

# INSPIRING PAPER ON COMMUNITY WELFARE

At a recent public meeting of the Monday Club, Dr. J. W. Flinn delivered an address upon "Community Welfare," which was so interesting that there were many requests made for its publication. Lack of space has prevented this until this issue and it is annexed herewith in full.

I esteem it a very great privilege indeed to have an opportunity of speaking to so representative a body of women as the members of the Monday Club of Prescott. The Chairman of this section, in asking me to talk on "Community Welfare," very kindly gave me permission to refer to any or all of the many subjects embraced under that head. To refer to them all is manifestly impossible, and I have naturally chosen those which appeal most strongly to me, as being of supreme importance, not alone to all communities, but more especially to this community in which we live.

In the very first place, the term "community welfare" is in itself suggestive, reminding us, as it does, that there are many interests which are common to us all. It has been truly said that no man lives to himself. Each person is more or less dependent on all the others in his community. We sometimes speak of "the independence of Americans," but there is no such a thing as personal independence among a civilized people. The only really independent American was the savage Indian, who formerly skulked through our Eastern forests or roamed over our Western plains.

The red man made his own bow and arrow, and by his individual prowess with this simple weapon, provided himself and his family with food and clothing. His squaw built the wigwag in which they lived, and prepared food and clothing for her lord and master from the proceeds of the hunt. When the surroundings of his camp became too filthy, he simply moved his home to another part of the country. When a member of his family died the wigwag and its contents were burned. The young boy was early schooled in hunting by his father, while the girl soon learned to become a bearer of burdens with her mother. This was true independence. Community welfare did not interest him.

The same was true to a lesser extent of the early settler along the Atlantic coast. The primitive farmer went into the primeval forest to hew out for himself a home. With his axe he felled the giant trees and built himself a log cabin. Among the stumps he sowed his crops of wheat, corn and potatoes. The grains he ground between two crude mill stones, furnishing his own flour and meal. His meats he supplied from his own cattle, sheep, swine and fowls. His sugar he prepared from the sap of the maple. His wife assisted in grinding the corn and other grains, and herself prepared their simple food, using water she had carried in buckets from a distant spring. The wool from their own flock of sheep she washed, spun and wove into cloth, from which she made all the clothing for herself and her family. In the long winter evenings the mother, by the light of the tallow dip, taught her children to read and write. Their nearest neighbor was miles distant and could in no wise prove offensive to their taste or a menace to their health. There the brave pioneer lived out his days in sturdy independence, literally monarch of all he surveyed and acknowledging no higher civil authority than his own strong right arm backed by his trusty musket. This, too, approached very near to complete independence. Community welfare was of little interest to them.

How differently are we situated today! We are dependent on the merchant for our flour, sugar, meal, vegetables and other table supplies; on the butcher for our meats; on the coal dealer for our fuel and on the tailor, haberdasher, dressmaker and milliner for our clothing. In the building of our homes we are dependent on the carpenter, mason, plumber and painter. All these are in turn dependent on the railway to transport their supplies, and on the jobber, wholesaler, manufacturer and producer to furnish them. For our water we are dependent on the city; for our light, on the electric power company. For our education we are dependent on schools; for protection, we depend on officers of the law. From the cradle to the grave we so-called civilized men and women are absolutely the most dependent of all God's creatures.

It naturally follows that just inasmuch as we are dependent on one another, just in so much as we are interested in community welfare. Since we are all dependent on the merchant and the butcher for our food, our welfare as a community rests largely on the kind of food supplied to us by these business interests. Since we are all dependent on the schools for our education, it is a very vital matter to our community that our schools should be properly conducted. And so on down the whole line of interests which are common to all or a large portion of our people. The more advanced and complicated becomes our civilization, the more are we mutually dependent on one another, and the more interested should we become in matters affecting community welfare.

That we may gain a broad, comprehensive idea of the relative importance of different factors in the community, it might be well for us to glance for a moment at the history of the evolution of community life.

The human race will convince us beyond doubt that the fundamental unit of all community life is the family. A reference to sacred history will show that Noah, Abraham, Isaac, Jacob and Esau were all heads of families and that the family was the only form of government extant at that time. When the flocks of Jacob and of Esau became so great that there was no room for both in the land of Canaan, we read that Esau took his wives, his sons, his daughters and his flocks and went over into another country. Esau and Jacob were both heads of families and neither recognized any higher civil power than himself.

Profane history, too, is very clear on this point. Our own Anglo-Saxon ancestors passed through the stage of development when the family was the only form of civil government. Later, we find them as two tribes, the Angles and Saxons, which afterwards intermarried and united into what has since become the great Anglo-Saxon race. After their amalgamation we find them forming a great nation, and later more than one empire. This, then, is the history of the development of civil government among all peoples which have played any prominent part in the great drama of the world's history; the family, the tribe or state, the nation, the empire.

What is true of the history of nations is also true in the lives of individuals. The first government to which any child is subject is the government of the home, and for several years this is practically the only authority which the child knows. Furthermore, the training which the child receives under this elementary form of government determines, to a very large extent, his future usefulness in the municipality, the state and the nation. We conclude, therefore, that the history of men and of nations alike prove that the only possible plan of successful civil government is that which rests the whole superstructure of civil and political rights on the firm broad foundation of the family—the home.

Moreover, not only is this true in the first instance, when the nation is in the process of building, but it is also true of every day and every year of its history. Unless its foundation is preserved, unless the stability of the home is maintained, the nation must soon decay. Politicians tell us that the future greatness of this United States depends on our trade relations with other countries; on our own fiscal policy; on our methods of electing our representatives. In truth, these matters are merely incidental. The future greatness of our country depends on keeping its foundation intact; on fostering and preserving its fundamental principle, the home—your home and mine. And when you and I are doing what we can to foster, preserve and properly govern our homes, we are doing more to perpetuate the integrity of this great nation than are all the legislators within the halls of Congress. Make no mistake, ladies; he is not advised; just as surely as the sun shines, the home—your home and mine—is the very keystone of the whole social arch, on which must depend the future glory of this country of ours.

Furthermore, the relation which we as individuals bear to the home determines to a large extent our usefulness to the community. Show me a woman or a man who is maintaining a good home, who is every day sacrificing some pleasure or comfort in the interest of that home, and I will show you one who is without doubt a valuable and useful member of the community. I care not how low may be his or her social status. On the other hand, show me a woman or a man who has no home, who has no personal interest in some life, who is not devoting her or his best efforts to maintaining a home, and I will show you one whose usefulness is greatly hampered and whose value to the community is more or less problematical.

Again, the same standard of measurement may be applied to all social institutions. If an organization, such as your Monday Club, serves to foster and encourage the family tie and the home life; if it tends to be, as it were, an extension of the home, it is a valuable asset to the community. On the other hand, if it weakens family ties, if it interferes in any way with the home life, it is certainly a community liability and is distinctly detrimental to the best interests of the state.

The question of the integrity of the home is one which is of special interest to women, since she is the center of all home life. If the home is the foundation of the state, woman is the chief corner stone of that foundation. Without woman there can be no home; without the home no great nation can continue to fulfill its destiny. It is very apparent, therefore, that in the last analysis the future greatness of this and every other nation depends on woman—the woman of the home.

Could any human being ask for a nobler calling, a higher destiny? We hear a great deal in these latter days of "woman's rights," and "equal rights for women." Equal rights for women? Rights equal with whose? Does the king demand equal rights with the beggar? Was Dives jealous of the rights of Lazarus to have the dogs lick his sores, or did he envy him the crumbs which fell from his own table? Any woman who will neglect or abandon her home to take part in what shallow minds are accustomed to call "the greater questions of state" is more foolish than

the prodigal son, who left his father's bounteous board to feed on the husks that were thrown to the swine.

Do not misunderstand me, madam, I am not denying to woman the right to take part in community affairs outside her home. What I am contending is, that woman's first, greatest and most alienable right is the right to preside over a home. This right, like all other community privileges, carries with it a responsibility which is equally binding on her—the responsibility of devoting her first and best efforts to making that home a place of comfort and joy. Whatever time is left she is at perfect liberty to devote to outside interests of less importance provided they do not blunt those finer feminine sensibilities so necessary to true home life; but she is never at liberty to devote to these interests time or energy which her home needs.

The great crucial need of our times is not to purify our politics or to improve our business methods, important though these matters are, but it is to strengthen and broaden the influence of the home. In community welfare, as in other affairs of life, is the proverbial ounce of prevention that is of importance. Our town, in common with every other town in the country, needs more and better homes. It is in the quiet, unobtrusive influence for good wielded in the home, by the wives and mothers of our country, that this and every other community must principally depend for the real uplifting of the municipality, the state and the nation. The Monday Club of Prescott should wield a mighty influence in our town towards fostering and extending the influence of some life.

Having considered somewhat in detail the foundation stone of community welfare, let us take a hasty glance at a very few of the pieces of complicated superstructure which scores of generations have slowly built on this foundation. In doing so we shall refer specifically to these institutions as seen in our own town.

Following the life history of the individual, we find the boy, at the age of six or seven years, coming under the influence of the second form of civil government—the school form. In general, our Prescott schools, both public and private, are of such marked excellence as to merit only the highest praise. The very thorough and painstaking work of the officers and teachers of St. Joseph's Academy and of the public schools of Prescott places these institutions on a par with, if not on a higher plane, than schools of similar grade in any other town or state in America.

There is only one particular in which our Prescott schools are not so well equipped as those of some of the large cities of the United States, and that is in the matter of the systematic medical examinations of all pupils, at stated intervals. In Boston, New York and many other cities this systematic examination and re-examination of school children every year of their school life is being carried on with marked success. A carefully prepared card index system is kept showing the physical condition of the pupil from the time of entrance in the primary grade until he graduates or leaves school; and these cards give one a very correct picture of the growth and physical development of the child from year to year.

Remember, there is a wide difference between medical inspection of schools and medical examination of school children. The former is a very cursory looking over of school children, school buildings and school surroundings for the purpose of detecting and isolating communicable disease. The latter, on the other hand, is a regular systematic examination of all school children at stated intervals, to detect, and when possible remove, physical defects which leave a child liable to contract contagious disease, and otherwise render him unfit to perform the best class of school work. The one attempts to prevent disease by removing the soil for contagion, the other only to control disease when it has developed. For instance, medical inspection of schools would detect cases of scarlet fever attending the classes; while medical examination would detect diseased throats and endeavor to have them cured and so render the child less liable to contract this disease.

It has been said "apart from the advantage to the community of locating its health problems, physical examination is due every child. No matter where his schooling or at whose expense, every child has the right to advance as fast as his own powers will permit, without hindrance from his own or his playmates' defects. He has the right to learn that simplified breathing is more necessary than simplified spelling, that nose plus adenoids makes backwardness, that a decayed tooth multiplied by ten gives malnutrition, and that hypertrophied tonsils are even more menacing than hypertrophied playfulness. He has the right to learn that his own mother in his own home, with the aid of his own family physician, can remove his physical defects so that it will be unnecessary for outsiders to give him a palliative free lunch at school, thus neglecting the cause of his defects and those of fellow-pupils."

This physical examination is made by physicians appointed for the purpose and consists principally of an examination of the child's mouth, nose and throat for enlarged tonsils, adenoids or other diseased conditions; decayed teeth or diseased gums; of his eyes for defects in sight or communicable disease; of his ears for defects of hearing or for inflammatory disease; of his hair and skin for communicable disease; for signs of general systemic disease. Routine examination of all children is made as often as once a month in some schools, and besides the teachers are instructed regarding the principal signs of the commoner diseases and defects; and

when any of these are detected the child is at once sent to the school physician for special examination. When a defect or disease is detected in any child he or she is given a card to his parents, signed by the school physician, stating that such defect or disease has been found and recommending that the family physician be consulted at once. No treatment is given by the school physician except to the children of those who cannot afford to provide treatment for them; and then only at the request of the parents or guardians.

These examinations have proved beyond doubt that there is a physical basis for mental backwardness and moral perversity. A few of the greater minds recognized this fact several generations ago, but it was left for systematic examination of school children to prove it beyond doubt. "Three generations ago Charles Dickens in his 'Uncle Tom's Cabin' pointed out a relation between open mouth and backwardness and delinquency that would have saved millions of dollars and millions of life failures had the civilized world listened. He was speaking of delinquent girls from seven to twenty years old in Wapping workhouse; 'I have never yet ascertained why a refractory habit should affect the tonsils and the uvula; but I have always observed that refractories of both sexes and every grade, between a Ragged School and the Old Bailey, have one voice, in which the tonsils and uvula gain a diseased ascendancy.'"

"Today we are just beginning to see over again the connection between inability to breathe through the nose and inability to want to do what teachers and parents wish. Physical examinations show now, and might just as well have shown fifty years ago, that the great majority of truants and juvenile offenders have adenoids and enlarged tonsils. A recent examination made by the Nevada board of health of 150 children in one school made up from the trunk school, the juvenile court and Randall's Island, showed that only three were without some physical defect and that 137 had adenoids and large tonsils. What would have been the story of juvenile waywardness, of sickness, of educational advancement, had examinations for defective breathing been started in 1853 or 1860 instead of 1905; if one per cent of the attention that has been given to teaching mouth breathers, the ten commandments had been spent on removing the nasal obstructions to intelligence?"

"Whenever school children's eyes have been examined, from six to nine out of thirty are found to be near-sighted, far-sighted, or otherwise in need of attention. A child is dismissed from school for obstinately declaring that the letter 'h' between 'e' and 't' is an 'o' pupil in her fourth year was recently brought to me by her teacher with the statement that she did unreasonably poor work in reading for an intelligent and willing child; a boy is punished for being backward. These three cases are typical. Examinations showed that the first child was astigmatic and not obstinate; the boy had run a pin into one eye ten years before and destroyed its sight; while the second girl was found to be afflicted with diplopia, and in a friendly chat told the following story: 'I very often see two words where there is only one. When I was a very little girl I used to write every word twice. Then I was scolded for being careless. So I learned that I must not say two words even when I saw them.'"

Early last fall such a system of school examination was begun at St. Joseph's Academy in this city and this was, I believe, the first attempt made in Arizona to conduct a systematic examination of school children. Arrangements are now in progress whereby examination of all the pupils attending this institution will be conducted monthly during the next school year. The second schools in Arizona to take up this work were the public schools of Bisbee, where medical examinations were begun about Christmas of last year. The public schools of Prescott should not be behind in this most important work and I sincerely hope that at least a beginning may be made during the next school year.

As the care of children devolves so largely on women, it is but natural to suppose that they would be intensely interested in conserving the health of the next generation. I know of no more important measure of conservation than medical examination of school children. This would seem to be a fruitful field of endeavor for the Monday Club of Prescott and kindred organizations throughout the territory.

When the boy has reached the age of 21, he acquires the right to take part in civil government proper; that is, the government of the town or precinct, the country, the state and the nation. The government of the family is based on natural rights; while that of civil government proper is founded on acquired rights. The government of the school is rather intermediate between the two, being based partly on natural rights delegated by the parent to the teacher and partly on acquired rights delegated to the trustees by the precinct.

The phases of community welfare under civil government proper as exemplified in the town or precinct, the county, the state and the nation, are so many and varied that we will not even attempt to name them this afternoon. I shall simply refer in passing to what seems to me our greatest civic need, using the term civic in its restricted sense as referring to the town; in other words, our greatest lack as townspeople of the city of Prescott.

After careful consideration, I have come to the conclusion that what we in Prescott lack most, as a community, is civic loyalty and pride; loyalty to our own town; pride in

what it is and what it can be made. No one will deny that there is a sad lack in that woman or man who is not loyal to his own family or who does not take pride in its success. The town is simply a collection of homes, and he is a poor kind of citizen who is not loyal to his own town and proud of its accomplishments, and he is great or small. To stimulate our loyalty let us glance for a moment at a few of our most valuable assets as a community, assets which would stir the pride of the most indifferent individual.

Our most valuable civic asset is our climate. A careful study of the weather conditions from day to day proves beyond the shadow of a doubt that Prescott, our own home town, has without exception the finest all the year round climate to be found anywhere on the continent of America. Surely this is something to be proud of, and worthy of telling our friends! And yet how many of us are even aware of this fact? If we have a partly cloudy day occasionally in the winter months, we go around as grumpy as an owl in day time, forgetting that this cloudiness simply indicates that other parts of the community are suffering from blizzards, while we are having weather conditions as favorable as their most enjoyable days. Let us open our eyes to the delightful weather conditions which surround us; let us enjoy them every day, let us talk about them when we meet on the streets and in the home. When we pick up the daily paper let us notice weather conditions in other places and be truly thankful for our singularly pure atmosphere, our almost constant sunshine and matchless skies.

Another valuable asset, worthy of our greatest pride, is the beauty of the surrounding country and the stability of our town. Where else can one find, within the radius of a few miles, beautiful pine-clad hills, cozy nesting valleys and immense undulating plains? We find on one hand the inspiring grandeur of the lofty mountain peaks, and on the other hand the awesome, immensity of the ever changing desert. Here one hears the soft sighing of the pines, there one can almost feel the fearful stillness of the treeless waste. And yet how few of us stop even for a moment to enjoy the beauty and grandeur of our surroundings!

In what other town of our size can be found such substantial business blocks, so many comfortable well-kept homes, such large and commodious public buildings, and above all, so generous, broad-minded and large hearted a people? Prescott is indeed "the place to live." Surely we should concentrate our best efforts to make it the city of homes, the cleanest, healthiest and most desirable little town in America.

If the women, children and men of the town will only awaken to realize our proud possessions and our wonderful latent possibilities, Prescott will, in a very few years, become in fact as well as in name, the Queen City of the great Southwest.

## RICH GOLD FIND AT BOUNDARY CONE

(Mohave County Miner.)

Albert Vaughn came to Kingman early this week and exhibited some chunks of the richest ore ever brought to town. It was in an oxidized iron stained quartz and was shot full of heavy gold all over the surface, the fresh breaks showing that the interior was equally good. The find was made by Samuel Eastland, Wm. and Albert Vaughn and Lou Runnals. The vein is situated close to the recent find of D. B. Wright, on the northwest side of Boundary Cone and is said to be entirely in the old adesite. The men have sunk some prospect holes along on the vein and have found good ore along the outcrop. The particular place from whence the specimens brought to Kingman came has received more attention than any other and it is at this point that a shaft will be sunk to considerable depth. The pay streak is about six inches wide and shows every evidence of permanency.

Mr. Vaughn made arrangements while in town for a bond on the property to J. J. Reddick for the interest of other people. Mr. Reddick and O. D. M. Gaddis went out to the mine and took a look at it Wednesday last and were more than surprised with the showing. They believe it will be one of the richest propositions in that rich section. It is understood that Paul Johns, of Prescott, is now at the property making an examination for people that he represents.

## PIONEER WOMAN DIES.

(From Thursday's Daily)  
Mrs. Pablo Cacia of Dewey passed away Tuesday afternoon from an attack of paralysis, the third stroke in the past few months. The body will be brought to the city, and the funeral will be held from the Catholic church, the date to be announced later. She was aged about 40 years, and leaves a husband and several small children to mourn her loss.

## City News ...In Brief

(From Sunday's Daily.)

**Mayer Visitors.**  
Mr. and Mrs. W. Y. Davis, of Mayer were arrivals in the city yesterday and will remain for a few days on business and pleasure.

**Stockman Visitor.**  
Dudley Brooks, live stock raiser of the Cienega section was an arrival in the city yesterday to remain for a few days on business.

**Attending Convention.**  
Robt. E. Morrison, P. H. Stack and J. H. Morgan, delegates from the local lodge of the Knights of Columbus, left yesterday for Phoenix, where today initiation ceremonies of that order will be held.

**Valley Visitors.**  
Mrs. A. W. Springfield and father, Joe Crane are in the city for a few days visiting with friends coming from Mint Valley. Mr. Crane is en route to the Verde Valley, where he has farming interests.

**Concludes Visit.**  
Miss Mildred Suprenant, of Flagstaff, after a visit of several days with friends in the city, returned home yesterday. While here she was a guest of her sister, Mrs. Mary Brown, and had an enjoyable time.

**Railroad Official Here.**  
Mr. and Mrs. W. H. Archdeacon, the former the auditor of the United Verde and Pacific Railway, were arrivals in the city yesterday and will remain for a few days on pleasure. They are guests of Mr. and Mrs. R. N. Fredericks.

**Leaves For East.**  
William Tucker, interested in mines in the Silver Mountain section, was an arrival from his camp yesterday on his way to his old home at Flint, Michigan, for a visit with his parents for a few weeks. He will endeavor to interest capital in his properties while away and has received assurances of a considerable sum.

**Return North.**  
After a visit of investigation of climatic and land conditions of this section for the past few weeks during which time they have visited the Bradshaw Mountains, Mr. and Mrs. Howard Bittner, of Eugene, Oregon, left yesterday for their home, well pleased with the country and intending to return as soon as the former can adjust his business affairs. Mrs. Bittner will visit in Los Angeles and Colton, Cal. for a few days and expects to return within the next three weeks. Her health has been materially benefited by the brief visit and which she attributes to the elevation.

(From Tuesday's daily)

**Visiting With Friends.**  
Mr. and Mrs. M. M. Walker of Mayer, arrived yesterday and will remain for a few days visiting with friends.

**Brief Visitors.**  
Mrs. D. E. Hurley and Mrs. J. W. Todd, of Jerome Junction, were in the city Sunday visiting with friends, returning home last night.

**Legal Visitor.**  
C. B. Wilson, attorney at law, after a few days in Kirkland on mining business, returned to the city yesterday to remain for a few days.

**From the Farm.**  
E. T. McCool, farmer of Skull Valley, was in the city yesterday on a business trip, and gives a good report of the prospects for a large crop in that section.

**Verde Visitors.**  
Mrs. E. Hopper, Mr. and Mrs. Reid and their sons, Ralph and Herbert Reid, were arrivals yesterday from Camp Verde and will remain for several days on business and pleasure.

**Business Visitor.**  
Walter Cline, foreman of the extensive range interests of L. L. Harmon, of Camp Wood, was in the city yesterday on a brief business trip and reports the rodeo as under way in that region.

**Returns Home.**  
Mrs. Charles Burkes, wife of the Oak Creek farmer and stockman, after several days in the city as the guest of Mrs. Marion Weston, returned to her home in Williams yesterday afternoon.

**Visiting Attorney.**  
C. H. Rutherford, attorney of Jerome, was in the city yesterday, appearing as counsel for Ynez Jarangué, who was acquitted of the charge of murdering a countryman, Ignacio Selano, in that city a few months ago.

## FORMER RESIDENT CLAIMED BY DEATH.

(From Sunday's Daily.)  
Letters received yesterday by Charles Miel, of this city, from W. B. Rainsford, convey the sad information that a brother of the latter, E. G. Rainsford, had passed away a few days ago at Ray, Ariz., from heart trouble. The end came without any warning. The receipt of this news was a shock to his many friends residing in this city. He left a few months ago for Ray to follow his vocation as machinist, formerly being employed with the S. F. P. & P. shops in this city.

Mr. Rainsford, deceased, was an upright young man, of genial personality and had a host of friends here. He was prominently known in Masonic circles and was a leader in any movement of a social nature that had the bettering of mankind to offer. He was about 35 years old and a native of Maryland. His body will be laid away in Cumberland, of that state, where relatives reside. The bereaved ones have the sympathy of many in this city.