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TRAINING FOR CITIZENSHIP

TRAINING CITIZENS

Education for Citizenship is the title of a 30-page monograph prepared by Drs. J. G. deR. Hamilton and E. W. Knight, of the University of North Carolina, and recently published by the U. S. War Department. The publication contains the conclusions of Drs. Hamilton and Knight, based on close observation for several months, concerning the principles and practices of the Army education as now conducted by the War Department.—The Alumni Review.

EARMARK OF CITIZENSHIP

Service to the Community should be the earmark of citizenship. We have gone on these many scores of years elaborating upon the privileges of American citizenship; but outside of a few movements, such as the Boy Scouts, we have had little attention directed to the obligation of citizenship itself. Citizenship in these times, and in all times, is an obligation, not a privilege.—Herbert Hoover.

A CITIZENSHIP TEXT BOOK

For years we have wanted the right sort of manual on community government. Dr. E. C. Brooks, State Superintendent of Public Instruction in North Carolina believes the right book has been found in the recent publication, *Community and Government*, by Dr. Howard W. Odum, Director of the School of Public Welfare of the University of North Carolina.

The manual is designed to be of especial use to school officials and teachers; county agents; state, county, city and town officials; ministers; and all others interested in citizenship, government and community service.

Read Dr. Brooks' endorsement of *Community and Government*, quoted in part from his editorial in *North Carolina Education*, as follows:

Part II treats of Government and Community Problems of our Towns and Cities. Every city superintendent should lay the project and questions outlined in this chapter before his teachers of civics. A text-book on civics already in use in schools could be greatly supplemented and even discarded in toto if the teacher knows how to handle the subject. There is enough material in this chapter alone to occupy a full year's work in the study of community civics.

Part III, which treats of Government and Community Problems of County and Open Country, could well form a year's work and be profitably substituted for any reading circle book now on the list; especially for teachers holding the higher grade of certificate.

Superintendents and principals could very well take Part IV, Government and Public Service of the State, as a year's work in professional study. They would be better executives and have a better insight into the government and its administration by making such a study.

The University Press has published nothing in recent years that can be more helpful in our educational life than this number.

Superintendents, principals and teachers who are seeking guidance in teaching community civics will find this publication exceedingly helpful.

We may add that seven hundred copies of this bulletin can be had at the following prices: one copy at 50 cents; three or more copies 10 percent off; \$5.00 per dozen. Address requests to the Bureau of Extension, University of North Carolina, Chapel Hill, N. C.

THE SOCIAL GOSPEL

The World War brought thousands of ministers into contact with the real needs and actual problems of men. The return of this large body of welfare workers to their former tasks should be accompanied by a revival of human interests in the sphere of organized religion. There has been a shifting attitude in these religious workers due to their close contact with human needs. With them the emphasis passes from doctrine to service and the technique of religion must be the technique of everyday conduct rather than for specific

times and seasons. The church of today ought to realize her mission as a great agency of social redemption and that means that the successful minister or church worker must be a practical sociologist.

The participation of so many religious workers in welfare activities has resulted in a growing consciousness that the time has come for the church to assume a more positive attitude toward current problems and movements. Efforts for recreational and entertainment activities of the community, endeavors in regard to public health, the redemption of public affairs, the fight against ignorance and economic maladjustment; all these should have a profoundly religious motive. Both the existence and the servicefulness of the church depends on her ability to adjust herself and to interpret the gospel to the changing atmosphere. The church should anticipate the world's need with a liturgy, a hymnology, and a gospel that will answer to the awakened social consciousness.—Angus S. Woodburne, in the *Biblical World*.

RURAL CITIZENSHIP

Wherever rural prosperity is reported of any county, inquire into it, and it will be found that it depends on rural organization. Whenever there is rural decay, if it is inquired into it will be found that there was a rural population but no rural community, no organization, no guild to promote common interests and unite the countrymen in defense of them.—George W. Russell.

HEALTH WORK IN WATAUGA

On February 9, 1920, Miss M. Stella McCartney, under the supervision of the Red Cross and the State Board of Health, began work as a public health nurse in Watauga, a county in which ideas of public health in all its phases was as little developed, perhaps, as anywhere in the State.

Fortunately, she arrived just in time to make herself very useful in caring for the sick in the county's first serious epidemic of influenza. That gave her a chance to prove her usefulness. By the opening of spring her program was made and her work well under way. By the end of the year she had become acquainted with every community but one in the county, going on horseback into the remotest mountain coves. She made 301 visits to mothers and young children, advised many of these mothers in the care of themselves or the babies, or referred them to the care of a physician or to the State Board of Health for information. She hunted out and gave instruction, for the first time in the history of the county, to 18 midwives, acquainting most of them with the proper treatment of the eyes of the new born babes and the importance of the registration of births, and supplying silver nitrate solution and birth certificates to 14 of them. She made 25 visits to tubercular persons, and reported 12 cases of various kinds to the County Superintendent of Public Welfare. She made 229 sanitary inspection visits and was instrumental in securing the building of 200 sanitary closets. She visited 60 of the 70 public schools of the county, made a talk on health habits in each, and examined 2,030 children for diseased tonsils and teeth and defective sight and hearing. She cooperated with the State Board of Health in a clinic in which 100 children had tonsils and adenoids removed. She aided the dentist furnished by the State in 50 days of dental work for the school children. She spent 28 days in private nursing in emergencies and made 102 visits for private nursing that consumed each less than half a day. Home nursing classes of 24 lessons each were conducted in four communities, and the Red Cross certified course of 15 lessons in Home Hygiene and Care of the Sick was given to a group in the Appalachian Training School. Finally, she made herself so useful that a county that has persistently refused to spend money for typhoid vaccination, and farm and home demonstration work is appropriating funds to continue the work this year, with a program that promises to be richer in results than last year's.—R. M. B.

THE GOOD AMERICAN

The Good American is Loyal.

If our America is to become ever greater and better, her citizens must be loyal, devotedly faithful, in every relation of life.

1. I will be loyal to my family. In loyalty I will gladly obey my parents or those who are in their places. I will do my best to help each member of my family to strength and usefulness.

2. I will be loyal to my school. In loyalty I will obey and help other pupils to obey those rules which further the good of all.

3. I will be loyal to my town, my state, my country. In loyalty I will respect and help others to respect their laws and their courts of justice.

4. I will be loyal to humanity. In loyalty I will do my best to help the friendly relations of our country with every other country, and to give to every one in every land the best possible chance.

If I try simply to be loyal to my family, I may be disloyal to my school.

If I try simply to be loyal to my school, I may be disloyal to my town, my state, and my country. If I try simply to be loyal to my town, state and country, I may be disloyal to humanity.

I will try above all things else to be loyal to humanity; then I shall surely be loyal to my country, my state and my town, to my school, and to my family.

And he who obeys the law of loyalty obeys all the other nine laws of the Good American.—J. B. Robertson, in the *Concord Times*.

A COMMUNITY WORKER

The lay-reader and real leader of a little Edgecombe country church is the most successful social worker I know, even though he has never had any social training in the new sense of the word and is not a whole-time worker as that term is used. But he has developed the surrounding community as few could do. Out of a hornet's nest of white illiteracy, ignorance and inertia a model community is being built.

The possessor of the most charming personality, this man, who always has the right word for each person and each occasion, is to these people a shepherd, a legal adviser and a protector. As his office is in Tarboro, when they go to town they see him. He stops his work to talk, to find out about everything at home—what they are doing and what they want to do. If they get into a scrape, he helps them out. If they need money, he gets it somehow. They know he is absolutely their friend. Consequently he draws them to church and teaches the social gospel in his Bible Class. He preaches of a work-a-day world, its problems, lights, and shadows.

The people now come regularly; they have improved marvelously in appearance; they will play and work and pray together. Their social functions are as decorous as could be desired. They give of their meagre wealth on different occasions, (such as Thanksgiving, and Near-East relief), and there as nowhere else this last Christmas, when all of eastern North Carolina was blue over cotton and tobacco prices, the Christmas spirit was present.—Katherine Batts.

ENRICHES HIS HOME TOWN

The Houston Foundation for public welfare is the beneficiary of a remarkable will—that of the late Edward Pinkney Hill, jurist, capitalist, ranch owner, who died in San Antonio, Texas, during the summer of 1919. The provisions of this will, described in the November issue of *The American City* by H. Wirt Steele, director of the Department of Charity, Benevolence, and Pub-

COUNTRY HOME CONVENIENCES

LETTER SERIES No. 50
TAMED LIGHTNING

The following letter in reply to a request for an explanation of the popping and snapping sounds that occur during thunderstorms in houses that are connected to electric light and telephone lines will undoubtedly be of interest to a great many readers.

Your letter of March 30 to the Progressive Farmer has been referred to this division.

At the outset let me assure you that there is absolutely no danger to you or to your house from the popping sounds which you describe. The trouble is due to no defects in the wiring, nor is it likely that the lightning rods have anything to do with it either. Let me assure you also that the strokes of lightning such as you see jumping from cloud to cloud, or from the clouds to the earth, do not follow the line wires into your house. When these direct strokes hit an electric wire they almost invariably break down the insulation very close to the point where they strike and discharge into the ground.

The popping noises which you describe are caused by what we call induced charges. When a cloud charged with electricity approaches a telephone or electric light line the charge in the cloud attracts a charge of the opposite kind of electricity from the ground on to the wires. This charge from the ground creeps on to the wires across the insulation very slowly, and electrical engineers speak of the insulation as being strained or stretched, much as you would stretch a piece of rubber.

The Easiest Way

Now when a stroke of lightning occurs from this charged cloud it releases the charge on the wire which has a tendency to rush back into the ground whence it came by the easiest path it can find. In the case of the line which supplies you with your power it appears that that easiest path happens to be in your house.

The remedy for the trouble, and it can be remedied, is to install lightning arresters on the lines just outside of your house. In a word, these lightning arresters are simple devices which will provide a still easier path for the discharges so that the lightning will rush back into the ground through the lightning arresters instead of along the path it has chosen heretofore into your house. We would suggest that you have the man who wired your house order from the Westinghouse Electric and Manufacturing Company two Type MP, Style No. 230110 lightning arresters and install one on each wire at the last pole before the wires enter your house. These will cost you in the neighborhood of eight dollars apiece, plus the cost of installing. The arresters should be connected to a No. 6 rubber covered wire which in turn is properly soldered to a length of half inch galvanized iron pipe driven into the ground at the base of the pole.

Entirely Harmless

Should you have any thunderstorms before you get these arresters installed I hope that these poppings will not worry you unduly for, as I said, they are entirely harmless. It so happens that the identical condition occurs in my own home and although I know the cause and am satisfied of the absence of danger, it is nevertheless quite disconcerting, to say the least, to have such sharp reports so close at hand.

I am taking the liberty of enclosing a copy of the University News Letter of July 7, 1920 containing an article along this same line.

We are very glad to have had the opportunity of explaining this to you and can assure you that you need not feel in the least mortified to ask such a question. If we can serve you again at any time please do not hesitate to write us.—P. H. D.

lic Welfare in Houston, show that its author recognized a concept of social responsibility which might be that of some future utopia.

"I give, bequeath and return to the people of Houston in their corporate capacity as the city of Houston, and the Houston Foundation as created and organized by and under the ordinance of said city passed March 22, 1915, and for the uses and purposes expressed and defined in said ordinance, all my property, real and personal, that I may own at my death.

Grateful to Houston

"I am grateful to this disposition of my estate by the reflection that I went to Houston in 1886 with nothing. When I had made a few dollars above necessity I invested in city lots and continued like investments while I lived there up to 1897, before which time, after a division of my property, there remained to me enough to enable me to retire from business. This good fortune came unearned by me through the increased value of real estate, and it seems appropriate that the city of Houston should have such share in that good fortune as I am in a situation to return."

Before his death, Judge Hill had suggested to the mayor of Houston that there should be a department of the municipal government known as the department of public trusts which should receive and administer estates intended for public use. These conferences inspired the passage of an ordinance creating the Department of Charity, Benevolence and Public Welfare, and providing that:

A Public Trust Bureau

"This department shall be under the control and management of a board of trustees to be known as the Board of Public Trusts of the City of Houston; to consist of seven members, each to be a resident of the city of Houston, of skill and discretion in handling financial and trust matters, of good moral character, interested in welfare work and possessing a knowledge of the civic, educational, physical and moral needs of the inhabitants of the city of Houston.

Any one holding or seeking political office is disqualified from serving on the board. Women are eligible for service on the board, but their membership shall not exceed three at any one time."

It was after the passage of this ordinance that Judge Hill wrote his will conforming to its provisions.—The Survey.

WHO KNOWS ONE?

Who knows of a country school in North Carolina that is effectively an agency of economic and social value, that is lifting the level of farming and farm civilization in its territory, that is welding the community together and promoting all the purposes of community life; a school that teaches the old school subjects well, but that even better develops the virtues of community living?

Who knows of a country church in North Carolina that is directly busy with the school interests of the community, health and sanitation, wholesome recreation, farm cooperation; that distinctly is developing the virtues of community life, namely, (1) mutual trust or faith in one's fellows, (2) fair play or justice, (3) sagacity or prudential foresight, (4) subordination or a willing surrender of personal rights for the common good, (5) integrity which means truthfulness, honesty, law-abidingness and the like, (6) loyalty, community pride, public spirit, and (7) courage—all of which are distinctly spiritual virtues?

If you know of such a country school or such a country church, please give us the name of it, the teacher or pastor in charge, and his postoffice address.

We are asking because Mr. A. B. MacDonald, of Kansas City, who wrote the inspiring articles on *The Country School* and *The Country Church in The Country Gentleman*, wants to celebrate North Carolina if only he can know what localities to visit.

By the way, we are trying to arrange the publication of Mr. MacDonald's *Country Church and Country School* articles in book form. Every preacher and teacher in this state ought to have his book.