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The COMMON GOOD

AN INDEPENDENT MAGAZINE OF CIVIC AND SOCIAL ROCHESTER

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YOUTHFUL CRIME IN ROCHESTER.

Rochester is one of the cities of large size where the Moving Picture Shows are not open on Sundays. An effort will be made soon to change this, in the interest of the vast non-churchgoing population of the city. The present evil idle lounging manner in which the people's weekly holiday is spent is no mean factor in social degeneration. There will probably be some opposition to the change, but we hope that Rochester will be able to set other cities an example in moderation. Instead of opening the Shows for all hours, we would advocate that the open hours be limited to the afternoon. Let the shows be open from one o'clock till six and there will then be no direct competition with the churches. The question has been raised whether the Sunday Shows should be different to those given during the other days. We hope no difference will be made as it will only help perpetuate an immoral distinction as to the sacredness of days. If a film is bad for Sunday it is bad for Monday. Let us rather have a stricter film censorship and raise the standard of all the days.

SHALL ROCHESTER MOVIES OPEN ON SUNDAY.

At a small meeting in this city some few months ago, Chief Quigley made the statement that more persons were arrested for crime in Rochester between the ages of 15 and 25 than at any other age. We have only to walk the streets of this city—and not Rochester only,—to see the really large number of youthful loungers that are to be found, whose source of income must be very questionable. For this condition some would blame their homes, some would blame the churches, some would blame the present system of education, some would blame the saloon and some our modern industrial system. But whoever is to blame, is not the cure; the creation in each of the districts in which these youths live, of a real Recreation Center? If the saloon-keeper is allowed to give a free room to our young men and women for their meetings while the municipality refuses it, can we wonder that the saloon-keeper wants some patronage for his generosity? A live civic secretary in each school district, with a free Civic Center to work from will do most in our estimation to change Chief Quigley's statistics.

RELIGIOUS EDUCATION IS NOT A SCHOOL PROBLEM.

Our local Ministerial Association which is made up almost entirely of the Protestant evangelical ministers of the city has been considering the question of Religious Education in our Schools. It is not a new subject and it will doubtless receive more discussion in the future. We purpose recalling here for the sake of all interested, a few facts and principles which must be taken into consideration with it. It will appear that the writer is most emphatically opposed to any introduction of religion in the schools of this city.

It ought not to be needful to insist here on the great historic separation of churches and State which lies at the basis of much of our American freedom. Robert Browne, John Robinson, Roger Williams, Jeremy Taylor, John Milton, William Penn, John Locke and hosts of others need no commendation to thoughtful readers as the heroes who have given us the priceless heritage of freedom from state-taught or state-allowed religion. Protestant sentiment is always at its best when it insists on Freedom in religion. The writer some few years ago, took some modest part in the great Passive Resistance movement in England which was a protest against just such a menace as is now being considered by the ministerial association. Such champions of liberty as John Clifford, the great Baptist preacher of England would hardly recognize his fellow churchmen if they fostered any introduction of religion into the schools.

Whatever our religion and however earnest we may be for its propagation, we must remember that the United States are secular states. This does not mean that they are anti-religious as some infer, it does not even mean that they are un-denominational. This has been thrashed out time and again and its inevitable conclusion is and must always be that of Judge Cooley's: "Compulsory support, by taxation or otherwise, of religious instruction is not lawful under any of the American constitutions." To even allow some children to leave the schools as in France for a period of religious instruction in their churches, might also be found to be a dangerous compromise. If we would guard our communities from these things we must more often insist on the high character of a secular state. The American nation is the enemy of no religion, nor the supporter of any. Even laws which select the holy day of one religion and compel all stores to close on that day, cannot be called constitutional. Each religion should be left free to decide which day in seven it should close its stores.

The arguments against the teaching of religion in the schools might be summarized as follows:—

(1) The schools are already over-crowded with subjects. The work could not be adequately arranged, even if permissible.

(2) The schools are not to blame for the irreligion of the Community. Let us blame the churches, the Sunday schools and home. If our Sunday school teachers and churches were as really interested as they say they are in the religious education of the young, why do they yet depend on unpaid teachers and many of them utterly untrained.

(3) The schools have no more right to teach a short creed than to teach a long one. Even if it were possible to get all city ministers, priests and rabbis to agree to a definition of religion, it would still be wrong to teach it in the schools. There are hosts of parents of Rochester children unrepresented by either ministers, priests or rabbis, and their protest would be just.

(4) The advocates of religion for the schools mistake the true character of the schools and the value of the life-influence of the present teachers. Moral lessons are impressed on the pupil by all the tasks which he performs. Our schools for years have been most efficient training schools of character, they could be more efficient in the future if the parents were more interested in the practical application of the moral lessons learned in school. History, English, Physiology, Mathematics and most school subjects can be taught with such reverence, such sympathy that a child's character will unconsciously gather to itself the very highest qualities. You cannot separate moral laws from historical studies any more than you can prevent the child learning fidelity and veracity from mathematics.

(5) The use of the Bible in the Schools is a compromise which cannot be defended in the secular school. Some say there is no harm, if it is read as Shakespeare is read, simply as literature. But the State has no right to even say it is simply literature. Its use could not but be sectarian or Christian. What Jewish father would be pleased with the Christian reading and emphasis of Isaiah 53 for example. The teachers could not help this use of the Bible, and our German free-thinking parents would have just cause to object absolutely to its use.

This entire question is a problem for the churches. They are the first to condemn the capture of the state for other private interests and they should be the first to refuse to capture the schools for their interest. We commend highly the effort which Superintendent Herbert S. Weet is making to enlarge and strengthen the moral education of all our schools and we hope that when Dr. Gould comes from England next month to speak on this subject, that he will receive a thoughtful hearing in this city.

Cleveland's Municipal Suburb of 500 Homes.

Another Housing suggestion for Rochester.

The City of Cleveland, Ohio, plans the development of a model suburb of 500 houses, on a municipal allotment of ninety-three acres, a project which stands alone in the history of American cities.

It is to be more than the orthodox suburb of model dwellings as developed by real estate speculators. Cleveland's model suburb is to institute a modified communism, upon basic ideas which violate the most hoary traditions of American town-plats. It is to be a municipal experiment in "deliberate, conscious, and orderly city growth."

It is to provide enough land to allow full play to every legitimate impulse of its tenant families; a fixed percentage of the land is to be devoted to frontyard and backyard gardens and another percentage to playgrounds, including small children's grounds, tennis courts, croquet grounds, baseball diamonds, and so forth.

It is to group dwellings into units, and by the arrangement of these dwelling units it is to seek a complete and harmonious expression of its organized community life.

It is to establish a positive community control over every square foot of its land.

It is to fix a new size and shape of lot, to adapt street widths to building heights, to seek a maximum of narrow streets, and to hold improvement costs as low as is consistent with durability, for economy's sake.

And there you have the spirit of keen, radical, far-sightedness with which the city approaches its municipal experiment on ninety-three acres lying within the city limits, where the houses and the pastures meet. Along 116th Street and Union Avenue the land lies, overlooking, from a low bluff, the big Newburgh mills of the American Steel and Wire Company. Down along the slopes thousands of steel workers are housed. Local conditions have thus far prevented serious overcrowding, but out of the mills settlements the city plans to draw into its first model suburb the Americanized foremen and the skilled laborers of the Newburgh mills. The city's allotment is close to the business centre of Newburgh, now an annexed village, and a prolongation of the Union Avenue car line from Ninety-third Street to 116th Street is to connect it with downtown Cleveland, seven miles away.

The project arose as a by-product of Cleveland's park plans. A boulevard system, which encircles the city, required for its completion a narrow strip of land between Woodland Hills Park and Garfield Park. To supply the missing link, two farms were purchased for \$125,000 early in 1912. After the boulevard strip had been staked off, city officials faced the problem presented by the remaining ninety-three acres.

It was the conviction of Mayor Baker that ownership of land within its own borders not only enables a city to retain much of the increment of wealth which its own growth creates, but also to control its own growth. Mr. Baker cited German municipal practices, which openly control land movements by a large ownership of land, the City of Ulm carrying its control of land speculation so far as to reserve the right to buy back land within 100 years at the price at which it was sold.

Mr. Baker further cited the example of Minnesota, which, by its refusal to sell any of its school lands, now reaps, without appropriations, an abundant maintenance for its State University.

With Mayor Baker insisting on city ownership of the land, the problem of its disposition was placed before the City Committee on Parks and the Housing Committee of the Chamber of Commerce. Here entered Dr. J. E. Cutler, Professor of Sociology of Western Reserve University, the Housing Committee's expert. And with Dr. Cutler entered the idea of the copartnership plan of a dozen English suburbs under private auspices; out of his first-hand acquaintance with these, Dr. Cutler has formulated the plan which is to be followed in Cleveland's municipal suburb.

Architects who, it is expected, will soon be asked to enter a plans competition, are to face the following requirements under Dr. Cutler's proposal:

1.—The land total is to be divided into a percentage for street purposes, a percentage for building purposes, a percentage for gardens, and a percentage for playgrounds. The English suburbs, which build four-room houses in groups of eight or ten, limit the number to ten for every acre, and prescribe that one acre shall be open for every ten built upon. The City of Ulm, Germany, in which the percentages are drawn to fit the character of the building zones, enforces this percentage for its zone of villa residences—20 per cent. of land for buildings, 17 per cent. for streets, 13 per cent. for backyard gardens, and 50 per cent. for front-yard gardens. Cleveland's percentages are to be fixed in consultation with Flavel Shurdless of Philadelphia and Adolph Schmidlap of Cincinnati, town-planning experts.

2—Streets are to be narrow, with the exception of necessary main thoroughfares. It is not expected that the city's tenants will own either automobiles or horses, and neither land nor money is to be wasted in anticipation of them.

3—No lots are to be of a deep, narrow shape. Dr. Cutler blames the long, narrow lot for the most acute evils of overcrowding which accompany a city's growth. He cites the "dumb-bell" tenements of New York City, which were invented in 1900 to house as many families as possible on lots which measure 25 by 100 feet. These tenements, built in a solid series on contiguous lots, furnish airshafts about 60 feet long, five, six, or seven stories deep, and only 5 feet wide, as the sole source of natural light and air for ten out of fourteen rooms on each floor.

4—No lots are to extend to the middle of the block. There is to be space left in which to provide for future adjustments of playgrounds, buildings, and gardens, or for changes in the character of the suburb.

The houses are to contain from five to eight rooms, and are to be built with a southern aspect, as far as practicable, in order to insure a maximum of winter sunshine. By co-operative construction, the City of Cleveland plans to give steel workers the simple luxuries that have heretofore been denied them—shower baths, broad porches, plenty of trees, sleeping porches, and so forth. House plans are also to be decided upon in conference.

The rental method which Dr. Cutler proposes is also a copy of the English scheme. The tenant is to pay from \$4 to \$12 a month for space which rents at present in the Newburgh district for \$12 and up. The difference in rental is to pay, of course, for houses of different size and is to assure a social variety in the municipal suburb. The tenant must subscribe for stock. In the English suburbs, a minimum is fixed at £50, non-resident investors securing a £20 minimum. To prevent any perversion of the communal principle, the amount of stock which can be held by one person is to be limited as in the English suburbs, where the maximum is £200. Interest is to be paid on the amounts paid on stock, withdrawable in cash after it has reached a fixed point. In England this point is £50. The English suburbs also pay interest on loan stock and on loans at short call.

Under this plan of operation the Hampstead suburb near London has reached a valuation of about \$125,000. Its first sod was broken in May, 1907, and two years later the suburb had 203 houses completed, and 44 in course of construction.

The immediate method of launching Cleveland's municipal suburb is being studied by the Housing Committee of the Chamber of Commerce, headed by Paul Feiss. Present indications are that the city will be asked to grant a long lease on its ninety-three acres to a Board of Trustees; the general scheme of development which the city desires to be written as a set of restrictions into the lease. In this manner it is thought the present plan can be followed without the enactment of special legislation.

The Board of Trustees, thus incorporated, is to begin actual development of the municipal allotment by the sale of stock to non-tenants, but Mr. Feiss foresees that when the allotment is sufficiently developed tenants themselves can obtain a majority of the stock, and Cleveland's municipal suburb will be a self-governing community.—*The New York Times*

Rent Free With Heat and Light.

The Polish Housekeeping Center at 38 Peckham Street, offers two upstairs-rooms with part use of kitchen to two school teachers or to two persons with some social sense and goodwill towards foreigners, who will serve the community during the evenings with open house and care of the Library. It is not needful to be present during the day. Apply to the Editor of this magazine.

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For the Honor of the City of Rochester.

We have not asked the permission of any city official to insert the following, but we should like to print it in large capitals each month until some action is taken:

WHEREAS, we are weary and displeas'd at outsiders like Dr. Wiley and other physicians of national reputation, coming to Rochester and flinging uncomplimentary words at the City for its puny and inadequate compensation of its Health Officer, Be it

RESOLVED, That the tireless and extraordinary faithfulness of Dr. George W. Goler, Health Officer of this City be frankly acknowledged and worthily paid for. Let us pay our \$5,000 men a hundred cents to the dollar.

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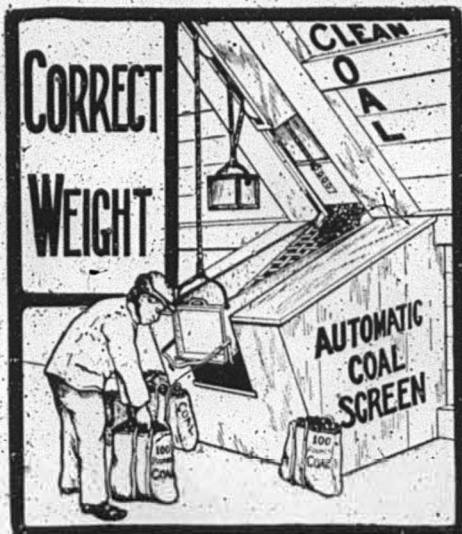
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Are We Wrong in Using the School Buildings for Social Centers?

By Edwin A. Rumball

It has been part of the religious philosophy of the editor of this little magazine to make re-statements of his fundamental positions as thought and experience have revealed new truth. We have tried to hold the same open-mindedness on the various questions of social and civic import which have from time to time been discussed in these pages. The earnestness of our advocacy at times may have led some to doubt the existence of this tolerance, but we venture to assert that it has always been present.

Among the most important forms of civic enterprise which we have fostered have been Social Centers, as founded in this city by Edward J. Ward, who is now the Advisor in Civic and Social Center Development for the University Extension of the State of Wisconsin. We feel sure that our readers have no doubt as to the integrity of the advocacy which we have rendered to that cause. In this article we propose to re-consider the entire proposition and the wisdom of using the school buildings for its work and future development. At the very outset we wish to make a distinction which is fundamental, namely, that our interest is primarily in the development of Social Centers as such more than in the Social use of School buildings. Because in the past the school buildings were about the only convenient municipal buildings lying in idleness at night, for the use of such Social Centers, we naturally and quickly decided that they were the best headquarters for such a movement. Were we right? That is the question to which we ask patient consideration at this time.

We have been brought face to face with this question by the very promising future which seems ahead for this Social Center movement, and the wonder in our minds whether the school house is best adapted for its best development. We have been brought face to face with the question on the other hand by the criticisms which have been aimed at it from the very beginning. Many of these last have arisen from prejudice and misunderstanding, but not a few have been wise and pertinent. Is the fight which these criticisms foregleam, worth while? If the issue is the planting in every community, Centers of recreation and municipal helpfulness and friendliness, will it help the issue or confuse the issue to insist that these Centers shall be in the school houses? That is the question which we wish to face in frank honesty, and in the interest of the common good.

Although the country at large has now had some experience with this new movement, Rochester has had above most cities an experience varied enough to be able to contribute further solutions for the problem which Mr. Ward tried to solve. Like most things which Edward J. Ward helped begin, our Social Centers went ahead at the first with a boom. After he had left the appropriations were reduced and the press of the city and some other organized groups, both religious and political, not only felt suspicious of the movement but openly attacked it. These attacks and a reconsideration of the tendencies of the whole movement eventually led the Board of Education to adopt another policy in regard to the wider use of the school buildings. The buildings for which the people paid taxes were from this time on used only when a small fee covering light, heat and janitor service had been paid. For an elementary school the fee was \$3.50, for a high school, it was \$5. This action, of

course aroused a storm of protest from many of the radicals. It was looked upon as an attempt to tax the people twice for the use of their buildings. Light, heat and janitor service were items which should be paid for from the taxes, seeing the buildings were for the general use of the people, and for no particular group. But the board insisted that its action was the result of an honest attempt to meet a delicate situation, which had gathered about it differing kinds of criticism. A loophole for free meetings was still left, in that provision was made that, if meetings were held on the same evenings as evening schools, rooms in all such schools could be used freely. Within the last few weeks, however, this loophole has been closed on the ground that such meetings were beginning to or had the tendency to become counter-attractions to the evening school work. All regular political meetings of the parties were at the same time excluded on the ground that the Board of Education did not wish to become responsible for the promulgation of the different party principles there enunciated. The wisdom of these decisions we leave our readers to form judgment upon; it is not our purpose to dwell on them at this time. From time to time the Board had to meet criticism centering upon some of the recreations which were held in the schools. Representing, as the Board does, a community with widely differing ideas on the value of recreation and the kind which should be permitted under civic auspices, it was not unnatural that they should hesitate to foster dances, shows and such like amusements. The club discussions were always free, and as in all free discussions, a narrow and crude point of view often made the best "headliner" for the press report in the morning, a distorted impression was scattered broadcast of the civic clubs, and balanced men and women were not encouraged to come to the gatherings. For all these things and many more the Board of Education was made responsible. They were called fosterers of Socialism and Anarchism on the one hand and on the other hand were called the tools of a Capitalistic boss and a powerful church.

Such is the situation. Let us as believers in the Social Center approach this situation with open minds and ask whether we have begun our work right. Must we not admit that there are three great limitations in using the school house for the Social Center? The school building is inadequate to meet the demands of a truly and fully developed Social Center; the school staff is not trained to meet the needs of such a Center and the school board is not usually elected to fulfil such community functions, and thus is also inadequate. If we were asked to defend these statements in detail, which we do not propose to do here, we should attempt it somewhat as follows: The building is the chief limitation. The average school building is inadequate for a Social Center in that a Social Center requires rooms and equipment which do not form part of the regular day-school activities. For example, from Edward J. Ward's book on the subject, it appears that a true Social Center is to have the following characteristics: It must be "like home." It must be a branch of the Public Library. It must be a Public Art Gallery. It must be the Music Center. It must be the Festival Center. It must be a municipal Moving Picture Show. It must be the place of Amusement. It must be the Vocation Center and the Employment Bureau. It must be the Public Health Office. Other writers have added to the list such items as a Public Laundry, Baths, Voting Booths and such possibilities. We have advocated all of these ourselves. We are not so narrow, however, that we are unwilling to re-consider the whole question. Isn't it a fact that most of

our school houses would have to be thoroughly remodeled to be able to accommodate these things and the many others which experience will lead us to add? In addition to this, does not the development of the school house as a Social Center too easily take for granted the notion that the maximum evening use of school buildings for strictly educational purposes has been reached? At present in this city, we have evening schools three evenings each week. Does anyone suppose that this is to be the maximum use of the buildings? It is our belief that before many years are past we shall see each evening taken for those so-called strictly educational activities. We may even see summer evening schools. The possibilities for development in this direction, for immigrants' meetings, for parents' meetings, have not been reached yet by a long way, and any plan for the future of Social Centers cannot be intelligently made, if we neglect the inevitable progress of the evening school movement.

The average school staff is not fitted for the kind of leadership required by a Social Center. The principal and teachers will rarely have the freshness and spirit essential for a successful Social Center. Social Center leaders cannot do good work or the work needed unless more time is given to the task, than the duties of a principal will allow. To appoint separate leaders, as is sometimes done, introduces the delicate situation of double authority and the almost certain conflict of functions between the leaders and the principals.

This same limitation attends most Boards of Education. The Recreation Centers more properly belong to the supervision of a Recreation Commission and the many other functions which we have enumerated above, make it very questionable whether the average Board of Education, however good, could properly guide and foster their development. Now, we do not assert that any one of these reasons taken alone, is sufficient to argue against the use of the school houses for this purpose, but together, they form, it seems to us, a hindrance which we have not yet seen fully considered.

It is true that most communities have no other buildings but the school houses for these community interests. Nonsectarian and political groups very naturally hesitate to use churches and church halls, and the churches are not over anxious to rent them freely for such use. The saloon has the only universally free room for gatherings of such groups, but even drinkers would not advocate an increase of their patronage in this direction. But is it true that the school house is the only municipal people's hall that we can conceive? Since the school house was erected, we have democratized to the extent of erecting Public Baths, Public Park Band Stands, Public Convenience Stations, and other such houses for the people. What will prevent us one of these days, erecting in every school district, a municipal Social Center, which shall be in every way adapted to the uses which we have partly outlined? Such a building we believe will alone solve permanently the problems faced by our Board of Education. It can be the district voting booth, it can be the Library Station, the district health office, the municipal Picture Show and many other things. It can have a good floor for the neighborhood dances, it can have a good kitchen for the neighborhood fests. It can have its own staff of trained social workers, who will be in the pay of the city. Here can be held the ward meetings of all the political parties as well as the large campaign meetings. Under a wisely elected Board, such Centers could serve the communities in which they might be established, far more efficiently than any school house, for they would be built for the specific tasks and the

properly appointed staff would soon take the place—at least, so we think—of the present settlement-house and charity visitor. These institutions in the community would have a much more individual sphere of activity or even pass away altogether to give place to the more democratic activity of such a Center and staff.

The accomplishment of such a task, of course, can only come as the popular inertia concerning the common good is educated into work for this end. Once we had a city administration that in spite of much adverse criticism, almost forced a beautiful park system on the people; it is not wild dreaming to suppose that some day we shall have a city administration which shall begin to build these Social Centers for the people of all sections of the City. At any rate, it seems to us after considerable thought upon all phases of this subject, that all our present use of school buildings should have this end in view and so far as possible consciously work towards the transference of the Social Center from the school building to its own headquarters.

LIKE A REAL LADY

A well-meaning and most benevolent lady recently invited a large number of east side children to spend the day in the capacious grounds and gardens of her suburban residence, and a right royal time had those children. A liberal repast was provided, to which the little guests did ample justice, the lady bountiful herself superintending the feast.

One little girl of striking beauty, with those wonderful black eyes one finds only on the east side of New York, struck the fancy of the genial hostess in her rounds of hospitality. She was not more than nine years of age, and her coal black orbs flashed with intelligence.

"Now," said the hostess, "you know who I am."

"Yes," replied the child.

"I am quite sure," went on the lady, "that you have a great deal to say to me. Does what you see here today please you?"

The child silently eyed her friend.

"Talk away," said the lady. "Don't be afraid."

"Tell me," said the child, "how many children have you got?"

Astonished, the lady hesitated a moment and then entered into the fun of the thing.

"Ten," she replied.

"Dear me," remarked the child, "that is a very large family. I hope you are careful and look after them. Do you keep them all clean?"

"Well," replied the hostess, entering into the joke, "I do my best."

"And is your husband at work?" inquired the little girl.

"My husband," responded the lady with pride, "does not do any kind of work. He never has."

"That is very dreadful," said the little one earnestly, "but I hope you keep out of debt."

Then lady bountiful lost her temper.

"You are," she burst out, "a very rude and impertinent child to speak like that, and to me."

"I'm sure I didn't mean to be, Ma'am," she blurted out, "but mother told me before I came that I was sure to speak to you like a lady, and when any ladies call on us they always ask us those questions."—*New York Times*

L. A. JEFFREYS CO.

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32 Chestnut St. Rochester, N. Y.

Social Workers

When you mail notices to all your members, when you are sending out your Annual Report, when you do not want the bother of so much writing, stamping and mailing, use the staff of

LYMAN'S LETTER SHOP

WISNER BLDG., 75 STATE ST.

"We are Quick, Efficient and Reliable"

WE WISH TO CALL YOUR ATTENTION TO OUR LINE OF CHOCOLATES

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ALWAYS FRESH

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If your boy is venturesome he's just a real boy. The more of a real boy he is the more he needs to be cautioned about the danger that lurks in climbing poles and fooling with wires. Have you cautioned him?

ROCHESTER RAILWAY & LIGHT CO.

REMEMBER THAT
We do excellent dyeing and clearing.
We reupholster and refinish furniture.
We have a Refrigeration Storage for Furs.
We give the largest and best loaf of bread sold in Rochester for 5c.

SIBLEY, LINDSAY & CURR CO.



"Here let no one be a stranger"

Social Workers

should Remember to use

Gannett House

when they want to introduce young men and women, boys and girls to Supervised down-town Amusements and Club life.

**Correct
Social
Usage****ENGRAVING
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Wedding Invitations, Announcements, Church and Reception Cards, Calling Cards, Menu and Dinner Cards.

Monograms, Crests, Coats of Arms, Book Plates and Address Dies. (Samples of Engraving sent on request).

Writing Papers (Imported and Domestic). The latest requirements in all that pertains to polite custom and usage.

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- The Working Girls and Women of Rochester 25c
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- Sex Slavery in the Community 5c
By Edwin and Catherine Rumball and Dr. Geo. W. Goler
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CHOICE MERCHANDISE
AT PRICES THAT APPEAL

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THE STORE THAT IS
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The J. K. Post Drug Co. Established, 1839

Rochester has been Satisfied with our Goods for
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WALK AS FAR AS OUR STORE
NEXT TIME

17 Main Street, East
"JUST BY FOUR CORNERS"

E. G. Bausch & Sons Co.
OPTOMETRISTS OPTICIANS

Two Stores

6 Main Street East,

17 East Avenue.

When in the neighborhood and it is convenient
stop in and see our East Avenue store.

Roch. Phone 1446 Stone

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93-99 Exchange St., Rochester, N. Y.

CITIZENS!

THE PUBLIC THINKS:—

It is only Heavy Drinking that harms.

EXPERIMENTS SHOW:—

That even Moderate Drinking is a Menace to Health, an Enemy to Efficiency.

THE PUBLIC THINKS:—

Alcohol braces us against hard work, fatigue.

EXPERIMENTS SHOW:—

That Alcohol in no way increases muscular strength or endurance.

Alcohol Lowers Vitality; Alcohol Opens the Door to Disease.
Resolved, at the International Congress on Tuberculosis, 1906,
to combine the Fight Against Alcohol with the Struggle
Against Tuberculosis.

At the Massachusetts General Hospital, Boston, the use of
Alcohol as a medicine declined 77% in eight years.

Most modern hospitals show the same tendency.

Alcohol is responsibly for Much of Our Insanity, Much of Our Poverty,
Much of Our Crime. *Our Prison Commissioners Reported that 95%
of Those Who Went to Jail in 1911 Had Intemperate Habits.*

YET THE PUBLIC SAYS:—We need the Revenue from Liquor.

THE PUBLIC SHOULD KNOW:—HOW SMALL is the REVENUE
compared with the Cost of Carrying the Wreckage.

YOUR MONEY SUPPORTS THIS WRECKAGE.

YOUR WILL ALLOWS IT.

YOUR APATHY ENDANGERS YOUR NATION.

Commercialized Vice is promoted through Alcohol.

CITIZENS, THINK!

Arrayed Against Alcohol are Economy, Science, Efficiency, Health, Morality.

—The Very Assets of a Nation.

—The Very Soul of a People.

THINK!