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The COMMON GOOD

AN INDEPENDENT MAGAZINE OF CIVIC AND SOCIAL ROCHESTER

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EDUCATION IS PREVENTION.

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A Civic Program of Work With Girls.

By Edwin and Catherine Rumball

Civic enterprize is slowly getting away from mere investigation and concentrating its efforts on how to prevent and how to help in a constructive manner. In these days the old challenge: "What are you going to do about it?" is beginning to receive some answers. Unlike the answers and programs of the early utopian socialists, these modern programs for a larger measure of social justice, are being built upon the elements of social justice that we already have with us. For this reason, there is great hope of doing effective good.

The question is often asked in our City by all kinds of good citizens, "What can we do to protect, guide, or help the young women of Rochester?" Individual social workers and conferences of such have faced the question again and again of late, and everywhere the answers are beginning to be heard. We have a program of six points to which we choose to call attention in this way. We hope that its suggestions may prove attractive and helpful. There is no desire to imply by this article that we feel such a program is only wanted for our girls. Our young men and boys need our constructive thought on their behalf equally with them.

First of all, no one should expect to succeed permanently with the working young women in our cities, unless their attitude is frank, sincere and democratic. This means that we must treat them as equals. We must walk with them as friends. They must never be "Cases" to us, nor "objects" of our charity or welfare work. Any suggestion of "slumming" in our motive, any suggestion of "converting," if we are Church workers, will sooner or later, not only limit our usefulness, but hurt the influence of those workers who have the right spirit and object. Our religious motives, if we have any, must not be hidden—that would violate sincerity and frankness—but they must be transformed into human or social motives. Our charity motives, if we have any, must be dominated by the motives of equality and democratic friendliness. We must feel that our greatest joy is not to "help" the girls but to know the girls. We must feel that their friendship is as worth having as we may imagine ours is. We are probably just as much a problem to them as they are to us. They have just as much right to formulate a program for introducing common

folks to social workers, and helping such workers understand their duty in life as we have to form one of them. If we all remember that we are just folks, we cannot help but do good work.

Having suggested the attitude, there are five agencies that need either creation or development in our city, for our use in this task. The first is the evolution of an unselfish community knowledge and the cultivation of neighborliness. Open school-houses for social centers do not solve the problems of leisure in our neighborhoods. A mere open door and a waiting club director is no adequate competition with the picture show and saloon. We must have in each School district a Civic Minister or Secretary, whose duty shall be the development of the civic activities of the neighborhood, the fostering of neighborliness and the knowledge of everybody's troubles. In other words we want a new kind of Ward-HEEL-er, or rather, we want a Ward-HEAL-er. He shall know all the birthdays, funerals, unemployments and troubles of his district, and he shall be not the Charity visitor, but the Social visitor, and the School can be his office. The clubs and dances which he will hold in his hall will through municipal publicity make hard competition for commercialized amusements. His evening school classes will insure every girl having a full education in those things which girls desire to excell in and need to know. One State is already preparing to pass legislation for the appointment of such Civic Ministers, and every social worker will perceive that such a development from our Neighborhood Centers, combining the best of social welfare ideals with the old time knowledge of the ward politician, will give us an agency for work with young people, greater than anything that we have at present.

The second agency which calls for creation in our midst centers on the mothers of our girls. A large part of our problem exists because so many mothers of the old world and mothers of this world, but of an older generation, fail to understand their modern American daughters. The misunderstood girls of our city are the most friendless that we have. Lack of opportunity and the hardness of life have kept many mothers from keeping up with their children, and the home where the girl is misunderstood is the home that she will absent herself from as much as she can. It need not be a bad home on this account, but it fails its children. The thousands of immigrant mothers of Rochester form the one large group unreached by American standards and assimilative influences. They are usually unable to speak the new tongue and being confined to their homes, the assimilation, which factory work and evening school brings to their husbands and working children does not reach them. We cannot properly help our girls unless we help their mothers. The heart of our American homes must be American, otherwise we prepare for the true citizenship which should come from these homes, but poorly. If our School authorities could have afternoon classes for the mothers of our immigrant children, the beginning of a new co-operation for the welfare of our young people would be established. If in addition to this, our educational authorities should come to realize the immense power of intelligent and persistent publicity among such folks, it would be very hard to remain in ignorance of the factors which make for social good. It is impossible to properly educate the new-comer without a busy Publicity Bureau. Once every week, there should be delivered by the mail-man, a paper in franked envelope, at every home in the City, telling the facts which make for good homes, happy children, and communities of goodwill. With such civic buttresses in the neighborhood and in the home of

the girl, she will have her chance in life tremendously increased. Without some such backing from the community and the home, all our good works on her behalf will fall short of what they must be.

A further agency that must not be forgotten, is that our girls must have a larger representation in public life than they have at present. Of course, this means that she must use the franchise, but this form of justice is so sure to come in a few years that we will not at this time take up space with its advocacy. In a smaller way it means that she must be represented more on our police force, to take but one example. Rochester, like other American cities will doubtless soon appoint other women officers. We need them, but where shall they come from? Shall we only draw them from the same ranks as the police men? Our police officers, both men and women should have the knowledge and spirit of social workers, and it is in our hands to prepare such future police women for this city if we will. Some of the women's clubs and associations could begin now the training of such women. They could find ample material for observation on our evening streets and when a call is made later for another civil service examination, we should have women of experience and true spirit to send forward. Our entire community of both men and women might be raised to a much higher character by such an attempt to provide ourselves with true representatives among the officers of peace.

The next agency is already with us, but not yet working up to its full power. Even as there is to most appearances a gulf fixed between capital and labor, so there appears to be another between the working and the leisure women of the community. Neither group understands the other and there is not much effort to get together. This gulf shows itself in the churches and private clubs. We do not mean to say that there are no working women in the churches, but that the tendency of wage-earning women as of wage-earning men is away from these places. This may be good or evil according to our viewpoint. The tendency may not be altered, but the spirit of each group towards the other can be altered. Let the churches everywhere open their parish halls for girls' clubs and parlors, let them persistently urge the city to open the schools and appoint secretaries, as we have suggested, let them co-operate with the girls in their best ideals, not try to convert the girls to their own ideals. Our girls want co-operation far more than conversion. Instead of asking social workers to come and speak about the problems of girl workers, ask the girls themselves, ask the girls' unions to send speakers. Let them speak for themselves. Some of them will tell of their hopes and ideals and the passion with which they work for them, in such a way that will make the dullest of us admit that they are working out their own problems, and need most of all our co-operation.

The last agency to which at this time we want to call attention, is that of education through publicity, in the conviction that such an agency is one of the finest though least used means of prevention that workers with girls have tried. The campaign against tuberculosis, the fight against infant mortality and many other recent reforms owe their success largely to the use of intelligent and persistent publicity. If we could place in the hands of every American and immigrant girl of this city, periodical leaflets in their own tongue, telling pithily and brightly, the civic ideals that all real Americans wish to realize, warning them of the dangers which in every large city surround them,—if we did this, we should have an instrument of usefulness beyond all calculation. We append at the close of this article a specimen of such publicity. We hope to print it later also in

Italian, German, Polish and Yiddish. Some day, such publicity will be part of the regular educational work of a municipality. Till then, it should be used by civic and church clubs, Y. W. C. A.'s, and other women's societies. Distribution could be effected through the mails, through pay envelopes, through visitors and other ways. The old religious tract is out of date, but in its day, it did splendid work for the end it had in view. We have to create a series of civic and social tracts, for publicity is a form of education and education is always prevention.

WARNINGS TO GIRLS

Let knowledge grow from more to more.

But more of reverence in us dwell.—Tennyson.

ISSUED BY THE SOCIAL SERVICE PUBLICITY BUREAU OF GANNETT HOUSE, ROCHESTER, N. Y.

1. When you begin to live in a City, find out if you can trust the character of the people with whom you lodge.
2. If you do not know where to obtain cheap and good rooms, ask the Y. W. C. A., or address us. Do not trust strange men or boys to find you rooms.
3. If you cannot find work, ask us to help you.
4. If you are in debt, do not go to advertising bran sharks, apply to us. We will direct you.
5. Beware of advertisements which offer you jobs in distant places with your expenses paid. They are frequently ruses to get defenceless girls in the power of vicious men.
6. Beware of "fallen" men and boys. They frequent dances, moving picture shows, amusement parks and street parades. Sometimes they are working in stores and factories. They usually have plenty of money. Their business is to make wonderful promises of parties, fine clothes, stage-life, jobs of better pay, and so on, in order to prostitute you and get you into a house of shame.
Beware of strange women who sometimes use the same methods for the same vile purpose.
7. Do not believe in the kindness of strange men and boys who promise and buy you ice, candy, and suppers, automobile rides, and theatre tickets. They will coax you to "drink just a little" in some hotel or quiet saloon. They know how to drug even harmless drinks to get you into their power later.
8. Beware of the drugged or poisoned needle, used by such fellows in shows and other crowded places. It will make you unconscious in a few minutes. Unless a friend guards you, they will claim your unconscious body as their property.
9. Remember that even girls who claim that they know how to take care of themselves, are not good for much under the influence of liquor, drugs, or in dark automobiles and on lonely roads.
10. Don't be fooled with money and presents. They are only buying you, either for their pleasure or to sell you for more.
11. Remember these things among others when a man offers to marry you:
 1. You can never be happy in marriage with a man who will take liberties with you before you are married.
 2. Marry no man who is not willing to marry you in the presence of your friends or at your home. If you run away with him, he will run away from you.
 3. Refuse to marry a man with a sex disease. It will mean dead or blind children and often very serious operations on your self. You have a right to his health certificate from the Health officer.
 12. Remember that girls sometimes thoughtlessly help men and boys downward. You can do it with foolish fun and kissing and taking liberties. That which is only fondling and petting to you, fires the passions of men and boys often beyond self-control.
 13. Remember that girls can help the boys to the best kind of life, by insisting on high ideals, purity and the right use of leisure time. But let no girl think that she can reform a man by marrying him. If he really loves you, his honor will not let him ask you to marry, until he has reformed and lived some time in proof of its permanence.
 14. When you can, but as soon as you can, borrow or buy and read the following two books: "The Three Gifts of Life, or a Girl's Responsibility for Race Progress," by Nellie M. Smith, 50 cents; and "Herself," by Dr. Edith B. Lowry, which costs \$1.
 15. If you want friends, good fun, somewhere to go evenings, a quiet place to meet your friends, write your letters, read, play the piano, dance, utter, proper auspices, advice at any time, step into Gannett House, corner of Temple and Cortland Streets, any evening or write Mrs. Catherine Rumball, 1056 South Avenue, Rochester, N. Y.

Packages containing 100, or 1000 of these Warnings in English or other languages can be had for cost. Item L5; can be altered to suit the organization purchasing or distributing the slips. Apply to the Common Good Publishing Co., Rochester, N. Y.

"GENTLEMEN ALL!"

By George E. Smith, M. D.
Department of Education, Buffalo, N. Y.

This paper was read at a meeting of which the editor was chairman, in connection with the New York State Teachers' Association at Syracuse. It helped carry unanimously a resolution to the effect that at all future sessions of the Association, there shall be an official section dealing with the education of the immigrant.

Are you of those who use the word "foreigner" as a term of opprobrium? Do you speak of the "ignorant Pole"? Have Italians been to you nothing but "Dagos" and have all those who speak a tongue strange to you and who bear the brunt of toil with pick and shovel, hammer or trowel, been simply "Wops"?

You, then, are one of those to whom this article is written.

But not to you alone the writer would speak, but to all those who have themselves been "strangers in a strange land;" to those who would extend the hand of welcome to "the stranger within our gates;" to all who would come to know and thereby appreciate the sterling characters of thousands now known simply as "foreigners" and lastly he would put you in touch with the only influence which can unify the cosmopolitan elements which make up our city; namely the evening school.

To you and all of you he would present his friends, Alexander Marcinowski of Poland, Pasquale De Bartolomeo of Fontecchio, Province of Aquila (Eagle), Italy; Victory Anthony of Salonica, Turkey; Lewis Sifter of Laxasz Patona, Hungary—one a laborer, another a musician, a third an itinerant merchant; a fourth, one who has traveled in Manchuria and Japan, now one of a dredging crew gentlemen all.

These men, with over 500 adult foreigners of the night schools, the writer has come to know as personal friends. It came about in this way: In the plan of instruction, a necessary condition was to get acquainted.

So an outline of talks was arranged which would appeal to the pupils, and, at the same time, give the teacher a clew to the lives of her pupils. First, there were talks about the "fatherland" and the life led in the native land.

"Where were you born?" "Who ruled the country?" And gradually, as all became better acquainted, more intimate questions. "Will you tell us something of your life at home?" "Were the people happy there?" "Will you describe your country that we may enjoy its memories with you?" "What did you do as a child to earn money?" Most pupils felt the kindly interest behind the questions and responded as fluently as their English would admit.

Then followed questions of the journey across the water and experiences on arrival. "Did anyone cheat you?" was asked.

"No," said the 500 who replied to this question.

Later the pupils were led to converse of their life here. "What do you do for a living here?" was sometimes evaded, especially by the conservative Pole and the cautious Hebrew.

"I work for a living," was often the reply, but with the Italians, Scandinavians, Greeks, Syrians and Huns the responses were gratifying in their frankness.

"How much do you earn a week?" "Do you save any of your wages?" were questions which drew ready and full response.

"Did you like this country when you came?" was generally answered by "Yes, but I like it better now."

Finally came questions to determine the pupil's mental attitude: his sense of appreciation, his understanding of his rights and his duties as a member of the community and a prospective citizen: "What does the American flag mean to you?" "Has this country done anything for you?" "What does it mean to be a good citizen?"

Responses to the questions elicited discussion which finally crystallized with sentiment—in almost every case a gratifying one.

At last, the whole life story had been told; the final step, that of writing it out, was done. The whole forming a mass of data intensely interesting and extremely instructive in its bearing upon the foreigner as he is represented in the evening schools.

Those pupils introduced to the reader at the beginning of this article are real people; but they are also types of hundreds of others and we believe represent a character and ability common not only in the night school but among the faces whom they represent.

Of the reproductions from the autobiographical sketches, many will remark upon the beauty of the writing; many others on the excellent use of English by those who recently neither spoke nor wrote our language. The pedagogue will appreciate and give credit to the splendid teaching of the evening schools in its bearing on citizenship.

To some the note of pathos will make direct appeal. Others will remark the clear understanding, the true ring of patriotism expressed. Would that every American boy and girl had as true a concept of citizenship as have Lewis Sifter, Hun, John Rucinski, Russian Pole.

The American flag means to all people that this is the land of freedom.

So says Charlie Milazzo of Montedoro, Italy, and the same thought appears in over 500 other compositions whose writers hail from every country, from the land of the Midnight Sun to the shores of Sicily, and from the Netherlands to Palestine.

You have questions as to the life of these people? Let Joseph and Pietro and Stanislaus and the others speak for their races.

Paul Cherry, Russian Hebrew with an Americanized name, shall answer for his fellows, for the story of the Russian Hebrew is the saddest.

"I went to school, but the principal says he hasn't any room for Jewish children in his school."—"No, the people are not happy."—"This is the Land of Freedom, I will be a good citizen."

Read as much as you please between the lines.

Aside from these and a few scattering replies, one from the Azores, another from Germany, a few from Italy and Turkey all claim that the people are happy in their native land. If it is not so they at least will not admit it. We admire their pride, if it is pride, that prompts them to paint a rosy picture of the fatherland. "I call my country 'The Second Paradise,'" says Adolph of the Riviere—"My home was near the forest between many hills," says Rudolph of Germany; "It is the very beautiful."

"Yes I am homesick sometimes for there are few to speak to here." We will call the speaker Vartan Pazjian, who sailed from Constantinople, voicing a trouble which the night school will cure. Not so easy to reconcile those and they are many who long for the parents, family and home.

"My mother misses the absence of my presence" quaint but pathetic.

Shall we have to support the foreigner or his children? John of Ciwaniska will answer for his people. "I earn \$10.50 per week; I put away \$5.00 every week."

Braggio of Rionero, Vulture, Italy, represents an occasional case only, when he reports that he supports a family of four on \$7.00 per week.

Carl Anderson reports for the Swedes as a structural iron worker after three years in this country. "I receive 60c an hour."

Abrallah from Pales-tinsays, "I sell rugs and laces in the residence section. I make \$25.00 a week."

The lowest wage reported, and that by a young unmarried man, is \$6.50 per week, and "I am able to save some."

For lessons in thrift we can go to school to the foreigner.

Foreigners, as we know them, are not the "off-scourings" of the great continental cities, but rather do they bring with them the sturdy physical and mental qualities of the out-of-doors and a breath of groves, plains, mountains and snowy glaciers. Cerisano, Monte Maggiore, Montedoro, Aquilla, Vulture, these are the native places of some of our Italian pupils. There's music and freshness in the very sound.

This article must not end without a personal tribute to the men I have met in the night school.

They are gentlemen without exception; kind, cheerful, studious, ambitious, loyal, appreciative. It is a pleasure to meet them, and the pleasure increases with every visit.

Here's to you, Jan and Stanislaus and Francizzek, and to those like you from the plains of Poland and the valleys of Hungary.

And here's to you, Filippo, Antonio and Bartolomeo, from the land of blue skies and vineclad hills.

Greetings; Carl of Sweden and Eric of Norway, as sturdy and as strong as your rock-bound coast; Vartan of Constantinople and Joseph of Russia; you have shown yourselves good men; we welcome you. Abdallah from far Palestine and John of Greece, you also have won us by your work. Our ranks would not now be complete without you.

Here's to you all!

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What The Saloon is Teaching The Churches and School Commissioners

The Church must work to open Free Schools for the Winter Recreation of the City; until they succeed, they should open the Church and Parish House doors to all who come, providing club life, dances, picture shows and lectures.

By Frank Charles Laubach

Unquestionably the saloon has succeeded. In New York city alone over one million dollars a day are spent for drink. That is enough to buy for twenty million people a five-cent beer with a free lunch thrown in. It would purchase twenty-five cents worth of liquor for every man and woman in the city. Between one and two million men spend a part of every day in saloons. Thirteen thousand bars are supported by this vast army.

Is thirst alone what all these men are seeking to satisfy?

If it were there would not be a saloon in the city. Every grocer would sell liquor. Men would order their drinks by telephone and drink them at home.

The saloon exists because liquor is not all men want. Three-fourths of the saloon's patrons are impelled thither by one of the finest cravings of the soul, the craving for human fellowship.

This demand cannot and ought not to be repressed. It is the most wholesome thing in the world. The saloon, or something which will afford a comradeship as free and democratic, is becoming more indispensable every day. Because this is true all efforts to destroy the saloon by denunciation have failed and will continue to fail.

Quite the opposite is true of drinking. The craving for alcoholic stimulant is a disease. It betrays an unsound condition, a dull brain to be lashed, a weary body to be stupefied, a coward's heart to be made brazen, a conscience to be drugged, trouble to be drowned. Education is rapidly showing the younger generation the folly of its use. As our schools become more practical and efficient the use of liquor will diminish.

See this curious combination of virtue and vice, there have been many people within the last few years, who have believed it possible to remove the vice of selling strong drinks and leave the saloon a pure social value to the community.

Is the saloon really proving of service to the community? If it is, who are the people whom it serves? What functions would the saloon still perform if it were liquorless and viceless? These are the questions which we must answer if we are to consider such a suggestion. We will try to give them a partial answer.

On the streets of every large city are innumerable gangs of boys and young men. There is one aspiration which they hold in common. It is that they may have club rooms of their own.

Like older people they want the best they can get for the least money. Now the saloon keeper offers club rooms for less than anyone else in the community, and frequently the rooms are free. As a matter of course the boys expect and are expected to patronize the man who has afforded them a meeting place.

About one saloon in six has separate club rooms. To all practical purposes, however, a saloon is itself a free open club where a thoroughly congenial group of patrons meet daily.

The rival bidders for the patronage of boys and men's clubs are church houses and social settlements. Yet they are at such a disadvan-

tage that they are to be commended for doing as well as they do.

They are at a disadvantage in the first place from the inadequacy of their numbers. A study of the charities directory reveals that there are not over 600 social or religious organizations seriously going after these clubs, most of them as a side issue. What outcome can be expected in a contest in which the numbers are 600 on one side and 13,000 on the other?

Most of the religious houses are at a disadvantage in the second place from their traditions, and traditions never worry saloons. A downtown church house is just about ready to close its doors. The only thing which would draw the people of the community is a motion picture, yet the pastor and trustees refuse to stoop to the introduction of such untraditional artificialities. This is a somewhat extreme example of a feeling which is more mildly manifested in every proposal of an innovation which ever comes before churches.

Orthodoxy never troubles saloonkeepers. They locate for business and they cultivate novelty. All their efforts are bent upon the one aim of catching men. There are sixty-four corners between Thirty-fourth and Forty-second Streets, and Seventh and Ninth Avenues in New York city. On thirty-five of these corners are saloons. They are the thirty-five best business corners in the section. There is one corner church—it is in the darkest, most forbidding corner of the sixty-four. One always feels safer passing on the other side of the street—it is so splendidly lighted by the saloon.

It is enlightening to compare a saloon and a "substitute." The majority of church houses have steps leading up to the door—the saloon avoids even a door-step. The "substitute" is seldom conspicuous, and often has a little sign, so modestly unobtrusive that one may pass it twice, and then ask a policeman where it is. If he knows, you are fortunate. The saloon dazzles with lights and glitters with advertisements of liquor. The policeman knows where it is. The door of the "substitute" is locked, and you wait in the cold until someone with three other jobs lets you in, looks you over to determine whether you have come to beg or to donate, and asks your business. The saloon has a push door; touch it, you are inside, and nobody asks your business. Ring the bell at the door of most churches on Monday morning and you will wait until Wednesday night for an answer. The saloon is open every hour the law will allow, to say the least.

Boys, being human, follow the law of least resistance. No boy with normal instincts for companionship, can be expected to live a lonely, marked life, when club life is so congenial and so easily achieved. He goes where friends and fun may be had with the least effort. Nothing dampens enthusiasm like climbing steps, ringing bells, waiting, being looked over, and promising to be good.

What is true of the boy is even more true of the laboring man. He is tired and has little time to do more than "drop in." He wants no waits and no red tape. He will not be treated either as a child or a suspicious character. The most convenient place he knows where he is sure of a plain, uncritical welcome is the saloon.

A rich man may take his car to his private club or entertain at home. The poor man has hardly room in his flat for his family, and he cannot afford to be a member of any private club. He goes to the public club, the saloon. Here he finds other men who understand him because they are in the same position, just as glad to forget their troubles over a social

glass. In a church he would feel out of place with his threadbare and greasy clothes. Here he is dressed like the other men. He treats his friends, talks with a glibness that surprises even himself, hears the news, and goes home feeling warm and oblivious to the hard facts of reality.

At noon he wants something to eat, and he wants it cheap. He buys a beer at the saloon which is always nearer than the nearest lunch room, and gets a first-rate free lunch. One half the saloons in New York have free lunch counters. The lunches are often so good that one wonders how the saloon can make money. You would pay a quarter in many lunch rooms for what you can get in most saloons with a five-cent beer. Close the saloons and 25,000 men will declare that you have taken the food out of their mouths.

While saloons have been little embarrassed by the competition of churches, they are running close competition with each other. This competition has driven them to resort to many other expedients besides the low rental of club rooms and free lunches. Without realizing it they have become experiment stations for trying out games and amusements. Many saloons have bowling alleys, and find them extremely popular. But they also found that the game became so engrossing that the men forgot to drink, and bowling alleys are not so popular with the saloonkeepers as with patrons. About one saloon in six has billiard and pool tables. The crowds which may be seen about them every evening attest their popularity.

Eleven saloons out of twelve furnish tables and chairs, located either in a rear room or in attractive alcoves. These are much used for card games. They are more used for chats over the glasses. About these tables and over the bars, the ruling political opinions of our large cities are being created and disseminated. The politics of large municipalities are as good as their sources, no better, no worse.

One saloon in ten is closely connected with a dance hall. Two things stand out clearly to a spectator of the tremendous patronage of these places—the prevalence of the passing for dancing, and the peril of mixing dancing with liquor.

One saloon in ten has in operation a ticker, where men may learn the condition of the stock market, the first news of the game or fight, and other events of interest.

Every saloon has a toilet. The traveling man finds the ubiquitous saloon indispensable for washing, having his shoes blacked, consulting a directory or a time table, asking some necessary question about the community, telephoning, getting a \$20 bill changed—who has not found that the saloonkeeper is the only man willing to take large bills? You may preach the abolition of the saloon to your heart's content, but when in certain parts of the city, miles from home, you may find the saloon the only friend you have.

What would that vast army of draymen, deliverymen, cab drivers, chauffeurs, and messengers do if they could not go to the saloon and thaw out their benumbed fingers, or inquire an address, the best road to travel, or the nearest repair shop?

Daily there pours into every large city a stream of horsemen, cattlemen, lumbermen, farm hands, mill men, sailors, laborers of every variety, who have a few hours off, and are looking for diversion. It is too cold to walk the streets, they do not appreciate art, they are unacquainted with the city, they are not well dressed. Where shall they go? The brightest light and the most convenient place they see is always a saloon.

There the stranger need only buy a drink or a cigar, and he may talk for an hour about the wonders of the city, its crime, its shows, its wealth, its secrets. Thousands of visitors go to the saloon, are driven to it, because they know of no other place which will welcome them.

In a word the saloon is the poor man's club. To him it seems the purest democracy in America.—*The Survey*.

ONE WOMAN'S STORY

It would interest many readers to see some of the letters that come to the desk of even the editor of this little magazine. Those that praise us, usually sign their names, those that condemn us or find fault with something we print, seldom enclose their name or address. We wish that we knew because we try to be of liberal mind and treat all views regarding our work as honest opinions, of which none should be ashamed.

The last stir had reference to the article with the above title which we re-printed from "The Woman's Journal" in the November number. Some thanked us for it, some wondered why we dared to print it. We printed it because we felt that the story was typical of an uncondemned social crime. As social workers and helpers we felt the story could be paralleled in all kinds of homes. We have the highest and purest conception of marriage, but no student of women's problems in these days can blink the fact that laws do not create the so-called "sanctities of marriage" and that many of the so-called "conjugal rights" of the husbands of lovely women are little better than diabolical wrongs. We are frank to say that most men do not mean to be brutes, but the idea that marriage confers on the man the POSSESSION of his wife, is so widely unquestioned that men everywhere count their rights as more important than the rights of their wives. We are glad of the opportunity to add this comment to the story.

THE COMMON GOOD BOOK SHELF

All books reviewed on this Page can be obtained of the Common Good Publishing Co., Rochester, N. Y.

SCHOOL FEEDING: Its History, Practice, at Home and Abroad. By Louise Stevens Bryant. J. B. Lippincott Co., Philadelphia.

At a time when the poorly and underfed child is receiving the attention he should have, this is a very timely survey of the experiments which have been made and the results reached by proper feeding. The book is practical and the information is reliable and it should be of great assistance to mothers and teachers in solving some of the problems of the backward or overworked child.

FALSE MODESTY: That which protects Vice by Ignorance.

HERSELF: Talks with Women concerning Themselves.

HIMSELF: Talks with Men concerning Themselves.

CONFIDENCES: Talks with a Young Girl.

TRUTHS: Talks with a Boy concerning Himself.

All of these books are by Dr. Edith B. Lowry, and they are published at fifty cents and a dollar by Forbes & Company, 443 S. Dearborn St., Chicago, Ill.

We have called attention to these subjects so often in this magazine that it is a pleasure to us to be able to find a full list of books that can be unreservedly commended. We have said publicly that we should like to burn most books published on these topics. We have said this because such books have too frequently treated the subject without reverence, with too little trust in character and too much faith in mere indiscriminate information. We cannot bring these charges against Dr. Edith Lowry's books. In this matter we find ourselves in total agreement with such students of social science as Dr. David Starr Jordan, and such Journals as the American Medical Association Journal and also the Journal of Education,—these all commend this series.

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By Edwin and Catherine Rumball and Dr. Geo. W. Goler

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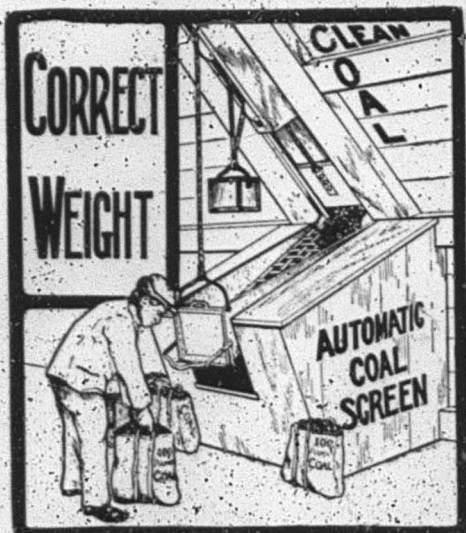
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