nebraska, organized a cooperative association and marketed $147,850 worth of their products. When they assembled in Orchard a short time ago one of the local merchants furnished an orchestra for their entertainment. His trade had increased fourfold since the cooperative association began operations, he said. The town had become a popular trading point with farmers who had patronized it but little before. Moreover, those who had been steady patrons had more money to spend because they were no longer dividing their profits with several sets of buyers and sellers.

Farmers in a small Southeastern Missouri town sold a carload of melons to an out-of-town buyer for sixty dollars. The buyer said that was all he could pay as the city markets were glutted. But there were other buyers in town who knew the city markets were not glutted and they started a spirited bidding. Those melons were resold four times before they left the town and the last price paid for them was $340. But only the sixty dollars paid to the farmers remained in the community. Such practices led to the organization of the Southeastern Missouri Melon Growers' Association, which sells the farmers' products cooperatively. Returns to the farmers in many cases have been increased to four or five times the amount received under the old method of selling to chance buyers. —The Country Gentleman.

In North Carolina

The drop in cotton and tobacco prices in North Carolina last fall cost our farmers one hundred sixty-two million dollars. No wonder they are desperate. Led by J. Y. Joyner, Clarence Poe, W. B. Kilgore, and others, they are organizing both for production and for marketing.

United they stick; disunited they are stuck, is the way one tobacco farmer puts it. If calamity teaches that lesson lastingly, it is worth all it costs.

HERE IS THE ANSWER

Why are our boys leaving the farm? There are many reasons, simple and complex, that are distressing and even maddening, But to turn from the critical to the constructive, we may ask, why do some boys develop into such splendid men while they stay on the farm? Why do some educated boys preferably remain in the country in spite of the cityward drift? For there are such boys. Could we not note the reasons and use them as constructive suggestions in solving the Farm Life problem? Which essentially is the problem of maintaining a standard people upon the farms.

I am therefore citing the story of two exceptionally fine boys, boys who will make splendid citizens, who are living and working and developing on the farm. They are Benjamin and Henry Gray Shelton of Edgecombe County.

These boys are fifteen and fourteen years old and are now attending a near-by high school. They have lived in the country all their life. But theirs has been an ideal farm life. For twenty years their father, Mr. B. F. Shelton, has been growing live stock, and all sorts of hays, and foodstuffs that have been overlooked by North Carolina cotton-raising fiends. The small amount of cotton planted yields practically as much as the more extensive areas once did, due to the fact that the raising of stock and beans, peas, wheat, clovers and hays is continually improving the fertility of the soil. The Sheltons raise enough of all foodstuffs for the farm and some to sell.

In all this the boys have a partnership interest. They belong to the Corn and Pig Clubs, have cattle of their own, help feed and look after all the stock, and receive part of the dividends. In fact they are their father's partners. They have an interest in the business. They attend farm meetings and make exhibits both of livestock and field products at the fairs. Indeed last year they had charge of and actually prepared all the Mapleton Farm exhibits at the Coastal Plain Fair at Tarboro. Everything was beautifully shown, and the Herefords looked as if they might have had even their cream-white forelocks curled.

I do not wish to eulogize, but these two boys are as attractive and gentlemanly as any boys of their age I know. Yet they are real boys and are perfectly happy and contented on the farm even though they know and enjoy cities and travel.

Certainly wisdom like this will tell in the future. It is building a beautiful structure of character now.— Catherine Batts.