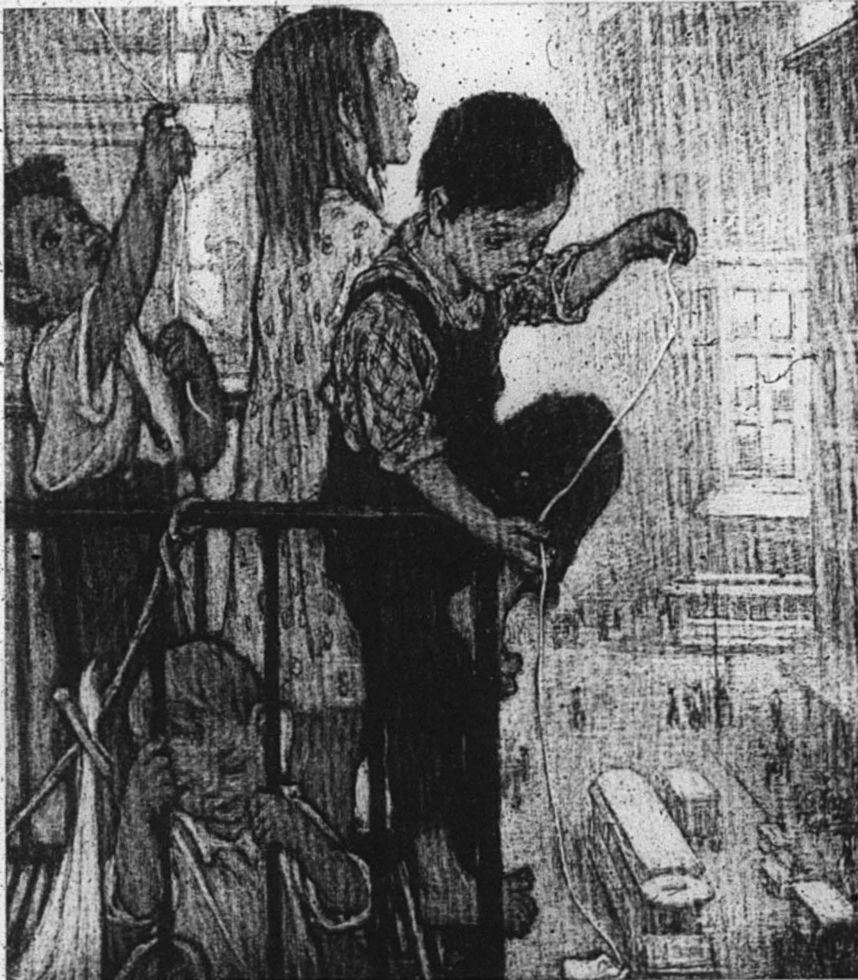


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AN INDEPENDENT MAGAZINE OF CIVIC AND SOCIAL ROCHESTER

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VOL. VII. No. 7

APRIL, 1914

New Series, Vol. IV. No. 7.

## PLANS FOR THE FIRST MUNICIPAL MILK DISTRIBUTING PLANT

Mayor Samuel A. Carlson of Jamestown, N. Y. has recently sent to the Common Council of his town a message recommending the establishment of a municipal milk system which will supervise entirely the distribution of milk produced by private enterprise. A Committee made up of members of the Board of Health and the Common Council unanimously favor the proposition, and have recommended that City bonds be issued to cover the entire cost of the plant and its equipment. The Mayor is of the opinion that under the Home Rule act of 1913, the city has a right to engage in this enterprise; the question of voting the bonds will soon be submitted to the people.

According to the Committee's report, specified routes will be assigned to each delivery man, who will make the delivery under a contract furnishing his own horses, in the same manner as is now done by the Government for the delivery of mail on the rural routes. Of course, considerable money will be saved in this way as duplication and overlapping of routes will then be a thing of the past.

As a health measure all milk is to be pasteurized except milk which comes from tuberculin tested cows. The city expects to pay the farmer a higher price for a higher quality of milk than under the present methods; and consultation with experts shows that the city will be able to pay for the entire cost of the plant from the first year's earnings. The plant is to be placed under the jurisdiction and control of the Board of Health of the town. Best of all a quart of pure milk is going to cost the citizen of Jamestown much less than before and the farmer is going to get more of it.

By the way, isn't Rochester also in New York state? Think! Think! Think!

## SOCIAL CENTERS AND SCHOOL HOUSE CENTERS

A recent pamphlet from the Russell Sage Foundation tells of the gains in the use of School Houses as Social Centers. The number of cities employing paid workers increased last year from 44 to 71; the cities where the Board of Education provides heat, light and janitor service, increased from 72 to 126. Rochester used to be one of these cities, but now the people who wish to use the buildings in this city are taxed twice for the right. The expenditures for Social Center uses in these cities has increased from \$139,555 to \$324,575. Increase in the

number of cities has not kept pace with the increase in expenditures, which Clarence A. Perry interprets as meaning that the Social Center grows faster at home, once it has a start, than it spreads to new locations—its actual results are more effective in getting public support than the words of its most enthusiastic champions." Edward J. Ward's article in this number entitled, "There are Other Rochesters" has been written partly in reply to one by the editor in the February number. We are glad to print it and we hope all will read it. The "feebleness" of Mr. Rumball's arguments to which he draws attention we leave entirely to the judgment of our readers, who will take the trouble to read the first article again. All Rochesters are not the same, and the great crime which it seems we committed was "the tacit assumption that the question was not being considered in this city on its merits." It is true that we might have had a greater public support if the movement had had no enemies, but we were not speaking for them, though some indiscriminating persons thought that we were. Our assumption was a perfectly proper one; there were and still are numerous persons in this Rochester who have the Social Center idea warmly at heart, and who while nothing better offers will support it in the school house, but who at the same time, have reasonable doubts as to the ultimate wisdom of such a use. For these we spoke. Such a fine movement as this which we have always unflinchingly advocated must be large enough for all honest opinions, and all honest men and women in the end will rejoice in whatever works out to be the most effective and most democratic result.

### LET US HAVE FREE MUNICIPAL SUNDAY MOVIES

That was a fine idea which the workers of the Peoples' Sunday Evening movement suggested. Let us have the school auditoriums open for Sunday afternoon movies free for all. We shall soon be behind the times in this city if we do not soon install moving picture machines in the schools. The use of this instrument in Germany has given a real impetus to education in that country. Many fine educational films are already being manufactured and when the schools will install them for the educational work, they ought not to stand idle on Sundays, if they can be used for recreational work. A well directed effort in this direction by our Board of Education would not only overcome a lot of the present criticism against the so-called commercialization of Sunday, but would inevitably raise the standards of all the shows on the other six days of the week. Let us ask for municipal Sunday movies, free for all.

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# There Are Other Rochesters

By Edward J. Ward

Advisor in Social Center Development Wisconsin University Extension Division

When I read, in the February issue of the "Common Good," the lament that "Rochester" doesn't appreciate its great leader in the fight against disease—Dr. George W. Goler—I felt like Horace Greelying to the author of that wail: "Go West, young man," and out here, in Minnesota, for instance, you will find a Rochester, famous as the working place of the Doctors Mayo, a Rochester, whose every citizen is chiefly proud of its strong servants of the cause of health.

And when, last night, I spoke—yes, and sang with the rest—in the big ground-floor community room in the public schoolhouse social center at Rochester, Wisconsin, my thought went back to that other moan, that appeared in the February issue of the "Common Good" under the title "Are We Wrong in Using Our Schoolhouses for Social Centers?" and again I wanted to say to that discouraged editor: "Cheer up, old pal, your Rochester may be stuck in the mud, but—There are other Rochesters."

"Are We Wrong in Using Our Schoolhouses for Social Centers?" Rumball says that perhaps we are, because: (1) Public schoolhouse architecture is not adapted for evening use by adults and older youth, (2) School men and women are not capable, or now have their hands too full, to administer more than the juvenile part of a complete community institution, (3) Boards of education are not qualified to direct *public* education, including the self-educational activities of adults, and the recreational activities of youth, but are competent to direct only that one-third part of the enterprise of public education which consists of children's instruction.

Let us refer the first item—the question of buildings—to America's greatest school architect, Dwight H. Perkins, of Chicago, to whom, by the way, the school architect of Aldridge's Rochester came not long ago for ideas. Perkins says, in words,—and he is saying it also, in brick and cement and iron—at Kennilworth and Evanston, Illinois, at Holly, Michigan, at Fond du Lac, Wisconsin, and elsewhere,—that the neighborhood building that is *properly* constructed for children's use as a school is properly, conveniently, ideally fitted for use by the whole community as a social center. I showed Mr. Rumball's article to Mr. Perkins over in Chicago the other day. "Why," he remarked, "the man that wrote that doesn't know anything about the modern developments in school architecture."

As to the second item—the low qualification or present over-burdenedness of school men and women; just one instance of what making school-principalship include civic secretaryship and the directorship of young people's recreational activities tends to mean. Roy Good is a school principal at Owen, Wisconsin. His school district is the town. His salary has been \$1100 a year. A few months ago he was offered \$1500 if he would leave school work and go into business. He was about to do it because he needed the money. In my function as Social Center Adviser, I asked Good what the town or city clerk of Owen was paid. "Three hundred dollars," he answered.

"Could you serve as town clerk without loss of efficiency to your service as principal?" I asked.

"Yes, indeed," he answered "instead of interfering with my service as principal, it would be a great help to that service for me to be kept

officially in touch with the adults of the community as well as the children."

"And how much," I asked, "does the town pay as rental for the city clerk's quarters?"

"About a hundred and fifty dollars a year."

"And you want to stay in school work?"

"Yes," he answered, "but I can't afford it at my present salary."

"Suppose," I suggested, "you tell the town that, if they will elect you town clerk and add the clerk's salary and the saving in rental that will come through using the schoolhouse as the town hall to your present salary, you will remain on your job as school principal."

Good is on the ticket in Owen and he is the only candidate, for even the present holder of the clerkship would rather give up the position than have the town lose Good, so he is likely to be elected. He will, of course, regard himself as the clerk, not only of the delegates of the citizens as most city clerks do, but as the clerk or secretary of the citizens themselves as the old New England town clerks did.

That is one instance of a first-rate man saved to school work by the coming of the social center idea. I could give you many instances of first-quality young men and women training for school principalship, being drawn by the prospect of the public school's rising to its true place as the Characteristic Institution of America—the Center of Public Education in the full meaning of that term including the instruction of children, the construction (the building together) of adults and the recreation of all;—capable men and women they are, the sort that are needed now for the future's sake, a better sort than have usually been attracted by the one-third honor and the one-third pay that have gone with the administration of an institution only one-third used.

And finally, concerning the lack of qualification of the Board of Education for administering a system of fully used Neighborhood Buildings.—Does not Mr. Rumball know that the movement for efficiency in municipal administration is altogether a movement for consolidation and unification—for centering rather than dividing responsibility? Does he not know that the increase of responsibility and commensurate increase of salary and honor tends to bring a better grade of men into the administrative positions in government. *E Pluribus Unum*—the motto of the United States tells the principle whose application to administrative machinery means efficiency, as it tells the principle whose application to the organization of the citizenship means doing away with parties and the single all-inclusive organization of the voting-body into a deliberative body using the Public School System as the machinery of that co-operation without which, as President Wilson has said, there can be no democracy. It is the principle for the future as well as the past. See, it is inscribed on the *new*—the Lincoln—pennies.

But worse than the feebleness of Mr. Rumball's arguments for duplication of neighborhood equipment and the building of two ex-centric institutions in place of one unified *Center*, and loss that it would mean to the children not to have the example of adult citizens' use of the community place, and the loss that it would mean to adults not to have the inspiration of the children's use of the same place, there is, underlying that article of Mr. Rumball's the tacit assumption that the question of making full use of the school buildings in Rochester, N. Y., is being considered on its merits—without the interference of anti-public selfish interests—by the present members of the Board of Education there, as it is, for instance, in Wisconsin's Rochester.

# What Rochester Children Read and Why.

By Adeline B. Zachert; Public Library.

So much has been said and written on what books children should or ought to read that certain facts have been drilled into us almost as axioms. We have it down pat for instance that a child in his development reproduces the various stages of race development. We are prepared to classify a child as being in the wonder age, the credulous age, the barbaric age, the transitional or the adolescent. We know that each of these periods has its definite mental needs and we attempt to supply these needs by deciding which mental food is best suited. This implies among other things the selection of certain kinds of books for certain periods, the myth, the folklore, animal story, the standard classic, they each have their allotted period. The boy or girl who reaches the High School is supposed to have had them just as he is supposed to have had the measles and chicken pox and whooping cough. We give them the literary food in just about the way old Mammy Susan down in Kentucky insisted upon giving the children of the household their regular doses of sulphur and molasses every spring because it had always been done so in that household way back yonder when "Ole Mistis" was a baby, and besides it was good for them. We are careful to give the portions of myths and folk tales of history and biography in very harmless diluted or sugar-coated doses. The Educational publishing houses vie with each other in producing attractive pre-digested, ready to assimilate supplementary readers warranted to be strictly harmless. Ask the average teacher what her pupils read and she will probably tell you some of the following titles: Fifty Famous stories, Old Greek Heroes, Heide, Great Americans for Little Americans, Tom Brown School days, Norse stories and Lads and Lassies of other Lands, for these are some of the staples of the literary diet usually provided by a more or less generous Board of Education. It is not a bad diet, as diets go, but the question intrudes itself: How much of this do the children really assimilate? Suppose you ask the average mother what her children read, and she will look a little bewildered until with a relieved sense of having remembered she'll probably tell you, "Oh, yes, that big red book that their Uncle Ed gave them for Christmas and those cunning little books bound in white with the forgetmenots on them that Cousin Mary sent them, and of course there's the set of books that I bought from that agent who used to wear out my front steps. I guess the children are reading them. I've been too busy getting the monthly payments ready for the agent really to bother." As for father he will frankly tell you he doesn't know, but he guesses there are plenty of books around the house, there ought to be, for isn't he always buying a new one that teacher says Johnny or Mary *must* have? Next to the home and the school the church and Sunday school are recognized as wielding the largest influence in the development of the character of children. Ask the average Sunday school teacher what her pupils are reading, and she will tell you something like this: "Why, I don't know. The children mark their numbers on their book card from a catalogue. I guess the books are all right. I used to read the Dotty Dimple books, and the Pansy books and Rose Carey's and we girls wore out a set of the Elsie books. They've replaced them now by the Little Colonel books and the Motor Girls and the girls seem crazy about them." Should you ask the Children's Librarian of a Public Library she would take out her sheet of circulation statistics and tell you exactly what per cent. of fiction or non-fiction was read, also how many titles of folklore, science, useful arts, literature, history, travel and biography are circulated each day. But would that

give you *exact* information? No, for we must take *all* the various agencies from which reading material is supplied to children, and we must not forget the "underground library" by which we mean the books that travel from boy to girl and girl to girl without the knowledge of the parent, teacher or librarian. If we would know what children read, we must get it directly from them. During the last five weeks I have visited forty-one representative classes of the sixth, seventh, and eighth grades in the Public Schools of Rochester with a view of taking an inventory of the pupils' reading and of teaching them to tell about the essentials of a book in a brief note written on a slip of paper the size of a post card. The pupils were asked to think of the one book which they knew best. To give the author if possible, to tell in one word each the *kind* of a book and *when* and *where* the story took place. Only big divisions of time and place were asked for. Then they were told to tell in two or three sentences what they thought of the book and finally how they came to read it.

The results were read in class and an opportunity was taken to talk briefly on what stamps a book as good or bad or mediocre. As these tests in book selections were "sprung upon" the pupils by a person whom most of them had never before seen, the replies reflected unhampered original thought. The children really did choose in practically all cases the book which they liked best and not the one which they might suppose teacher or parent would want them to choose. Nearly a thousand of these replies were tabulated. The results were most interesting and often surprising. There were practically none of the really bad books of the Nick Carter or Jesse James variety, but there were a great many of the perhaps more pernicious books that might be classed as mediocre, the kind that give a false ideal of life, such as the Alger, Oliver Optic, Rover boy series, L. T. Meade books, the Elsie Dinsmore, and their ilk. These were invariably loaned to each other, though often they were the gift of father, mother, or Sunday school teacher. In many instances they were bought by the children in the five and ten cent stores.

The mania for collecting things includes books, for boys boasted of having a library of Alger, and Oliver Optic and Henty books or all of the Motor Boy series. The cheapness of the books is no doubt responsible for the great number of them that are read. Louisa Alcott's books, particularly *Little Women*, was chosen by many girls and enthusiastically declared the best book ever read because it was "so sensible to read" and "because the girls weren't all angels either" or because "My mother's mother read it and she wanted me to read it too." Henty was represented in goodly numbers because "it tells of bloody battles and I love them kind of stories." For the same reason and because "it's so exciting and adventuresome" history was chosen. However, very few other books of nonfiction were included. Now and then a book of Useful Arts, of the Jack of all trades variety, was found. With the exception of the *Life of William McKinley*, not a single book of biography appeared in the list. Books usually classed as standard literature had their devotees. *Evangeline* was chosen because "we were forced to read it, but afterwards I liked it very much." Of the *Lady of the Lake* one boy said: "I liked it because it took so much thought to find the meaning." And this is the way *Romeo and Juliet* appealed to a seventh grade girl: "This book was about two families that had a quarrel, and one family had a party and one of the boys of this other family came and he fell in love with this girl. I think this book is very interesting. I saw this book at the library at the school and I always like a book that is very thin, and it had big print so that is how I came to read it." Myths were classed as



fairy tales, because they were "awful interesting but not real." Invariably there was a note of apology in a book note on fairy tales, expressed usually "I liked it very much although it *was* a fairy tale." However, they nearly always wrote of having read the book many times.

The re-reading of books generally was very noticeable. One girl spoke of having read the twelve books in the Little Colonel series each three times, and "it was mostly about the same little girl." It was interesting to notice the extent to which the phraseology of the kind of book the children habitually read affected even the wording of the short book-notes. The readers of Optic or Alger spoke of their heroes as "poor but bright young lads, who climbed the ladder of success." The readers of the Meade books characterized their heroines as "noble hearted but sadly misunderstood girls."

Time and place even to a seventh or eighth grade pupil are more hazy and confused than we adults realize. The scene of action of Rebecca of Sunnybrook farm was laid in London, England. Oliver Twist was said to have taken place "in the Middle Ages." "The Time of Knighthood" was a simple and convenient time period often used. "The Spring of the Year" seemed to suffice for one girl. Another girl in telling of The Madcap, by L. T. Meade, said: "It took place in the middle aged years."

In answer to the question of how they came to read the book, the tabulation showed that the recommendation of other boys and girls far outnumbered recommendation of either parent, teacher or librarian. This can doubtless be traced to the inherent distrust of their elders in the matter of book selection for they are always so keen about advising books one *ought* to read. The Motion pictures induced many to read Ivanhoe, the Talisman and Rob Roy. The author's name attracted some, the title others. One boy said he read Robin Hood, "because it said Robin Hood the Outlaw on the cover, and I always did like to read about outlaws." Illustrations, especially pictures, on the cover of the book lured some. Several girls said they chose their book because "it looked good, it had lots of talking in it and empty places," by which they meant wide margins. It was surprising to see how many children read a book "because I was lonesome" and "never had nothing to do." The argument often advanced, that the reading of books does not really influence the lives of children was clearly disproven again and again. Here are some examples:

One girl in speaking of Elsie Dinsmore said: "It is a book which I would like my schoolmates to read because of the cleanness, the goodness, thoughtfulness, and kindness of the little girl." Another girl writes of the same book: "It showed how to lead a Christian life, and how we should love our parents."

A seventh grade boy says, discussing the Young Outlaw by Alger, "This book is about a boy who was very bad and became good and held a good position. I like this book because it tells how you can get along in life." This is the ideal of college life one boy received from reading Barbour's "The Half-back." "This is a story of football, where a boy goes to college. It makes me feel that I would like to go to college too and join the football squad." A girl in reporting on one of the Pansy books, expresses the wish that every girl might read the book for "it is very interesting and it might even convert a soul." There is no doubt that books do have the power to affect the soul of a child. It is most important then that we to whom is given so large a share in the building of character of the boys and girls entrusted to us shall know well

these silent companions within the covers of books. Only when we *knew* children's books can we guide the pupils' choice understandingly, sympathetically, and lovingly. But knowing books is only half of the problem, and will avail us little unless there goes with it a sympathetic understanding of the needs of a child's growing mind. Froebel's call: "Come let us live with our children," is more than a mere invitation to share pleasant companionship. It is an opportunity to avail oneself of the mental stimulus to be derived from a fresh viewpoint as it is revealed to us in a child's awakening consciousness, to the joy and beauty, the unworded pathos, and mystery of the little world in which he finds himself. It is a rare privilege to really know books, but it is a greater privilege to know children, their wants and aspirations, but greater than these is the privilege of being a mediator between the book and the child, of being instrumental in opening new visions of beauty to an inquiring mind. Of a teacher, as of a mother, it often can be said, "And they shall rise up and call her blessed," for it is through them that the way has been made clear to see and know "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report."—*Journal of the New York State Teachers' Association.*

### THE GIRLS WOULD NOT COME

Miss Rodgers of Montclair, N. J., knows more to-day than she knew 10 days ago about the limitations on the exercise of human kindness. She issued a public statement that she wished to entertain at Thanksgiving dinner 30 lonely girls living in furnished rooms and supporting themselves in New York city. She got two letters from two sisters, orphans, on Varet street, this borough, and no other responses. Even the two thought better of it and did not go to Montclair. The plan of Miss Rodgers was therefore a flat failure. It had sprung out of the gentlest and most genuine motives. But no human being on earth wants to be patronized, and least of all the working girl, who has a dignity of her own to maintain.

Doubtless if Miss Rodgers had got in touch, in personal touch, with a few working young women, had invited each of them personally to be her guests, and had made it clear to them that her pleasure would be greater than theirs if the invitations were accepted, they would have come to her dinner. A blanket invitation savors too much of what is commonly called charity to be without a sting.

The incident is worthy of note because it bears on the real weakness of so many efforts to be kind to other folks without knowing the forms of their understanding. Pride and poverty go together, where the poor are worth while. There is a set of hangers-on of charitable organizations that will tolerate any sort of investigation, any sort of impingement on proper self-respect, and accept any sort of invitation to get what can be gotten. They are really the pauperized class, which should be taught to work. We are rather glad that the working girls of New York city have different ideals, and that their sensitiveness does them credit will be the common judgment of intelligent citizens.—*Brooklyn Eagle.*

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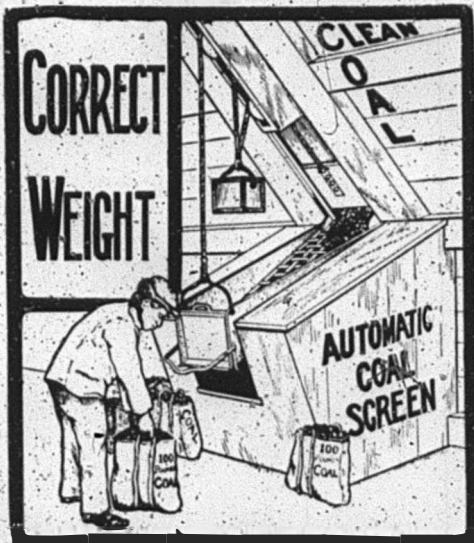
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# United Charities and Rich Supporters of Social Workers

## Some Hard Questions which must be faced.

No one would have said that social workers had reached a grave crisis in the development of their calling, yet the program for discussion at the unique conference of these interesting people at the church of the Ascension in New York, indicates that they may be facing a disagreeable ethical and material situation.

A printed list of 51 questions which are being considered exposes to the scrutiny of the outside world some of the problems that seem inherent in modern social work as a professional occupation. One must admire the candor inspiring such queries as these, for example:—

Does the dependence of the social worker for his income upon the voluntary gifts of philanthropists, coming in no direct proportion to the social value of the work done, inhibit his professional aspiration?

What percentage of commission should be paid to financial agents for raising funds?

Is social work a career or a temporary enlistment?

Has the social worker capitulated his professional dignity to his contributor's egotism?

Does the social worker share in the philanthropist's sometimes contemptuous attitude toward the poor because he shares in the gifts of the philanthropist?

Does the social worker "see results" too easily; does he sometimes force them, in fact, to ease the impatience of philanthropists?

How far should the social worker flatter the philanthropist in the desire of the latter for undue credit and praise?

Does the social worker ever cease, practically, to be the servant of social progress and become merely a manufacturer of publicity for philanthropists?

Do social workers try to "pocket" their financial backers, to keep them from giving ear to the proposals of other social workers?

Does the social worker commonly attempt to head off movements in his field which he cannot lead?

Does the social worker ever give color to the charge of being willing to suffer the contumace of an evil to perpetuate his employment?

Are social workers, on account of the difficulty of continuously financing their activities, prone to transfer in their minds the standards of success, to judge their work well done when it is well supported, and therefore grow feeble in good deeds when their salaries are secure?

Is a social worker disloyal when he works for a program approved by his financial backers, but in which he perceives more radical tendencies than his financial backers welcome?

Is the social worker prone to desert old causes for interesting new ones; does he dabble?

Do social workers lose their perspective through absorption in particular evils?

Why is social science heavily endowed in proportion as its appeal is sentimental?

Are "Bill" Haywood and "Mother" Jones simply social workers who have found their true basis?

Perhaps the most searching inquiry running through these various interrogations concerns the relation between the modern social worker and the wealthy philanthropist who supports him. All is not clover and

honey in the field of social uplift, from the viewpoint of the worker himself. Do we not hear rumblings of an approaching storm in some of the questions? An insurrection to liberate the social worker from his millionaire backer may be one of the developments of the near future. If it should be decided that "Bill" Haywood and "Mother" Jones are the only real social workers in the business, what would the fact signify?

Seriously, in the back of the heads of these social workers the thought is taking root that somehow they must be emancipated from the control of a capitalist philanthropy. One of the questions may indicate what many of them dream of most:—

Question 38—Would it improve the efficiency of the social worker and would it improve society if the social worker were absorbed into the service of the state?

Do they mean socialism?

—*The Springfield Republican.*

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## A Municipal Experiment in Saloon Control

At the last municipal election in Sisseton, S. Dak., the city vote reinstated saloons, after a "dry" period of seven years. The new Mayor, John C. Knapp, had expressed his desire to see the liquor business handled for the public benefit in case the saloon vote won, and the people set about to devise a plan whereby the entire profits from the liquor traffic could be secured for public improvements and its evils minimized.

Lawyers were consulted, and it was soon learned that a municipality in South Dakota could not engage in the saloon business. Finally a plan was worked out by which W. E. Bollenbeck, a business man of the city, agreed to take out the two licenses that the law allowed, and to operate one saloon at the yearly salary of \$1,800. The entire income from the business is turned over to two business men, J. A. Rickert and J. Plut, who check up the daily receipts, pay all accounts against the business, and deposit the balance to the credit of the city. It is said that this money will be used to improve the city streets and county roads.

A letter to THE AMERICAN CITY, dated January 10, 1913, from Frank R. McKenna, City Auditor of Sisseton, calls attention to the lack of incentive on the part of the management to sell to drunkards and minors that prevails in private ownership of saloons. As the place is under the direct control of the Mayor, all regulations are closely followed. It is not uncommon to close the saloon at 8 o'clock in the evening if those present become noisy, and on such holidays as Thanksgiving and Christmas the doors are not opened at all.

This scheme is not favorably looked upon by those who fear that the large amount of revenue received may fasten the saloon evil more firmly upon the community, nor by those of opposite ideals; for, adds Mr. McKenna, "The saloon element and those who are in the habit of becoming intoxicated are in no way in sympathy with this plan." Between the extremists is a group of outsiders who are watching the experiment with interest. Mayor Knapp and his associates always vote against the saloon, and they have taken their present stand from wholly unselfish motives and with full knowledge of the criticism such action would bring upon them.—*American City.*

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**"He Only Asked,  
'Is It Right?'"**

Poverty asked, "Will it cost too much?"

Mammon asked, "Will it pay?"

And Scholarship, "Is the measure wise,  
And are you sure of the way?"

Statesmans hip "Can we find the time  
To finish before the night?"

But when the Seeker had heard them all  
He only asked, "Is it right?"

Poverty said, "I cannot help,  
For my pockets are not filled."

Mammon said, "That land must wait  
'Till my own broad fields are tilled."

Scholarship, "If I lend a hand,  
Too much, I fear, I shall miss";

And Statemanship "There are other things  
Of as large import as this."

But the Seeker, poor and of little power,  
All untried and untaught,  
Bearing only the knowledge proud  
That his heart could not be bought,  
Turned his face to a rugged path,  
Far from the world's delight,  
And only said, "Come death, come day,  
Profit or loss, I fight!"

MARGUERITE UGDEN BIGELOW  
—The Congregationalist—