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# The COMMON GOOD

AN INDEPENDENT MAGAZINE OF CIVIC AND SOCIAL ROCHESTER

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VOL. VI, No. 11

JULY 1913.

NEW SERIES  
VOL. III, No. 10

We find that an apology is due some of our readers who were recently notified by us of the expiration of their subscriptions. We find that in some instances we wrongly assumed that they had been notified. An unsuspected negligence in our office caused many subscriptions to lapse without notification to that effect. We are sorry for this, but hope that all will realize as they forgive, the inadequate help which a magazine like ours can command. Responding to the letter, the renewals are coming in and we hope all will do their best and stand by.

Many reprints were asked of the Union & Advertiser's two-column report of the Editor's words on "Sex Education and Purity," which was given in this city a few weeks ago, but it was thought wiser by him to re-write and elaborate the whole and more adequately present it for reading. This is done in this issue under the title of "What to do with Sex Slavery in the Community," afterwards it will be issued in pamphlet form for distribution. All who wish for copies, can be supplied at the rate of \$1.25 per hundred.

Gannett House is pioneering another good civic experiment this summer. A well attended English School for immigrants who had been learning in the Evening Schools, has been opened. A number of volunteer teachers have been found among its workers and two nights a week a number of classes freely meet. This will continue till the Evening Schools open again in the fall. The teachers report splendid progress. The moral is obvious: open a few of the school buildings during the vacation months for immigrants who want to continue learning under supervision. So earnest are these foreigners to learn English that it is a real deprivation to have no where to go except in the winter.

We print this month a contribution on the housing of working girls, by an interested reader. There has been much written of late on this subject and we would like to remind all who are thinking on the behalf of these girls that there are certain elements in the discussion which repulse all normal girls and hinder far more than help. The working girls of Rochester are not looking for a Home with a capital H, they do not want a charity. The need is not for girls who have gone wrong or for Homes to keep them from going wrong, but simply for a few boarding houses or a hotel on a business basis, with no inordinate profits. In a small way a number of small co-operative establishments could be started. The Y. W. C. A. will always meet the needs of some but we should not forget that there are others equally respectable to whom the religious connection is disagreeable.

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# What To Do With Sex Slavery in the Community

By Edwin and Catherine Rumball

The words of all languages are so scanty and inadequate to represent modern thought on this subject that we shall be in danger throughout of being misunderstood. But the day has come when we must learn to talk and write thoughts that we think, especially if those thoughts have any hope in them for the cure of the blackest sin and weakness of man. We have barely any space to portray the problem. It is known far and wide. The Vice Reports of such cities as Chicago, and recently of Philadelphia, plough the facts of sex slavery so deeply into the consciousness that we have to be on our guard against cant and obsession concerning it. No section of society is immune from it. Clifford Roe of the Vigilance Committee, who knows what he is talking about, quotes a college student, who procured, and sold into slavery, four hundred girls in six years, from good families in New York, Philadelphia and Washington. The problem is easily stated, needing no sensational comment, by a glance at the index of any vice report. There we may learn of "sporting" houses, which are wholly devoted to prostitution; "call" houses, which have lists of books of girls, with their telephone numbers, who are called for service to the men patrons of the house, with prices varying from \$3.00 to \$20.00 a girl; "Furnished Rooms," which are used regularly by the girls who solicit on the streets, for fifty cents. In Rochester, such conditions no longer exist with the permission of the Chief of Police, but let us frankly admit that even the police do not know everything and Rochester might well be investigated. Our purpose in this paper is to direct attention to six powerful factors in attacking the whole problem of sex ignorance and sex slavery. Of course, there is no institution but can give its quota toward the solution of the evil, but we feel that the seven chosen are the most important.

## I. WHAT TO EXPECT FROM THE LAW.

The law has been the only cure that many have known. It can do a great deal, but it has its limitations; it either knows this or is learning it. It once, with the consent and advocacy of ministers, tried to segregate the evil in a given district. But all scientific investigations, made both here and in Europe, prove that segregation has failed. It does not segregate, it promotes clandestine prostitution, lowers values of property, is unethical, anti-social, mal-administrative, and inhuman. So it is well characterized by the Philadelphia Commission. Raiding also has its limitations. This has been well illustrated in Rochester. We have driven the inmates of Hill Street and other places into the Road Houses and beyond the City line, and every Saturday and Sunday night, the trade in men's and women's souls and bodies goes on, by the aid of automobiles ripping from the city and returning in the early hours of the morning. Of course, many of the girls awaiting these trips are in "the life" but others are taken, and with the aid of liquor and "knock-out drops," their moral resistance is overcome. About the time that the recent Child Welfare Exhibit refused to show the sex education screens, two girls, sixteen and seventeen years old were auto-billed out of Rochester to one of these places and both ruined. The youngest now is covered from head to foot with one of the filthiest diseases that a human being can have. It is a good thing that the Sheriff is getting after these houses, *but where will he drive them?*

There are five things we may expect and should expect from the Law in addition to raiding. First, we should have the age of consent raised again. Pennsylvania is asked to make it twenty-one. The consent of even fast girls of legal age is seldom obtained without drugs. Generations of womanly instinct is against the first sex offence. Second, we should have a stronger enforcement of the law, and a better law if needed, concerning the sale of Cocaine, morphine and other drugs used in this trade. Our importation of opium has increased at twice the rate of our population, and it is well proved that our medical use only consumed about 8%. Third, we need a new standard of evidence in all cases of vice prosecution, that will make the law more of a terror than it is today. Convictions are rare because it is the hardest crime on which to obtain evidence that will carry with an average jury. Fourth, we should bring these cases to trial more than they have been brought in this city. The Police department of this city has forced a dangerous precedent in taking these cases into its own hands. It certainly has meant speedier work and effective. (It has also made preventive measures easy to begin. But the public opinion of 1913 is a different public opinion to that of 1883 and the police should trust it. The same free action of the police on some other matter, as Free Speech, for example, might not call forth all the praise which this vice campaign has evoked. Let the Police power be directed against the sensationalism of the press over these subjects, and we think that public opinion by its slower methods may be trusted today to convict. *It has stood by the police, it would stand by the jury.* Last of all, we should expect the appointment of Police women, one at least in every precinct. And until the day when the policing and governing of a city shall be taken away from political favoritism, we should have some policemen trained and educated for a Morals Force as in France and Germany. Of course, all policemen are fathers and brothers, and ought to be able and sympathetic for this work, but fathers and brothers can be inhuman when position and money are sought. New York and Chicago have both asked for such a Police group, let Rochester ask too.

## 2. WHAT TO EXPECT FROM THE HOME.

It is the home that has failed most. The dance hall, the saloon, bad wages, pretty dresses and commercial vice have not brought about this condition more than the homes of our land. Thousands of homes are wrong in the making. The parents do not know a true sex life themselves, and how could they teach their children? Sex life is, as Edward Carpenter strongly says, "everywhere slimed over with the thought of pleasure. Not for joy, not for delight in the excess of life; not for pride in the generation of children, not as a symbol and expression of the deep soul union, but for pleasure. Hence we disown it in our thoughts, and cover it up with false shame and unbelief—ki young, well that to seek a social act for a private pleasure is a falsehood." Most homes, even the best, failed to instruct us in our sex life, and sent us out into life with the most dangerous ignorance. There are four things we commend, which the modern home can do. First, every question from babyhood up should be answered truthfully, to the child's intelligence and satisfaction. This can be done without menace to modesty and there are many good books to tell how. At the age of puberty children need their parents as much as on the day they were born. They would rather have mother or father tell them all. The teacher in the Public Schools of Philadelphia, who helps the scholars at this period of their life in an individual and

friend-to-friend talk, reports that nine times out of ten, the knowledge of the boys and girls is only street gathered. When asked from whom they would like to have learned the knowledge first, the answer has never failed to be: "My mother." Second, it is needful to point out that the mere impartation of sex information is of little use, if there is little character to profit by it. Not only information but the positive up-building of character is what is wanted and the modern home can do most towards it. Too many homes have forgotten that greater freedom is of little use to civilization without greater duties, that even democracy depends for its final success on its spirit more than on its doctrines. The little word "ought" is not heard early enough, and it is painful thankless work beginning late. The old family ideals have most certainly to adjust themselves to the modern day, and signs of progress are everywhere that this is taking place, but whatever the changes, the real abdication of the parent is unthinkable and no true parent will want to do anything but have a larger and larger share in the life of the children. Third, to meet the peculiar needs of our subject at this moment, this parental interest should be directed towards the imaginative life of the young boys and girls. Americans are stupid in everything that pertains to recreation and the affections. We have not learned yet to use and cultivate the imagination, the most powerful quality of the brain, and the result of starving it is that our young people have frenzies and passions which bring to actions that are regretted for a life time. When the imagination is retarded, and the senses are all awake, the sex impulse becomes a dumbly powerful instinct without any awakening in the heart, and exceedingly dangerous, both to the individual and the community. The world of life, nature, art and science is full of images which, while not destroying the sex life, do a great deal to keep it in its place. The love of beauty is a natural and beautiful love. To confine it to only one sphere, to use it selfishly and to value it only for the present, is to abuse one of the greatest of gifts. Last, we ask the home, that it cultivate more the spirit of democracy. This means in a few words, more comradeship between parent and children and the cultivation of confidence. It also means a different spirit toward the "maids" who help in the homes. They need us and our fellowship and if we refuse it, they are the losers and sometimes terrible sufferers. Let us abolish the "servant-class" so far as we can. Let them be in our homes more than our kitchens, it is true that some will abuse this privilege, but we have long abused ours, let us stop thinking it a privilege, and make it the rule of ordinary and expected human fellowship.

### 3. WHAT TO EXPECT OF THE SCHOOLS

There is a greater need for this subject to be dealt with by the schools than most of the public are aware. One of the terrible facts now beyond dispute, is that prostitutes commit their first sex offence in the early teens. One of the worst sections of the Vace reports, is that which deals with the "Perils of early School life of Children." Children as young as eight and nine tell of immoral conduct. No community knows to what extent, secluded spots are the rendezvous of boys and girls under twelve, but it is folly to ignore it. And the larger centers of population are already awake to that terrible European plague of perversion, which in this country is already using large numbers of little boys for its vile purposes. Those of us whose minds were guarded and guided concerning these matters in our childhood, find it hard to credit the extent of child-



vice. That it is to be found in Rochester is one of the facts which social workers cannot forget.

It is natural that there should be difference of opinion as to the wisdom of sex instruction in the Grammar schools of the city. The chief end with both sides is of course, the formation of true character and the fear of all that would risk it. But all are agreed that the children's questions should be answered truthfully and that there should be some preparation for puberty; as to the wisdom of grammar school instruction both sides are well represented in the Philadelphia Vice Report (P. 119) and in educational works on the subject. There are three things, however, which the schools can do. First, all Normal Schools preparing teachers should have it in their course. All High Schools and Colleges should have the same, either by sex group or by individual instruction. A recent investigation (1912) shows that such instruction is now given in 138 schools distributed over 40 states. Dr. G. Stanley Hall thinks the situation now demands "a committee of experts in sex diseases; in biology, physiology, in the psychology of the sex; social workers and tactful secular and religious teachers who have specialized on the dangers, temptations and prevention of the 'social evil' to formulate the course of study." A social-service teacher in each school might be trained for this work and much similar work needing to be done. A second thing to do is to open the Evening schools for instruction to parents on the sex life, that they may purify their own home life and teach their children. The last and somewhat different contribution which the school can make to this problem, is to provide by means of Neighborhood Centre gatherings, an opportunity for the amusement demands of the young people. The school house should be the neighborhood dance hall and club house. By these means the school can help tremendously to solve the question which otherwise is going more and more to trouble us.

#### 4. WHAT TO EXPECT FROM INDUSTRY.

There has been a tendency recently to cast most of the blame of modern prostitution on the factories and the stores. Considering how little a share these have had to bear in the past, this is not a bad sign, but it can be overdone and become a mere cant. In at least two ways is modern industry connected with this problem, and the remedying of both is what we must expect from it. The first is in reference to wages. It is common knowledge how poor and inadequate are the wages paid to girl and women employees. By offering to buy the tired girl the clothes she so passionately and naturally loves, and supplying her with the fun and recreation she does not get in her work, the pimp and cadet have their worst power over all who receive low wages. But the chief wage problem concerns the return which the father of our girls receives for his labor. It is because the father's wage is so low, that the family are poor, that the mother is made a drudge and forced to leave the guidance and comradeship of her children that she may work. It is this which keeps the family in such congested quarters, and restricts its ability to provide for the proper intellectual and emotional needs of growing children. The combined apathy and worry consequent upon a life maintained just above the level of subsistence, is one of the worst influences attacking the community. In Rochester there are thousands of men, working for firms whose heads are among our honored citizens, *who are paid a wage which is two and three hundred dollars below the income which is needed for a man to rear a family.* The congestion of thousands of our homes links

the social evil with our housing question in very direct ways. In some parts of the city the housing conditions are such as to make it almost impossible for a child to grow up in a clean, modest and self-respecting manner. "Nothing short of the moral heroism of a saint is required in a little girl to combat the temptations and the assaults which conspire against her chastity." The progressive citizenship of our cities looks to industry to lift this blame from itself by paying a living wage to the men, which in Rochester must be at least \$18.00 a week. We cannot call any man or business successful, whose employees do not enjoy this amount of success with them. The second point has reference to the manner in which speeding and long hours relate themselves to this question. It is sufficient to quote Jane Addams on this matter: "The increasing nervous energy to which industrial processes daily accommodate themselves and the speeding up constantly required of the operators, may at any moment so register their results upon the nervous system of the factory girl as to overcome her powers of resistance. Many a working girl at the end of the day is so overwrought, that her mental balance is plainly disturbed." The effect of Saturday night work in the stores is such, we find here in Rochester, that numbers of our store girls spend most of Sunday in bed, while others spend it in excited pleasure-reactions which threaten and undermine the highest instincts in the girl. Many of our business men are conscious of their difficult problem and are reaching it, public opinion expects this of them more and more.

#### 5. WHAT TO EXPECT OF THE DOCTORS.

We must look to our doctors to help us. Their opportunity is one of the best. The more reward them, for preventing instead of curing, the more service they will be able to render on this problem. But whatever comes, today we expect the following from them. First, we look to them for the truth. They must help abolish that lie, which teaches men that sex abuse is necessary for health. The Congress of Physicians last year declared, "that sexual indulgence as necessary for man's health is a deplorable falsehood." The medical fraternity need a publicity bureau for such declarations. Then our women need to know the truth. When we consider the large percentage of operations on women which are directly due to the sex unfaithfulness of the husband, they have a right to know the cause, nature and effects of their condition. We also look to our doctors to foster the movement to make all sexual diseases reportable and subject to the regulations which control other contagions. It was the action of the doctors of Syracuse, calling attention to the spread of venereal disease, which led to the Vice investigation the report of which has just appeared, making astonishing revelations for so small a place. Our doctors might do much by the distribution of proper literature at the marriage bureau, to inform applicants for licenses of their mutual obligations in regard to this important matter and thus save many a heart-ache and broken home. We look to our doctors also to bring their influence to bear on the Rochester papers, to exclude all the advertising of Sex Quacks. There ought to be strong laws against the public advertising of venereal disease nostrums, but our newspapers should be strong and noble enough to exclude such things on their own initiative. Then in addition, we badly need a Psychopathic ward at such places as Albion where many girls are sent, needing treatment as feeble-minded instead of as criminals. All of our hospitals should treat venereal diseases thoroughly and without any extra expense, otherwise quacks are indirectly

encouraged. We know of good doctors who by sympathetic refusal to bring about abortions have saved many a one for true motherhood and helped many a father towards pure relations with his own wife, and such preventative work and elevation of child birth, we expect from all in the profession.

#### 6. WHAT TO EXPECT FROM THE CHURCH.

Last of all we come to that institution in our midst on which depends much of the success that may be expected from all others. Whether we be religious or not, most of us who may have been saved from the vice and taint which curses so many, have to thank an early religious environment for it. The Church and its teachers are to be blamed, however for one emphasis of our trouble, common to the entire Christian civilization. There has for too many years been a false life teaching on sex and temptation. Our puritanism has not been pure enough, we have thought that men could be godly by blue laws. Control from without with its speedy superficial results has pleased us more than the control that comes from within. The Church must cease to emphasize that temptation lies in places, things and other persons and begin to teach that men are drawn away by their own lust. Instead of tempering life to men and women, let us begin to temper men and women for life. Instead of attacking the dance hall, the saloon and pretty dresses, let us seek some influence with those who use them. The Church must lift the veil of silent shame which it has cast on things perfectly natural and pure. It is not sinful to love pretty clothes, not sinful to dance, not sinful to fall in love before you are twenty, not sinful to admire and reverence the strength and loveliness of the human body. By tabooing these things we starve natural loves and give birth to frenzied passions. A positive ethical spiritualizing of the whole of life in all its forms and processes is a duty worthy of the Church and one which will build from the bottom up a society pure and natural in its sex relations. The second thing which is expected from the Church is the faithful performance of its duty in the solemnization of marriage. The Church ought to feel that it also is partly responsible for the 10,000 blind in these States who are in that condition from gonorrhoeal infection. Sixty per cent of all sterility, eighty per cent of fatal inflammatory diseases of women, and seventy per cent of all miscarriages are due to sex vice, as well as a large amount of paralysis, paresis, and insanity. The Episcopalian ministers of New York have already voted to ask Health certificates from all whom they marry, and Unitarian ministers are already doing this in Rochester. Others are seriously considering it and soon the law may require it. But in this matter the Church should lead and not wait for the law. No father should permit his daughter to marry without such a declaration from a reputable physician and no youth should feel it honorable to enter marriage without offering it. It will not be wholly effective but it will shortly put the public ban upon all sex vice. Here and there it may bar innocent persons, but their number will be insignificant compared to the thousands of innocent women who have been sacrificed to vicious husbands in the by-gone careless marrying. By requiring it of all, all grades of society are guarded, for all grades need guarding. Sex sin is not the vice of low born toughs only, it is common among the best families, so-called, and none of our girls are safe till the Church becomes wholly faithful in this matter by asking its ministers to so perform their marriages. The Church should be expected above all to bring about the regeneration of our social ideas, that the

whole conception of sex as a thing covert and to be ashamed of, marketable and unclean, may be abolished. All true manhood and womanhood will then enter this condition of life to preserve a frank and pure, both from the damnable commercialism which buys and sells and from the religious hypocrisy which covers and conceals. In the place of this we may cultivate a healthy and pure delight in the body and its functions and the determination to keep them strong and beautiful, open and sane and free.

## How Shall The Mother Tell The Sex Story To The Child

Chairman's Address: Section of Public Health, State Conference  
of Charities and Corrections.

By Dr. George W. Goler, Health Officer of Rochester.

The lessons of sex life are so important and the desire for sex knowledge so insistent, that the story of sex and sexual responsibility will have to be taught very early, when the child begins to ask its first question about the origin of its being and the organs of its body. In replying to these questions the child ought not to be put off with fairy tales. It must and will be answered. If not answered by the parent, usually the mother to whom it naturally goes, then it will seek answers from other and less reliable sources. To compel the child to wait for this information until it is of school age is to neglect an opportunity that never returns, and to lose forever a bond of sympathy which a properly told sex story would make between parent and child. The school is not the place in which *first* to teach the elements of sex knowledge to the little child. The school may, in specially arranged classes, give this knowledge to the mother, and she may transmit the information gained in the school to her child; but she, the mother, should be the teacher of the child.

Society has already made a great mistake in neglecting to teach the sex story to its children; and there is now danger that it will fall into an error almost as grave, if it compromises the question by waiting until the child enters school. Those of us who can remember the early desire for knowledge relating to the origin of being, will no longer be willing to wait until the age of puberty or adolescence to have our children get what they should know of this subject; but on the contrary, if it can be shown that sex knowledge can be given a little child of three or four when it first asks the question, "Where did I come from, mama?" — "Who brought me here?" they will surely be willing to have the story told the very day upon which these questions are first asked. "Mama," said a little boy of three, looking at his navel in the bath, "what is this?" "Why," said the startled mother, "that is what you hung from, just as the apple hangs from its stem on a tree." "Then," said the child, "Where is the other end?" Now that is what children are wondering and asking about. They want to know the other end of the sex story; it must be told the child by his mother, else he will get it later, twisted and distorted, in vulgar form from vicious companions, and when later you attempt to teach him, he already has a depraved impression, and you, his parent, have missed an opportunity in your life.

Many years ago a young mother told me, that when her child asked "Mother, who brought me," she folded the child in her arms and said: "It was I; you came from a little egg, and you nestled soft and warm within mother's body underneath her heart, and father helped to make it grow, and months passed, spring and summer, and at last when the leaves were falling, out of my body that had nourished you, you came into the world; and when you came it was with much pain to me, but you didn't know; and so I love you for the gladness you brought to me with the pain. And now, as you know the story, what I have told you is to be between us, father, mother and you; and if anyone tries to talk to you about where little boys come from, you must say, 'I only talk about that subject with my mother and father; for my mother has told me about it and I do not talk with anyone upon that subject but her.'" And further the mother said to the child, "And there are organs of the body which I will tell you about later, and they are as sacred as the story I have told you, and they are to be clean and pure as the thoughts of my child, both for him and for those children who may come to him when he grows to be a man."

Mothers and fathers, you who have not dealt with the question of sex with your children, or you who have put it aside and shifted parental responsibility to the teacher, surely you have never read the reports of the Committee of Fifteen; the reports of the Chicago Vice Commission; the plays of Brieux, especially "Damaged Goods," translated by Mrs. Bernard Shaw; nor even the beautiful story of *Tom Beauling*, by Gouverneur Morris; for if you had read any of these you would no longer evade your duty as parents.

## Rochester's 3,500 Rooming Girls

By Mrs. George H. Moore

A great need in the city of Rochester is a home for girls. Not for girls who are immoral; nor to keep girls from becoming immoral; not charity; girls do not want that, but a place where they can pay reasonable room rent, so they can live decently on the wages they earn. I believe the average wage is \$5.00 a week; perhaps a trifle more since the investigation. How can a girl pay \$2.00 or \$2.50 for a room, and live, dress and hire laundry done out of the remainder of her salary?

Mr. J. Campbell White says there are 3,500 girls living in rented rooms in this city.

The poorest rooms are given girls for they are considered undesirable in rooming houses. I have heard a landlady say she would not have women in her house: they are too much trouble. They are a trouble perhaps, but it is because of their need of strict economy. It is also true that a few really undesirable girls have by their behavior spoiled the rooming houses for the rest. So when a girl calls to ask for a room the landlady immediately puts up the rent so high that the girl cannot pay it, or else says she has no rooms for girls.

I know of a girl having the door closed in her face in answer to her inquiry at the door, without so much as a word spoken in reply to her civil question. This girl came to me crying and said, "What are we poor girls to do? We must have a place to stay, as well as the men." I had two nice looking girls, fairly well-dressed, come to me for a room. They

told me they wished to better their condition; their room was cold and the house noisy and rough. I tried to direct them as best I could. One girl said to me: "I wonder why they won't take girls in—we have been to so many places and they don't want us." I have had as many as six girls in one day looking for rooms. During the Child Welfare Exhibit a lady who is a Settlement worker came to my house looking for a room for a short time. She said it was deplorable the condition of rooms that had been shown her, and the rent asked for them.

Another trouble is that girls who live in rented rooms have to entertain their friends on the street. They cannot take men who call on them to their rooms—and they certainly ought not to. The landlady does not allow them to receive them in her parlors. They often go to the "ladies sitting room," or "family entrance" of saloons, to rest and keep warm if the weather is cold. Many girls can trace their first step on the downward path to this very act. One girl came to me in a state of intoxication, incapable of caring for herself. She said that until three months ago she had not known the taste of liquor, and she started in just this way. Her father and mother were dead and she was alone in the world.

What is needed is a house designed for girls, as much like a home as possible, with pleasant surroundings and something to create a taste for the better things of life. Here girls could get rooms at \$1.50 a week, or two in one room for \$1.00 each. You find girls much more willing to share rooms than boys are. Perhaps they have learned to be frugal from their need of rigid economy. The house should be provided with a laundry for the use of the girls, thus saving them a big item of expense. With such a place and their own labor it would cost a mere fraction of what it would to send it all out, and this would help the girls to be more careful of their personal appearance. They should also have the use of a kitchen where they could get a light breakfast for themselves. The home should have a large room furnished suitably where girls could invite and entertain their friends.

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"Here's an incident that happened in the shop where I was working in Pasadena," said a certain city official yesterday. "It will be interesting if you can tell it in such a way as to make the moral apparent. It happened about this way: Several of us were working together at the same bench when for some reason or other there came a temporary lull in our talk. Everything was quiet for a few minutes. Then one of the men began to recite in a low voice a section from the Declaration of Independence something like this: 'We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed. That whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it and to institute new government, laying its foundation—' Aw, cut out that Socialist stuff," interrupted one of the men at the other end of the bench, indignantly. —*Pasadena Cal. Star.*

## PEBBLES

When you read about the trouble in the mine and in the mill,  
 When you read about the lockout and the strike;  
 When dishonest and dishonesty your morning papers fill,  
 In a way no decent citizen can like;  
 Then there comes a strong temptation to have doubts about the nation,  
 And to fear some dark disaster in the fogs;  
 But take heart, my honest fellow, don't you show a streak of yellow,  
 For this country is not going to the dogs!

When you read of rotten politics in city and in state,  
 When you read of juggling justice on the bench;  
 When the price of food makes leaner every day the poor man's plate,  
 When the social muck is making quite a stench;  
 Then a man may fairly wonder if there hasn't, crime or blunder,  
 Been a monkey-wrench dropped in among the cogs;  
 But a state of abject terror is a most colossal error,  
 For this country is not going to the dogs!

For this good old ship, America, has weathered many a gale,  
 She has sailed thru many a thicker fog before,  
 And her crew have learned the habit of not knowing how to fail,  
 Howsoever the stormy seas around may roar;  
 She is staunch and stout and roomy, and tho seas and skies be gloomy,  
 Let us leave all coward croaking to the frogs,  
 Let us face in manly fashion all the panic and the passion,  
 For this country is not going to the dogs!

DENNIS A. McCARTY in the Journal of Education



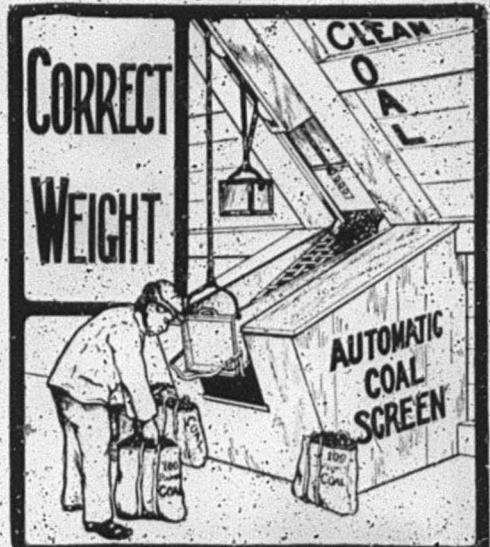
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# The Call of 136 Independence Days for a New Fourth

Rochester is one of the Few Large progressive Cities which  
do not Celebrate the new Fourth

Since first our warlike ways of celebrating the greatest initial event in our history were called in question, a policy of wholesome, mirthful holiday-making has been introduced throughout the country in connection with a dignified, fitting and often elaborate commemoration of the declaration of our independence. It is true that the sound of cannon and the smell of powder seem peculiarly appropriate to the day, in view of the fact that the declaring of our independence meant war to an unknown conclusion, and in our revolt against "the old-fashioned Fourth," we should remember that in the earliest celebrations of the day the Fourth of July oration was to many the most important feature of the effort to keep alive the spirit of American independence. Our modern carnival of noise and license, injury and death has been called "a degenerate substitute for the old-time Fourth," in which the noise produced by the celebrant usually means little to him except the joy of racketing without fear of the law. In these days we are showing the wisdom of our 136 years; we are quickening patriotism by observing the birthday of the nation without indiscriminate tumult and danger to life, and in ways that draw the people closer together to interpret the country's glorious past and future.

Most of the larger cities have prohibited the use of the most dangerous varieties of fireworks, and some cities forbid the use of all kinds except when set off under public authority. Among the cities entirely prohibiting the sale or private use of fireworks and explosives in celebrating are New York, Baltimore, Cleveland, San Francisco, Washington, City and Trenton. In Chicago, St. Louis, Boston, Buffalo, Cincinnati, Detroit, Denver, St. Paul and other cities the use of fireworks is restricted to the smallest and least dangerous variety. In some cities—Buffalo, for example—there is an age limit; a child under fifteen is not allowed to buy or receive fireworks. A collection of the most important restrictive and prohibitive ordinances regarding explosives on the Fourth has been made by the Municipal Reference Bureau of the University of Wisconsin.

It is not wholly because of prohibition and restriction that the number of killed and injured on the Fourth has diminished in the last two years; the breaking of such laws is very evident in communities where no right sort of good time is provided for the children. They feel that some substitute is due them, and they, as well as the grown-ups, have found that the new Fourth is really a great deal more fun than the old.

Quite aside from the matter of safety, a saner method of commemorating our Independence Day has become necessary because of the coming of the nations into our life. To lose so great an opportunity of impressing upon our cosmopolitan population the spirit of our government would be to fail in a great trust; to give our foreign-born citizens a degrading and dangerous interpretation of the thrill of patriotism is hardly short of criminal. Much can they teach us in the way of blending the arts in rich expression of a noble theme. Their participation in our patriotic pageants has not only vivified the spectacle, but has made them more closely a part of our municipal and national life.

Witness the great parade of the nations in New York City last year, in which 42 countries were reported as represented in native costumes. Even the Chinese, although barred from citizenship, gave this their hearty

support, and brought forth the famous dragon that takes part in Chinese festivities all over the country. Fifty full-blooded Seneca Indians from the New York State Reservation took part in this parade and athletic carnivals throughout the five boroughs, ceremonies in nearly every park in the city, with band concerts and aerial fireworks and exercises for separate nationalities in various districts.

Chicago also had a great daylight parade of the nations, with elaborate floats showing the part the various nationalities played in the American struggle for independence. In the small parks there were speeches and concerts and stereopticon talks, while in the three larger parks elaborate programs were given, of music, folk dances, drills, games, tableaux and pageants. The entertainment in Jackson Park was under the direction of the Chicago Women's Clubs.

Other large cities availed themselves of individual advantages to produce unique celebrations: Baltimore held a wonderful naval pageant, in which Lord Baltimore and other historical characters sailed up the Patuxent River on the Ship of History. Tacoma's stadium was used for athletic exercises in the afternoon, and from it, in the evening, the people viewed the only fireworks of the celebration, which were set off from boats in the bay. In many smaller cities and in towns and villages neighborhood picnics, athletic meets, band concerts, processions and evening fireworks filled the day.

The part which women have taken in treating a sentiment for a safe and sane Fourth and in providing acceptable entertainment is very important. The pioneer work of Mrs. Isaac L. Rice, President of the Society for the Suppression of Unnecessary Noise, New York City, for this object, is well known. Her pamphlet on "A Safe and Patriotic Fourth" (published by the Russell Sage Foundation) gives letters from governor, mayors, fire chiefs, commissioners of health, heads of police departments and presidents of colleges endorsing the movement.

The Committee on Independence Day Celebrations of the Art Department of the New Jersey State Federation of Women's Clubs, has issued a pamphlet giving suggestions for the management of an Independence Day celebration and material for pageantry taken from New Jersey history. The suggestions for management are detailed and practical for other states than New Jersey, and include the formation of an Independence Day Association and the work of sixteen different committees. The chairman of the committee last year was Mrs. Wallace J. Pileger, 7 Alpine Place, Arlington, N. J., from whom copies of this pamphlet, at five cents each, may be obtained. She will send the second edition as long as it holds out, filling later orders with the first edition.

The Department of Child Hygiene of the Russell Sage Foundation, 1 Madison Avenue, New York City, reprints this pamphlet at the same price, and publishes an excellent set on the same general subject. The motion film on "The Sane Fourth," issued last year by the Russell Sage Foundation, is still being used. It may be secured by addressing the Educational Department of the General Film Company, 200 Fifth Avenue, New York City.

No form of celebration so appeals to the imagination as that of pageantry; it affords vast opportunity for quickening interest in the history of a community and for unifying the people. Such a celebration need not be expensive, but it must express the spirit of the place. Neighborhood organizations, civic clubs or public school districts may be the

units which shall combine for the program of the day, each unit preparing its share of the celebration under the direction of a central committee. The parade, with floats characteristic of the different sections represented, is the great feature of all such celebrations, whether elaborate or simple, and affords the opportunity of giving prizes for the most successful representation. The oration and other exercises, the band concert, the banquet for new citizens, with toasts appropriate to the occasion, all bring the people together in a way that strengthens unity. Mr. Edward J. Ward, in an excellent article on "The Civic Opportunity of the Fourth of July," published last year by *The Municipality*, outlines in a practical, simple way the events of a suggested program for the day.

The program includes morning events which bring all the people together, as indicated above, and for the afternoon, neighborhood celebrations, consisting of a band concert, speeches, athletic sports, exhibition games and folk dances in the neighborhood park. In the evening an illuminated parade or water fête, lighted Japanese lanterns on private lawns and along the road, with an exhibition of fireworks in the hands of an expert, will fittingly close the day. Mr. Ward gives suggestions for all necessary committee work, including the financing of the undertaking in a responsible manner.—*The American City*.

## Putting a City Plan Into Action

By John Nolan, City Planner & Landscape Architect, Cambridge, Mass.

The City Plan for Rochester needs to be kept more before the Public.  
It is worthy of more than our Silence.

Granting that means, private or public, can be found to undertake the drafting of a town or city plan based upon a survey of local conditions, and to keep planning ahead; granting that such plans can be prepared with proper and well defined controlling purposes, coordinating one part with another, how is the plan to be put in action? Have American cities generally the powers necessary for this rather new and different kind of city-making?

The charters under which the cities of the United States operate vary greatly and in general they convey but limited powers as compared with the cities of Europe. Most cities, however, have large powers in the field of city planning which they do not now exercise. The first change should be to employ to better advantage the existing law. The city councils of many cities have authority to transform their towns and cities by administrative action alone, if they would. In many cities, for example, the city government has ample power to inaugurate a much better system of laying out and constructing streets and thoroughfares and of meeting the cost of such improvements. Where the city charters are inadequate, the aid of the state legislature must be invoked. Such legislation has already been sought in a number of states, Ohio, Pennsylvania, and Connecticut, for example, and easily secured. If the best results are to be obtained, American cities must have a larger measure of home rule and a degree of authority approaching that granted to English towns and cities by the Housing and Town Planning Act of 1909.

## DOES CITY PLANNING PAY?

Given a city plan with the necessary administrative machinery to revise and keep it up-to-date, and the power to execute it, we must meet still another and in some respects the greatest problem of city planning—the cost. As a rule the first question asked by city officials and business men when more comprehensive city planning is proposed, is "Does it pay?" Three points may be given in answer to that question.

In the first place certain things are indispensable for every city—suitable streets, thoroughfares, public buildings, homes, and an adequate number of playgrounds, parks, and open spaces. All these must be had sooner or later. It is not a question of getting them or of not getting them. It is merely a question of *when*. Short-sighted citizens often deceive themselves with the idea that they are saving money and avoiding expense by postponing expenditures for these city necessities, for necessities they are. Observation and experience in such matters proves that this is a mistaken view. By such action they are merely increasing public expenses, increasing the kind of burden from which the majority of American cities are suffering today. Simply because the value of land in growing cities steadily increases in price, because street widening and the clearing of properties for playgrounds and open spaces involve the destruction of more and more improvements as the years go on, and because the constant rebuilding of public edifices costs more than an adequate building, properly and permanently located at first, would have cost—simply because of such facts as these, is postponement a costly practice. Specific illustrations could be given from a dozen cities to enforce each one of these statements.

## CITY PLANNING BETTER AND CHEAPER.

Secondly, it should be kept in mind that cities must choose usually between one form of expenditure or another. The people of a city may prefer to pay the direct and indirect cost of epidemics like typhoid fever rather than increase the outlay for water and sewers and other forms of sanitation. They may elect to pay the bills resulting from an inadequate street system for traffic and the convenient circulation of men and goods, rather than make the loans and annual appropriations required by the adoption of a more up-to-date method of locating and improving streets and highways. But does it pay? These same unreflecting individuals may prefer to lay out the money that they must lay out for ignorant, inefficient, diseased and deformed children, for hospitals, asylums, and reformatories, rather than meet the smaller expense of adequate schools, schoolgrounds and playgrounds. It costs only \$800 to educate a normal boy in the Boston schools for twelve years, or less than \$70 a year. On the other hand, it costs \$400 to take care of a bad boy in a Massachusetts reformatory for one year. Which is cheaper, to say nothing of better? Massachusetts spends \$6,500,000 a year on criminals, which is 10 per cent. of all her taxes. Is it not time that we had the same kind of sanity in public expenditures that we have in private expenditures? It ought to be plain to a thrifty citizen and taxpayer that city planning, as now understood, proposes not only a better method but also, in the end, a cheaper method.

In the third place, let it be frankly confessed how narrow and sordid this line of reasoning is. Cities pay heavily for a mean and un-businesslike policy in many ways, that cannot be exactly described or

put into dollars and cents, but which business men and city officials understand very well. The essential question is not one of cost, the attempt to balance the expense of better planning against increased revenues resulting from it. At bottom the question is whether real values in public welfare are to be had from this sort of city planning, and whether the community can provide the ways and means necessary to purchase these values. As a well known authority on cities has recently pointed out, the central and all-important problem of the cities is the budget. How to spend honestly, liberally, efficiently, and promptly for the protection of life, health, and property, and for the advancement of civilization, and how to levy for these expenditures upon the advantage fund created by the community life in such a manner that taxation shall not breed fresh inequality, injustice and civic disloyalty.

#### NOT HIGHER TAXES, BUT GREATER BORROWING POWER.

There is a widespread outcry against the amount of city taxes and the increase of city indebtedness. It might be well to inquire how far this outcry is warranted. The total amount of city taxes is necessarily large, because both the services rendered and the population are large. But are city taxes high per capita considering the services? They will average, take the country over, only \$15.82 per capita per annum. In Massachusetts towns and cities the average is \$17.70 per capita, probably higher than in any other state. Out of this sum the city or town pays all the cost for the protection of life and property, for public health and sanitation, for charities and correction, for public schools, for libraries and reading rooms, for recreation and for government. Does an equal sum in the family budget expended for other services bring an equal return? Indeed, might not an increase in the city tax rate—assuming honest and wise expenditure—actually result in reducing the cost of living? It does in Germany. The conception of a German city is that of a household, with the municipality in control of education, amusement, recreation, health and morals, providing technical training for self-support, promoting individual thrift and when necessary protecting the individual from misfortune.

So far as city planning goes, however, the financial reform needed in our cities is not so much an increase in the city tax rate as an increase in the borrowing capacity. State regulations on this point appear to differ greatly, some cities (as in Massachusetts) being limited to 2½ per cent of their assessed valuation, while others (as in New Jersey) may borrow as high as 25 per cent. The average, however, is low, from about 5 to 7 per cent, and the assessment is not usually full value. If American cities are to undertake great public improvements in thoroughfares, transportation docks, and harbors, public buildings and public grounds, housing, etc., a decided increase in city bond issues is essential.

The practice of European cities with regard to bond issues is quite different. The amounts there are much larger. Paris has recently authorized a loan of \$180,000,000, a sum which our cities even in proportion to their population never approach. Berlin has a total debt of \$9,294,500. Frankfort has recently issued bonds for \$18,000,000 simply for the development of its harbor and river frontage. Düsseldorf, which stands out even among German cities as a most progressive and well-managed municipality, has a debt of \$29,000,000, or \$100 per capita. This is at least double the indebtedness of the average American city of the same size.

## SOUNDER FINANCIAL POLICY NEEDED.

In brief, if American cities are to enter into large and farsighted city planning schemes, a sounder policy of municipal finance must be adopted. There must be a generous increase of the borrowing capacity, a recognition of the value of city assets, a nicer discrimination between improvements which are permanent and in the nature of investments and those which are not, a more equitable distribution of current taxes. There must be a share, a much larger share for the community in increasing land values, a truer identification of cost and benefit, and a wider use of the method of special assessment, as a means of meeting the cost of improvements. With a wiser, fairer and more businesslike system of city finance, it is not at all likely that the real burdens of city taxes would be heavier than at present. Indeed they would probably be perceptibly lightened.—*The American City.*

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## SHALL WE BUILD A FENCE OR KEEP THE AMBULANCE?

By JOSEPH MALINS

'Twas a dangerous cliff, as they freely confessed,  
Though to walk near its crest was so pleasant;  
But over its terrible edge there had slipped,  
A duke and full many a peasant.  
So people said something would have to be done,  
But their projects did not at all tally;  
Some said: "Put a fence round the edge of the cliff,"  
Some, "An ambulance down in the valley."

But the cry for the ambulance carried the day,  
For it spread through the neighboring city;  
A fence may be useful or not, it is true,  
But each heart became brimful of pity  
For those who slipped over that dangerous cliff,  
And the dwellers in highway and alley,  
Gave pounds or gave pence, not to put up a fence,  
But an ambulance down in the valley.

"For a cliff is all right, if you're careful" they said,  
"And, if folks even slip and are dropping,  
It isn't the slipping that hurts them so much,  
As the shock down below when they're stopping.  
So day after day, as these mishaps occurred,  
Quick forth would these rescuers sally:  
To pick up the victims who fell off the cliff,  
With their ambulance down in the valley."

Then an old sage remarked: "It's a marvel to me,  
That people give far more attention,  
To repairing results than to stopping the cause,  
When they'd much better aim at prevention.  
Let us stop at its source all this mischief," cried he,  
"Come, neighbors and friends, let us rally,  
If the cliff we would fence, we might almost dispense,  
With the ambulance down in the valley."

"Oh he's a fanatic," the other rejoined;  
"Dispense with the ambulance? Never!  
He'd dispense with all charities too, if he could;  
No! No! We'll support them forever.  
Aren't we picking up folks just as fast as fall?  
And shall this man dictate to us? Shall he?  
Why should people of sense stop to put up a fence,  
While the ambulance works in the valley?"

But a sensible few, who are practical, too,  
Will not bear with such nonsense much longer;  
They believe that prevention is better than cure,  
And their party will soon be the stronger.  
Encourage them then with your purse, voice and pen,  
And while other philanthropists dally,  
They will scorn all pretense and put a stout fence,  
On the cliff that hangs over the valley.

Better guide well the young, than reclaim them when old,  
For the voice of true wisdom is calling,  
To rescue the fallen is good, but 'tis best,  
To prevent other people from falling.  
Better close up the source of temptation and crime,  
Then deliver from dungeon or galley;  
Better put a strong fence round the top of the cliff,  
Than an ambulance down in the valley—*LaFollette's Magazine.*



# What To Do With Sex Slavery in the Community

By Edwin and Catherine Rumball

The words of all languages are so scanty and inadequate to represent modern thought on this subject that we shall be in danger throughout of being misunderstood. But the day has come when we must learn to talk and write thoughts that we think, especially if those thoughts have any hope in them for the cure of the blackest sin and weakness of man. We have barely any space to portray the problem. It is known far and wide. The Vice Reports of such cities as Chicago, and recently, of Philadelphia, plough the facts of sex slavery so deeply into the consciousness, that we have to be on our guard against cant and obsession concerning it. No section of society is immune from it. Clifford Roe of the Vigilance Committee, who knows what he is talking about, quotes a college student, who procured, and sold into slavery, four hundred girls in six years, from good families in New York, Philadelphia and Washington. The problem is easily stated, needing no sensational comment, by a glance at the index of any vice report. There we may learn of "sporting" houses, which are wholly devoted to prostitution; "call" houses, which have lists or books of girls, with their telephone numbers, who are called for service to the men patrons of the house, with prices varying from \$3.00 to \$20.00 a girl; "Furnished Rooms," which are used regularly by the girls who solicit on the streets, for fifty cents. In Rochester, such conditions no longer exist with the permission of the Chief of Police, but let us frankly admit that even the police do not know everything and Rochester might well be investigated. Our purpose in this paper is to direct attention to six powerful factors in attacking the whole problem of sex ignorance and sex slavery. Of course, there is no institution but can give its quota toward the solution of the evil, but we feel that the seven chosen are the most important.

## I. WHAT TO EXPECT FROM THE LAW.

The law has been the only cure that many have known. It can do a great deal, but it has its limitations: it either knows this or is learning it. It once, with the consent and advocacy of ministers, tried to segregate the evil in a given district. But all scientific investigations, made both here and in Europe, prove that segregation has failed. It does not segregate, it promotes clandestine prostitution, lowers values of property, is unethical, anti-social, mal-administrative and inhuman. So it is well characterized by the Philadelphia Commission. Raiding also has its limitations. This has been well illustrated in Rochester. We have driven the inmates of Hill street and other places into the Road Houses and beyond the City line, and every Saturday and Sunday night, the trade in men's and women's souls and bodies goes on, by the aid of automobiles running from the city, and returning in the early hours of the morning. Of course, many of the girls awaiting these trips are in "the life" but others are taken, and with the aid of liquor and "knock-out drops," their moral resistance is overcome. About the time that the recent Child Welfare Exhibit refused to show the sex education screens, two girls, sixteen and seventeen years old were automobiled out of Rochester to one of these places and both ruined. The youngest now is covered from head to foot with one of the filthiest diseases that a human being can have. It is a good thing that the Sheriff is getting after these houses, *but where will he drive them?*

There are five things we may expect and should expect from the Law in addition to raiding. First, we should have the age of consent raised again. Pennsylvania is asked to make it twenty-one. The consent of even fast girls of legal age is seldom obtained without drugs. Generations of womanly instinct is against the first sex offence. Second, we should have a stronger enforcement of the law, and a better law if needed, concerning the sale of Cocaine, morphine and other drugs used in this trade. Our importation of opium has increased at twice the rate of our population, and it is well proved that our medical use only consumed about 8%. Third, we need a new standard of evidence in all cases of vice prosecution, that will make the law more of a terror than it is today. Convictions are rare because it is the hardest crime on which to obtain evidence that will carry with an average jury. Fourth, we should bring these cases to trial more than they have been brought in this city. The Police department of this city has forced a dangerous precedent in taking these cases into its own hands. It certainly has meant speedier work and effective. It has also made preventive measures easy to begin. But the public opinion of 1913 is a different public opinion to that of 1883 and the police should trust it. The same free action of the police on some other matter, as Free Speech, for example, might not call forth all the praise which this vice campaign has evoked. Let the Police power be directed against the sensationalism of the press over these subjects, and we think that public opinion by its slower methods may be trusted today to convict. *It has stood by the policy, it would stand by the jury.* Last of all, we should expect the appointment of Police women, one at least in every precinct. And until the day when the policing and governing of a city shall be taken away from political favoritism, we should have some policemen trained and educated for a Morals Force as in France and Germany. Of course, all policemen are fathers and brothers, and ought to be able and sympathetic for this work, but fathers and brothers can be inhuman when position and money are sought. New York and Chicago have both asked for such a Police group, let Rochester ask too.

## 2. WHAT TO EXPECT FROM THE HOME.

It is the home that has failed most. The dance hall, the saloon, bad wages, pretty dresses and commercial vice have not brought about this condition more than the homes of our land. Thousands of homes are wrong in the making. The parents do not know a true sex life themselves, and how could they teach their children? Sex life is, as Edward Carpenter strongly says, "everywhere slamed over with the thought of pleasure. Not for joy, not for delight in the excess of life, not for pride in the generation of children, not as a symbol and expression of the deep soul union, but for pleasure." Hence we disown it in our thoughts, and cover it up with false shame and unbelief—knowing well that to seek a social act for a private pleasure is falsehood. Most homes, even the best, failed to instruct us in our sex life, and sent us out into life with the most dangerous ignorance. There are four things we commend, which the modern home can do. First, every question from babyhood up, should be answered truthfully, to the child's intelligence and satisfaction. This can be done without menace to modesty and there are many good books to tell how. At the age of puberty children need their parents as much as on the day they were born. They would rather have mother or father tell them all. The teacher in the Public Schools of Philadelphia, who helps the scholars at this period of their life in an individual and

friend-to-friend talk, reports that nine times out of ten, the knowledge of the boys and girls is only street gathered. When asked from whom they would like to have learned the knowledge first, the answer has never failed to be, "My mother." Second, it is needful to point out that the mere impartation of sex information is of little use, if there is little character to profit by it. Not only information but the positive up-building of character is what is wanted and the modern home can do most towards it. Too many homes have forgotten that greater freedom is of little use to civilization without greater duties, that even democracy depends for its final success on its spirit more than on its doctrines. The little word "ought" is not heard early enough, and it is painful thankless work beginning late. The old family ideals have most certainly to adjust themselves to the modern day, and signs of progress are everywhere that this is taking place, but whatever the changes, the real abdication of the parent is unthinkable, and no true parent will want to do anything but have a larger and larger share in the life of the children. Third, to meet the peculiar needs of our subject at this moment, this parental interest should be directed towards the imaginative life of the young boys and girls. Americans are stupid in everything that pertains to recreation and the affections. We have not learned yet to use and cultivate the imagination, the most powerful quality of the brain, and the result of starving it is that our young people have frenzies and passions which bring to actions that are regretted for a life time. When the imagination is retarded, and the senses are all awake, the sex impulse becomes a dumb powerful instinct without any awakening in the heart, and exceedingly dangerous, both to the individual and the community. The world of life, nature, art and science is full of images which, while not destroying the sex life, do a great deal to keep it in its place. The love of beauty is a natural and beautiful love. To confine it to only one sphere, to use it selfishly and to value it only for the present, is to abuse one of the greatest of gifts. Last, we ask the home, that it cultivate more the spirit of democracy. This means in a few words, more comradeship between parent and children and the cultivation of confidence. It also means a different spirit toward the "maids" who help in the home. They need us and our fellowship and if we refuse it, they are the losers and sometimes terrible sufferers. Let us abolish the "servant-class" so far as we can. Let them be in our homes more than our kitchens, it is true that some will abuse this privilege, but we have long abused ours, let us stop thinking it a privilege, and make it the rule of ordinary and expected human fellowship.

### 3. WHAT TO EXPECT OF THE SCHOOLS

There is a greater need for this subject to be dealt with by the schools than most of the public are aware. One of the terrible facts now beyond dispute, is that prostitutes commit their first sex offence in the early teens. One of the worst sections of the Viceroy's report, is that which deals with the "Perils of early School life of Children." Children as young as eight and nine tell of immoral conduct. No community knows to what extent, secluded spots are the rendezvous of boys and girls under twelve, but it is folly to ignore it. And the larger centers of population are already awake to that terrible European plague of perversion, which in this country is already using large numbers of little boys for its vile purposes. Those of us whose minds were guarded and guided concerning these matters in our childhood, find it hard to credit the extent of child-

vice. That it is to be found in Rochester is one of the facts which social workers cannot forget.

It is natural that there should be difference of opinion as to the wisdom of sex instruction in the Grammar schools of the city. The chief end with both sides is of course, the formation of true character and the fear of all that would risk it. But all are agreed that the children's questions should be answered truthfully and that there should be some preparation for puberty; as to the wisdom of grammar school instruction both sides are well represented in the Philadelphia Vice Report (P. 119) and in educational works on the subject. There are three things, however, which the schools can do. First, all Normal Schools preparing teachers should have it in their course. All High Schools and Colleges should have the same, either by sex group or by individual instruction. A recent investigation (1912) shows that such instruction is now given in 138 schools distributed over 40 states. Dr. G. Stanley Hall thinks the situation now demands "a committee of experts in sex diseases; in biology, physiology, in the psychology of the sex; social workers and tactful secular and religious teachers who have specialized on the dangers, temptations and prevention of the social evil, to formulate the course of study." A social service teacher in each school might be trained for this work and much similar work needing to be done. A second thing to do is to open the Evening schools for instruction to parents on the sex life, that they may purify their own home life and teach their children. The last and somewhat different contribution which the school can make to this problem, is to provide by means of Neighborhood Centre gatherings, an opportunity for the amusement demands of the young people. The school house should be the neighborhood dance hall and club house. By these means the school can help tremendously to solve the question which otherwise is going more and more to trouble us.

#### 4. WHAT TO EXPECT FROM INDUSTRY.

There has been a tendency recently to cast most of the blame of modern prostitution on the factories and the stores. Considering how little a share these have had to bear in the past, this is not a bad sign, but it can be overdone and become a mere cant. In at least two ways is modern industry connected with this problem, and the remedying of both is what we must expect from it. The first is in reference to wages. It is common knowledge how poor and inadequate are the wages paid to girl and women employees. By offering to buy the tired girl the clothes she so passionately and naturally loves, and supplying her with the fun and recreation she does not get in her work, the pimp and cadet have their worst power over all who receive low wages. But the chief wage problem concerns the return which the father of our girls receives for his labor. It is because the father's wage is so low, that the family are poor, that the mother is made a drudge and forced to leave the guidance and comradeship of her children that she may work. It is this which keeps the family in such congested quarters, and restricts its ability to provide for the proper intellectual and emotional needs of growing children. The combined apathy and worry consequent upon a life maintained just above the level of subsistence, is one of the worst influences attacking the community. In Rochester there are thousands of men, working for firms whose heads are among our honored citizens, *who are paid a wage which is two and three hundred dollars below the income which is needed for a man to rear a family.* The congestion of thousands of our homes, links

the social evil with our housing question in very direct ways. In some parts of the city the housing conditions are such as to make it almost impossible for a child to grow up in a clean, modest and self-respecting manner. "Nothing short of the moral heroism of a saint is required in a little girl to combat the temptations and the assaults which conspire against her chastity." The progressive citizenship of our cities looks to industry to lift this blame from itself by paying a living wage to the men, which in Rochester must be at least \$18.00 a week. We cannot call any man or business successful, whose employees do not enjoy this amount of success with them. The second point has reference to the manner in which speeding and long hours relate themselves to this question. It is sufficient to quote Jane Addams on this matter: "The increasing nervous energy to which industrial processes daily accommodate themselves and the speeding up constantly required of the operators, may at any moment so register their results upon the nervous system of the factory girl as to overcome her powers of resistance. Many a working girl at the end of the day is so overwrought, that her mental balance is plainly disturbed." The effect of Saturday night work in the stores is such, we find here in Rochester, that numbers of our store girls spend most of Sunday in bed, while others spend it in excited, pleasure-reactions which threaten and undermine the highest instincts in the girl. Many of our business men are conscious of their difficult problem and are reaching it, public opinion expects this of them more and more.

#### 5. WHAT TO EXPECT OF THE DOCTORS.

We must look to our doctors to help us. Their opportunity is one of the best. The more we reward them for preventing instead of curing, the more service they will be able to render on this problem. But whatever comes, today we expect the following from them. First, we look to them for the truth. They must help abolish that lie, which teaches men that sex abuse is necessary for health. The Congress of Physicians last year declared, "that sexual indulgence as necessary for man's health is a deplorable falsehood." The medical fraternity need a publicity bureau for such declarations. Then our women need to know the truth. When we consider the large percentage of operations on women which are directly due to the sex unfaithfulness of the husband, they have a right to know the cause, nature and effects of their condition. We also look to our doctors to foster the movement to make all sexual diseases reportable and subject to the regulations which control other contagions. It was the action of the doctors of Syracuse, calling attention to the spread of venereal disease, which led to the Vice investigation the report of which has just appeared, making astonishing revelations for so small a place. Our doctors might do much by the distribution of proper literature at the marriage bureau, to inform applicants for licenses of their mutual obligations in regard to this important matter and thus save many a heart-ache and broken home. We look to our doctors also to bring their influence to bear on the Rochester papers, to exclude all the advertising of Sex Quacks. There ought to be strong laws against the public advertising of venereal disease nostrums, but our newspapers should be strong and noble enough to exclude such things on their own initiative. Then in addition, we badly need a Psychopathic ward at such places as Albion where many girls are sent, needing treatment as feeble-minded instead of as criminals. All of our hospitals should treat venereal diseases thoroughly and without any extra expense, otherwise quacks are indirectly

encouraged. We know of good doctors who by sympathetic refusal to bring about abortions, have saved many a one for true motherhood and helped many a father towards pure relations with his own wife, and such preventative work and elevation of child birth, we expect from all in the profession.

#### 6. WHAT TO EXPECT FROM THE CHURCH.

Last of all we come to that institution in our midst on which depends much of the success that may be expected from all others. Whether we be religious or not, most of us who may have been saved from the vice and taint which curses so many, have to thank an early religious environment for it. The Church and its teachers are to be blamed, however for one emphasis of our trouble, common to the entire Christian civilization. There has for too many years been a false life teaching on sex and temptation. Our puritanism has not been pure enough, we have thought that men could be godly by blue laws. Control from without with its speedy superficial results has pleased us more than the control that comes from within. The Church must cease to emphasize that temptation lies in places, things and other persons and begin to teach that men are drawn away by their own lust. Instead of tempering life to men and women, let us begin to temper men and women for life. Instead of attacking the dance hall, the saloon and pretty dresses, let us seek some influence with those who use them. The Church must lift the veil of silent shame which it has cast on things perfectly natural and pure. It is not sinful to love pretty clothes, not sinful to dance, not sinful to fall in love before you are twenty, not sinful to admire and reverence the strength and loveliness of the human body. By tabooing these things we starve natural loves and give birth to frenzied passions. A positive ethical spiritualizing of the whole of life in all its forms and processes is a duty worthy of the Church and one which will build from the bottom up a society pure and natural in its sex relations. The second thing which is expected from the Church is the faithful performance of its duty in the solemnization of marriage. The Church ought to feel that it also is partly responsible for the 10,000 blind in these States who are in that condition from gonorrhoeal infection. Sixty per cent of all sterility, eighty per cent of fatal inflammatory diseases of women, and seventy percent of all miscarriages are due to sex vice, as well as a large amount of paralysis, paresis, and insanity. The Episcopalian ministers of New York have already voted to ask health certificates from all whom they marry, and Unitarian ministers are already doing this in Rochester. Others are seriously considering it and soon the law may require it. But in this matter the Church should lead and not wait for the law. No father should permit his daughter to marry without such a declaration from a reputable physician and no youth should feel it honorable to enter marriage without offering it. It will not be wholly effective but it will shortly put the public ban upon all sex vice. Here and there it may bar innocent persons, but their number will be insignificant compared to the thousands of innocent women who have been sacrificed to vicious husbands in the past by careless marrying. By requiring it of all, all grades of society are guarded, for all grades need guarding. Sex sin is not the vice of low born toughs only, it is common among the best families, so-called, and none of our girls are safe till the Church becomes wholly faithful in this matter by asking its ministers to so perform their marriages. The Church should be expected above all to bring about the regeneration of our social ideas, that the

whole conception of sex as a thing covert and to be ashamed of, marketable and unclean, may be abolished. All true manhood and womanhood will then enter this condition of life to preserve it frank and pure, both from the damnable commercialism which buys and sells, and from the religious hypocrisy which covers and conceals. In the place of this we may cultivate a healthy and pure delight in the body and its functions and the determination to keep them strong and beautiful, open and sane and free.

## How Shall The Mother Tell The Sex Story To The Child

Chairman's Address: Section of Public Health, State Conference  
of Charities and Corrections.

By Dr. George W. Coker, Health Officer of Rochester.

The lessons of sex-life are so important and the desire for sex knowledge so insistent, that the story of sex and sexual responsibility will have to be taught very early, when the child begins to ask its first question about the origin of its being and the organs of its body. In replying to these questions the child ought not to be put off with fairy tales. It must and will be answered. If not answered by the parent, usually the mother to whom it naturally goes, then it will seek answers from other and less reliable sources. To compel the child to wait for this information until it is of school age is to neglect an opportunity that never returns, and to lose forever a bond of sympathy which a properly told sex story would make between parent and child. The school is not the place in which first to teach the elements of sex knowledge to the little child. The school may, in specially arranged classes, give this knowledge to the mother, and she may transmit the information gained in the school to her child; but she, the mother, should be the teacher of the child.

Society has already made a great mistake in neglecting to teach the sex story to its children; and there is now danger that it will fall into an error almost as grave, if it compromises the question by waiting until the child enters school. Those of us who can remember the early desire for knowledge relating to the origin of being, will no longer be willing to wait until the age of puberty or adolescence to have our children get what they should know of this subject; but on the contrary, if it can be shown that sex knowledge can be given a little child of three or four when it first asks the question, "Where did I come from, mama?" "Who brought me here?" they will surely be willing to have the story told the very day upon which these questions are first asked. "Mama," said a little boy of three, looking at his navel in the bath, "what is this?" "Why," said the startled mother, "that is what you hung from, just as the apple hangs from its stem on a tree." "Then," said the child: "Where is the other end?" Now that is what children are wondering and asking about. They want to know the other end of the sex story; it must be told the child by his mother, else he will get it later, twisted and distorted, in vulgar form from vicious companions, and when later you attempt to teach him, he already has a depraved impression, and you, his parent, have missed an opportunity in your life.

Many years ago a young mother told me, that when her child asked "Mother, who brought me," she folded the child in her arms and said: "If we wish, you came from a little egg, and you nestled soft and warm within mother's body underneath her heart, and father helped to make it grow, and months passed, spring and summer, and at last when the leaves were falling, out of my body that had nourished you, you came into the world; and when you came it was with much pain to me, but you didn't know; and so I love you for the gladness you brought to me with the pain. And now, as you know the story, what I have told you is to be between us, father, mother and you; and if anyone tries to talk to you about where little boys come from, you must say, 'I only talk about that subject with my mother and father; for my mother has told me about it and I do not talk with anyone upon that subject but her.'" And further the mother said to the child, "And there are organs of the body which I will tell you about later, and they are as sacred as the story I have told you, and they are to be clean and pure as the thoughts of my child, both for him and for those children who may come to him when he grows to be a man."

Mothers and fathers, you who have not dealt with the question of sex with your children, or you who have put it aside and shifted parental responsibility to the teacher, surely you have never read the reports of the Committee of Fifteen; the reports of the Chicago Vice Commission; the plays of Brieux, especially "Damaged Goods," translated by Mrs. Bernard Shaw; nor even the beautiful story of Tom Beauling, by Gouverneur Morris; for if you had read any of these, you would no longer evade your duty as parents.

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There are many books published on these subjects, good, bad and indifferent; some too technical, others sentimental. The writers of these articles will welcome enquiry as to the best books to read on the subjects here treated. To guide parents in their annual birthday talks with their children we suggest the following:

Plant and Animal Children.—Allen Torelle.

The Three Gifts of Life, or a Girl's Responsibility

for Race Progress.—Nellie M. Smith. 50c.

Health and the Hygiene of Sex.—For College Students. 10c.

False Modesty.—Edith Lowry, M. D. 50c.

Truths: Talks with the Boy.—Edith Lowry, M. D. 50c.

Confidences: Talks with the Girl.—Edith Lowry, M. D. 50c.

Training of the Human Plant.—Luther Burbank. 60c.

Almost a Man.—Mary Wood Allen, M. D. 50c.

Almost a Woman.—Mary Wood-Allen, M. D. 50c.