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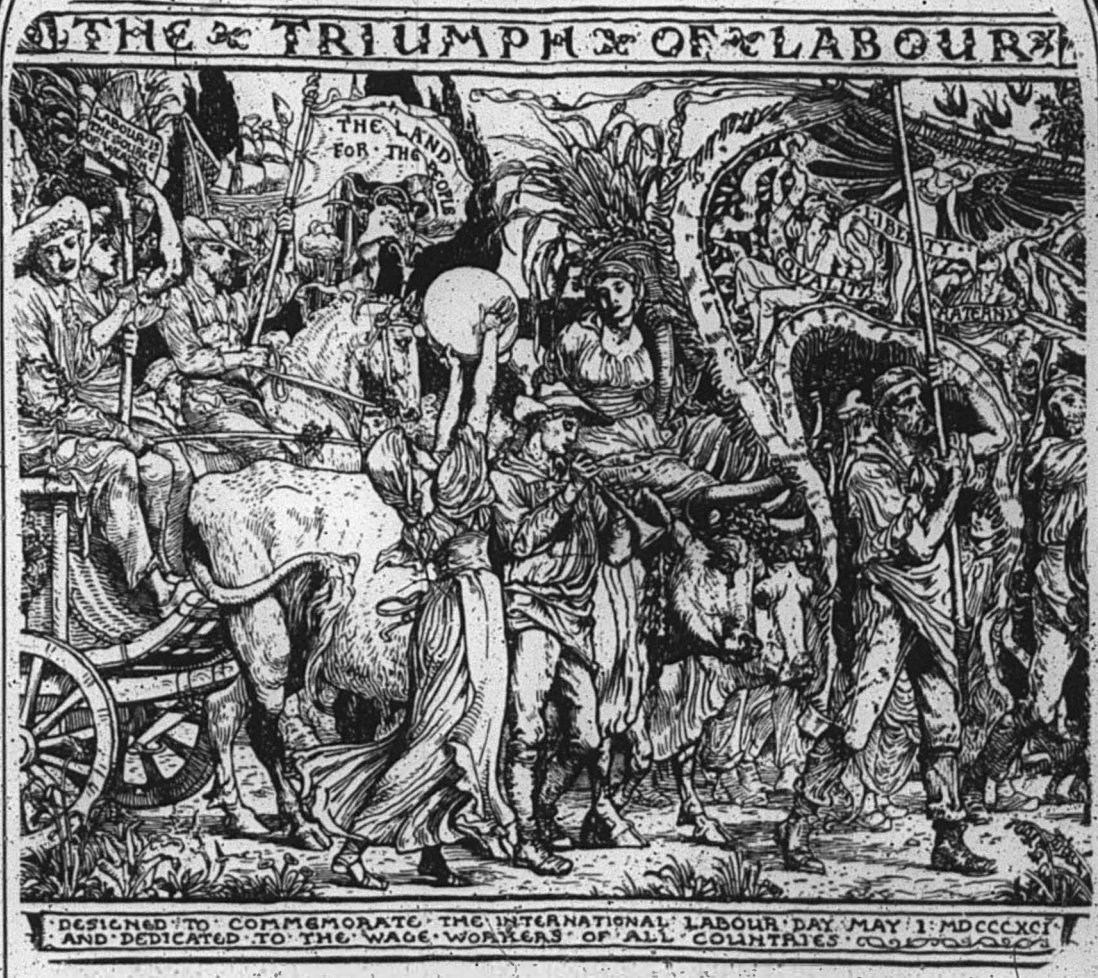
OUR KNOW CITY

The COMMON GOOD of Civic and Social ROCHESTER

MAY



WALTER CRANE'S MAY-DAY LABOR CELEBRATION

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The COMMON GOOD

AN INDEPENDENT MAGAZINE OF CIVIC AND SOCIAL ROCHESTER

PUBLICITY IS EDUCATION. *EDUCATION IS PREVENTION.*

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Music of the People, By the People, For the People

By Arthur Farwell

Anyone who has observed the musical condition of the towns, large and small, throughout the United States from east to west, and the cities of moderate size, will have become aware of the awakened and outreaching spirit which animates them all, impelling them to get for themselves whatever can be had of the musical culture which blooms so luxuriantly in the Metropolitan centers. These towns and cities want good music, and more of it, and they want to know more about music; and to them musical art and culture is represented by the world of concert, opera, and recital, as these flourish in the great capitals of America and Europe. The benefit and enjoyment of this highly developed modern musical life the smaller places want to share to the fullest possible extent.

This outreaching to a fuller musical life on the part of the smaller cities and towns is laudable in the highest degree. In this universal desire is the promise of our musical attainment as a nation. But, as matters stand to-day, there is a danger involved in it—a danger that American towns are reaching out for a chimera, for the most showy and the most unreal and unsatisfying part of musical art—a danger that because they cannot get what they think they want they will remain blind to what they have, and so fail in the end of obtaining the true and only satisfying thing that music can ever give to their communities. And what does not satisfy the community will not long satisfy the individual; for music is not a selfish art, and withers when it is made an individual luxury instead of a general good.

POWER OF THE MUSIC CLUBS

It is with no intention of overlooking what musical clubs are doing that such a statement is made. It is the very persistence and activity of the clubs that shows the tendency toward musical growth. But the clubs themselves, because of their desire to make a showing along formal and approved lines, are more apt than not to fall into the very error in question, and the more energetic

they are in their efforts in such a case the farther they drive themselves along the wrong path.

The efforts of local managers, again, show the response of the people to good music. But individualistic managerial enterprise is necessarily a business and must look first of all to what is profitable in order to maintain itself. It must take profitable musical affairs and personalities as they come, without regard to those modes of cultivating musical art in a community which will mean the most to the people in the long run.

Musical art and culture, as these things are commonly desired by the towns and cities of America, consist in a sort of fancied cultural virtue or benefit which it is supposed would filter into them, as a sponge takes up water, if they could but participate in the many metropolitan musical affairs which are to be read of in the papers. If they could only hear Signor Tromboni of the Metrohattan Opera Company, or the symphony of Chopitoff, all would be well—musical regeneration would set in at once. Neither need the foreign be discriminated against; there are many locally instituted musical affairs in the greatest American cities which are just as ardently yearned for and fully as worthless in the experience.

CULTURAL VALUE OF MUSIC WE HEAR

The truth in the matter is twofold; in the first place much of what is placed before the public ear would never contribute anything worth while to the musical development of a savage; and second, of much deeper import, a very great proportion of musical art which has had a real significance for its own time and place in the old world, is destined never to have any real meaning in America, and, if cultivated, would be only a fragile exotic, contributing nothing to the general of the lasting happiness of Americans. This applies not alone, or chiefly, to musical compositions, but equally to the modes of musical cultivation and the place of music in life. But as to this one hinges upon the other. There will be no very stirring way of applying music to human life where composers spend their time "lulling themselves with piano-tunes."

The music which one elects to cultivate will thus have a shaping effect upon one's musical relation to the community. The ultra-modern music of France may add much to the musical consciousness of the individual if studied in connection with other kinds of music, but an excessive devotion to it will as surely alienate one musically from his fellow-Americans as monarchial sentiments would alienate him politically. There is nothing praiseworthy in being deficient in a knowledge of Debussy and Ravel, but the American who should seek to rally his towns-fellows about the standard of these composers would, as a musical leader, make a poor showing against the one who should give them something suited to their ideal and practical needs.

ARISTOCRATIC CULTIVATION OF MUSIC

It comes down to the question of our ideal, as Americans. Do we want to confine ourselves to enjoying hot-house rarities with a friend or two, or do we want to build up a national musical life? Stepping directly to the main question, then, it may be said that American cities and towns are doing the first of these two things—

they are cultivating music aristocratically, and not democratically. This may be thought a harsh judgment in a country which is so rapidly increasing the number of its high-class musical organizations of all kinds. But it is the character of such enterprise, and not their mere multiplication, which must be taken into account. When do the *people* come in, where the activities of clubs are carried on within the rigid limits of a certain social circle, and where the price of admission of symphony and other concerts is adjusted only to the possibilities of the well-to-do?

Musical organizations to-day which arrange occasional "wage-earner's concerts," or provide occasional musical hours for factory workers, or engage in similar altruistic activities, are inclined to pat themselves on the back and consider that they are entitled to philanthropic fame. That such things are strikingly the exception is a sufficient commentary on the present condition, and that they are regarded as "philanthropic" and special, instead of being regular and in the normal course of progress, is a more unfortunate commentary.

The people of culture and means in American communities to-day organize musical enterprise for themselves, and not for their cities and their citizens at large. Music, the great vital uplifting art of the day, is not to be given to the people by a little charity or by letting them sometimes come in and look a while at the feast. It must be organized on the basis of the people in the first place. The kind of musical organizations, clubs, symphony orchestras, all forms, which exist to-day, have their very important place, but new kinds of organizations are needed where the *people* come in on the "ground floor." Some such organizations are springing up in America, marking the beginning of a new era of music for the people, but it is because they are exceptional that such a movement needs emphasis.

Existing organizations may to some limited extent be turned to popular account. The nature of their organization, however, is usually such as to prevent this being done in a whole-souled manner, or in any other than a semi-charitable way. The best basis for popular progress, where professional organizations for popular purposes are not feasible, is the formation of orchestras and choruses of the people for the people, under the protection and development of suitable socities headed by responsible persons. Such organizations can be employed for pageants. The celebration of holidays, or other festive occasions, for municipal concerts, and the various important ways in which music is coming to be a function of the life of the American people. There is no reason why existing musical clubs should not take up the question of municipal music with their local authorities everywhere, and begin to develop local amateur or professional organizations with that end in view.

The kind of musical life and culture for which our smaller towns and cities pine is, by comparison with such activities, well-nigh worthless. When more reports of such broad-gauge enterprisecome in from all parts of America, we may begin to hope and believe that the great gift of music is in a fair way to reach the people and that its blessing has been woven into the fiber of their lives.—*Musical America.*

A City of Good Will

How United Charities Can Teach Us To Give

By Rabbi Horace J. Wolf

Another Cleveland Idea for Rochester to Better if it can.

This account deals with a city that became weary of two of its disorders, and decided to remedy them scientifically. In so doing, is caused a great upheaval, for these complaints were as old as its organized charities, viz., the cry of benevolent and philanthropic institutions that their work was handicapped through lack of support, and the plaint of their supporters that the demands upon them were increasing annually in number and volume. Such a situation was not peculiar to Cleveland, of course, the only part of it that made Cleveland unique was that the city decided to do something about it. The Chamber of Commerce appointed a Committee on Benevolent Institutions which made a painstaking survey of Cleveland's philanthropic needs, and the various steps taken to meet these needs. The situation revealed by the Committee's study was disconcerting, to put it mildly. The givers-lists of 73 benevolent organizations in 1909 showed the names of only 4598 different individuals and 788 corporations, contributing a total of $5.00 or more. In addition, this number, while contributing more than was subscribed in 1907, disclosed a *decrease of* 11% when compared with the list of that previous year! The secret of this contraction lay in the fact that "the education of the non-giver, and the cultivation of the small giver do not increase in proper proportion to the increase of charity's financial needs. In times of financial stress such education and cultivation are too slow with their results; in other times they seem expensive and unnecessary. The easiest way is accordingly followed—the necessary financial appeals are made of those whose names appear on the donor-lists of other organizations."

The Committee's proposals, therefore, aimed to create a great body of intelligent givers by spending in broad social and philanthropic education a part of the money which, under the competitive method of appeal, went simply to making one form of charity appear more enticing or urgent than another. It was felt in the field of philanthropy, competition for support was an unnecessary extravagance.

With wise forethought, the Committee allayed the fear that some interests might lose by the forfeiture of the customary special appeals, suggesting that the Federation be controlled by a board of thirty trustees, one-third to be elected by the participating organizations, one third by the givers, and one-third chosen by the Chamber of Commerce to represent the city at large. The Committee submitted its report on January 7th, 1913, and the Board as thus suggested and created, met and organized on March 1st, of that year.

WHAT IS THE FEDERATED PLAN OF GIVING?

(1) Federated subscribers are not solicited for current expenses by any of the organizations in the Federation.

(2) *Current expenses only* are solicited by the Federation; before soliciting funds for other needs, federated organizations are expected to consult with the Federation Board.
(3) Gifts are forwarded in line with designation of givers to *any Cleveland* organization, whether listed as a member of the Federation or not.

The "pledge" which accompanies every subscription blank is interesting: "I wish to help in the work of making Cleveland a better place in which to live, to work, and to play; and am most anxious that every dollar I am able to give for that purpose accomplish the most and the best possible. Believing that the Cleveland Federation for Charity and Philanthropy furthers these ends, I take pleasure in subscribing the sum of $..... to be paid at the time and to be distributed in any manner indicated below:

(a) To be distributed according to my designation as shown.
(b) To be distributed in repetition of my gifts made last year.
(c) To be distributed at the direction of the Federation (to be reported to me later)."

The seven months between March 1st and October 1st, the beginning of the Federation's first full fiscal year, have shown that the progress of Federation points to the attainment of the Federation's four-fold aim. (1) larger gifts to good works; (2) more effective gifts; (3) more givers, and (4) happier givers.

1. *Larger Gifts.*

A. In 1911-1912, 4,118 Federation members gave to federated institutions $126,735

In 1912-1913, Federation members pledged to the same institutions:

(a) Through Federation $188,335
(b) Direct 26,027

Total ..... $214,363—gain 69.1%

B. Where, in 1912, a donor gave to one organization, he gave to *three* through the Federation in 1913. (In 1909 two-thirds of all $5.00 contributors gave to one organization only.)

The remarkable increase in amount contributed is to be explained on the grounds that many people had absolutely no knowledge of how much they were giving; they fell into the error, by no means unnatural, nor one limited to Cleveland, of overestimating the amount they were subscribing to Charity because of the frequent demands made upon them. What social worker, eager to enlist public support, has not met the unanswerable excuse: "I am called upon so much!" (One wonders whether the sum total of the average giver's responses to these "calls" would not surprise him by virtue of its "paucity"; whether it would equal the Biblical "one-tenth" of his annual income?) Listed in black and white numerals they are thus able to gauge the sum total of their monetary efforts to be "their brothers' keeper."

II. *More Effective Gifts.* It is estimated that the Federation cut the cost of collection fifty per cent.; under the former competitive basis each institution circularized its contributors separately or approached them through paid or volunteer solicitors. The commissions to some of these solicitors were seldom less than 10% and frequently ranged as high as 33 1-3%. The payment of commissions has now been entirely abolished by the federated organizations. And, best of all, the expensive method of raising money by benefit entertainments—where the cost often reaches 40 to 60% of the receipts—is also rapidly being done away with; in contrast, the real economy of the out-and-out gift is being driven home. (Plans for co-operation in purchase of supplies are now being studied by a special committee and when formulated, will insure the saving of a considerable sum in view of the fact that the total yearly expenditure of the federated organizations for such necessities is now more than $1,000,000. (A straw that shows the way the wind of Federation blows is indicated by the fact that the Federation publishes a "Social Year Book" which takes the place of a multitude of separate annual reports).

III. *More Givers.* June 2-9, was set aside by the Federation as "Good Will Week" (the motto of the Federation is "Cleveland—a City of Good Will") during which several hundred volunteers secured 2,063 givers whose names were not listed on any of the fifty givers-lists which the Federation had secured for 1912. These new contributors added a total of $14,749.

IV. *Happier Givers.* The contributors are happier because the Federation makes a systematic effort to show the giver-investor the connection between his gift-investment and the resultant good to others. Every conceivable publicity-agency is enlisted in the effort to bring each citizen into intimate contact with social problems and social undertakings. Gifts represent more and more, not surrender to a solicitor's appeal, but genuine interest and satisfaction in the kind of result obtainable by each benevolent investment. "Most important of all, every 'federated' giver is enjoying, as never before, the double privilege of knowing the whole field of the city's needs, and of then choosing voluntarily to help meet those particular needs which it gives him most satisfaction to mitigate without the old annoyance of being compelled to say ten disagreeable noes for every pleasurable yes."

Let it not be forgotten that the Cleveland Federation of Charity and Philanthropy represents much more than a group of related social organizations working simply for the increase of their own resources or efficiency. The Federation spells the decision of a community to concentrate and unify all its resources of time, intelligence, earnestness and kindliness in the effort to solve the innumerable problems of urban misery. And nothing less than such a union of all workers and institutions will ever solve the philanthropic problem of the city.

For the Children of Poland Who Have Come to Live with us in Rochester

The story of a new need and how the good folk of Rochester are beginning to meet it.

Of America's twenty million Polish men and women and Polish boys and girls, Rochester can boast of nearly eight thousand. Talk to any man or woman of our City that *really* knows them and each will tell you that the boast ought to be a proud boast. Some day another Chopin or a Paderewski, another Sobieski or a Kosciusko will be found in our midst. In any case the mothers of such men are already living within our streets, and are anxiously training boys and girls who love our Flag and want to follow the best ways of our land.

On the first of January of this year, the Rochester Housekeeping Center Association, which for some years past has done such fine work among the Italians of Rochester, opened a second center in the northern section of our City, where most of our Polish-Americans live. At a little house,—just like the others,—at 38 Peckham street, can now be found a station of the Rochester Public Library, where hundreds of Polish and English books are read and borrowed each month. Each day in the week, the children come for lessons in Cooking, Sewing and for other classes. In the evenings, the older girls come to learn English and Cooking.

Very often such efforts to become friendly and helpful to our new neighbors are not successful, or many months pass before such relationships are established. In this instance, the opposite is true, the people are as friendly to us as they are to themselves, and the report of the first three months is as fine as reports of such centers long founded. For instance, during the month of February sixteen teachers volunteered services, many of them from the Mechanics Institute; nearly fifty calls were made in the homes, ten of these calls were returned; the attendance at the classes aggregated 263, the attendance for the club work and the hours for games and stories was 323 and from the Library 469 books were drawn; this is 135 more books taken out this month than last. All of these figures for March are higher.

When this work was undertaken, United Charities offered to assist by placing one of their workers in the house; this has been done since January. Recent financial stringency has compelled them, however, to withdraw this aid and we are now compelled to pay all expenses. With only $1,000.00 a year we could keep this little house of friendship open and very active. As yet six or seven persons only have been asked to subscribe and up to the present we have received $450.00. We need these fine Polish citizens and they need us. We want you to invest something in this work for homes, citizenship and the Rochester to be. What share will you take?

$12.00 will pay a month's rent.

$25.00 will pay a month's rent and household expenses.

$50.00 would pay a month's salary for the new worker that we need.

Make all checks payable to William O. Boswell, Treas., Trust Building, Rochester, N. Y.

Art in Relation to Rochester's Industries

By Anna Page Scott.

If the people of Rochester were asked individually to state what constitutes the City's chief wealth, one might say, "Our water power"; another, "Our mercantile houses"; still another, "Our vineyards and nurseries"; or "Our factories"; and so on, according to the point of view. But reflect a moment,—is it our boys and girls, our embryo citizens, through whose all around development we shall attain the "City Industrial and Beautiful?"

If we recognize Rochester's capital in its boys and girls, its chief source of wealth, then before considering the development of municipal interests of secondary importance, shall we not devise ways and means to enlarge and make fruitful the lives of these citizens of to-morrow, that they may fulfill a higher destiny, and become useful and efficient members of society?

Most of our children during the formative years go to the Public Schools, from which they enter life's field of active engagement, to take up some form of practical service found in the various arts and industries of the City. These employ manual labor, professional skill and technical expertness.

Human beings are so diversely endowed with abilities, it is not possible for all to do equal justice to the same calling. What opportunity for individual achievement, for creative work, awaits those children whose natural bent leads them to try to express their ideas in Art? What does the field offer in its industrial or cultural forms for their practical life as bread winners?

The Utilitarian heretofore has had it, that Art was a luxury, —something the rank and file could ill afford to engage in; a thing to reserve for aesthetic pleasure.

To-day, however, there is an awakening to the importance of Art in the form of design, its immense commercial value, and if our industrial products compete for the markets of the world, we must appreciate the value of Art in design and employ it to strengthen our industries.

Significant of a changing attitude in our country, is the effort some of the Public Schools and Art Schools are making to establish more intelligent craft training, and a better relation between it and Industry, not with the aim of commercializing Art, but with the intent of advancing the interests of both. To this end they are employing teachers who are trained artist-artisans and producers, who are in touch with the commercial world; their purpose in the schools is to prepare students for a field of usefulness in commercial life, which shall make the vast majority happier in their work, and more in sympathy with the conditions in which they live.

How can the schools of Rochester prepare our boys and girls in Art for industrial efficiency? What has the city to offer them for occupation when they leave the schools?

(1) The Public Schools should lay the foundation of good taste, for in and out of their doors go the future producer and consumer, the creator and supporter of beauty. The time given to this study must perforce be limited in these schools, but it is the beginning of Art training and is designed to create an appreciation of the beautiful in the youthful mind. Children, while in the schools,

should be shown objects beautiful in form and color, and be encouraged to mount sheets of samples, and pictures, of things useful and beautiful in everyday life. Constant comparison will help them to discriminate between the good and the bad, will quicken their finer perceptions, and train their judgment. It is none too early to begin this training in the Kindergarten, where the little folks learn to express their feeling for color and form through weaving, and by cutting colored papers; where the children who build houses and lay out roads in the sand pile, lay the foundation of the architect and the landscape architect yet to be.

Progressing through the elementary to the higher grades, everything appertaining to the house without and within should be studied: The site for a house, its architectural proportions and color; the trees and shrubs, with which to suitably surround it; the color of the walls, window shades and curtains of the interior. The styles and economic value of rugs should be studied. The subject of dress should follow and include for both boys and girls, a study of textiles, the suitability of materials for various uses and occasions, and color harmonies. The children should be shown the beauty of flowers and encouraged to cultivate them; they should study photographs, and colored lithographs of the world's great master-pieces in Art. (Art in its broadest, most inclusive sense.) The value of pictures in home decoration should be emphasized, for these stimulate the imaginative faculties, and speak a language common to all. Excursions to view the Architecture and Sculpture of the city, as illustrated in its churches, schools, dwellings, bridges and monuments to national heroes, should follow; these will help students to discriminate between what is Art and is not, and will establish in their minds standards of beauty and fitness in the streets and public places. Children should be shown the plan of the city, and encouraged to draw new plans and improvements.

Some of the roads famous in history, and the part they played in building empires should be studied; a lesson might follow illustrating the practical value of roads planned to advance commerce, and at the same time, to beautify the city; the children should be encouraged to invent new road ways. All lessons of this character will rouse the sleeping faculties, and awaken the creative impulse. Those children who must enter the arena early as bread winners, and cannot afford long years of study, should find the night-schools and part-time schools arranged to give opportunities to continue these studies, while learning trades or other forms of industry.

Here lies an opportunity for artists and architects interested in advancing the affairs of the municipality, to co-operate with the schools, and plant the seed of civic pride, which in a generation will harvest in a more spirited, loyal service of citizenship.

(2) During this awakening period, among the many, certain children will begin to make known their ability to express themselves in various forms of plastic and graphic art, which, with the help of their advisers, will decide them to seek in Art their life's field of work. For these there waits the Mechanic's Institute, whose capabilities for equipping our young people with a high de-

gree of efficiency for practical service in life, is now widely recognized. Graduates of grammar and high schools enter the art depart of the Institute and are grounded in the principles of design; there they acquire a proficiency in technique which fits them as artists or craftsmen, to enter the special vocational fields they elect.

In the Institute's Department of Architecture alone, a fine opportunity is offered such students; here artists of creative ability of a high order, with their co-workers, the artist-artisans, may begin their training, to be supplemented, if within the means of the students, by travel, for a more liberal culture, to the world's great art centers. Then, when these architects and artist craftsmen enter the professional and industrial field, if they are properly encouraged and supported by the municipality, the allied works of their brain and hand will directly affect both the aesthetic and economic conditions of the city.

Drawing and painting from life, which used only to be spoken of as "Fine Art," are no longer separated from Industry; they are, as taught to-day in the Institute, a part of the efficiency training necessary to an illustrator, a commercial advertiser, a designer of costumes, and an interior decorator.

The Institute does not encourage pupils to study Art purely as an aesthetic pleasure. A day will come when it will recognize that utility without beauty is non-productive; they cannot be divorced and perform a complete service.

Students in the evening classes who are not all young people, share equally the advantages given to the day students; these classes include many men and women otherwise employed during the day, who come for further instruction in technique, to stimulate their intellectual powers, and to enlarge life's horizon where a life of narrow vocational interests makes of the human being a mere machine. By giving full play to the creative impulse, they balance their vocation with the avocation.

(To be Continued)

Why a Working Girl Should Dress Well

By Dr. Simon L. Patten

Department of Political Economy, University of Pennsylvania.

Were it not for the fact that the girls who comprise the industrial classes crave the very best things in this world the sociological problem would be difficult to master. Every girl who earns her own living wants the best that money can buy and if she does not get them by reason of her own labor then she is simply following the laws of nature when she resorts to other measures to obtain the things that other better-dressed women have. It is no evidence of loose morality when a stenographer earning $8 or $10 a week appears dressed in clothing that takes nearly all of her earnings to buy. It is a sign of her growing moral development and the well-dressed working girl constitutes a tremendous influence for good and she is the backbone of many a happy home that is prospering under the influences that she is exerting over the household.

"It is as important for her to be neat and well-dressed as it is for her to be accomplished about her work. Her employer is the first to notice her clothes and when she appears prosperous and dressed with taste and dignity, her salary will soon be raised until she is earning half as much again as she was when she began her employment at small wages. It is a mistake for the working girl to continue to wear the same old clothes and hand over all her earnings to her family. By reason of her own disappointment at not appearing prosperous she will become discouraged and will never increase her income, for the employer will soon learn to regard her as careless and instead of advancing she will stand still and in place of being an aid to her family she soon loses interest in her own fortunes and also those of her family, whom she started out with the intention of helping.

"A girl of this type soon becomes a burden and a handicap to herself and her family, whereas the girl who spends her earnings on her clothes is not only self-respecting, but she learns to love nice, clean things, and will ultimately love the better things of life and profit by her environment, so that she will become of much greater financial value to her family and exert a wonderfully effective influence upon her own life. Girls of this type learn the use of money and so when they become housewives they are far more frugal and know how to dress their children and how to live within their means. That is why the girls of the industrial classes are as important to the life of this country as any element of society. As a class they are the most useful members of our society and the persons who criticize them for wanting to wear good clothes do not know how harmful their influence is or how mistaken they are in the fundamental principles of economics."

MOTHERS

By William Allen White

A one-sided story—but an oft forgotten side

THE Oswego mother who allowed her 15-year-old daughter to go to Kansas City on a shopping trip unattended, is surprised that the girl disappeared. Upon which text we desire to submit a few remarks upon the subject of mothers. The mother business is one of the most over-advertised lines in the world. Whenever a sob-squadder desires to turn on the faucet of our tears, he begins tremulous talk about mothers being the sacredest thing alive. Good mothers are sacred; so are good fathers. But when you consider how many mean, good-for-nothing people there are in the world—don't forget this great big important fact. Some fool woman in the mother business, neglecting her real duty, is responsible for all this meanness more than any other thing. A man may put the devil in his children. But in nine cases out often the mother can breed it out, or train it out, or love it out if she will work on the job. A lot of women get an idea that they can rest on the glory of merely being mothers. A lot of mothers think that just because poets have had a lot to say about the sacredness of motherhood that there is nothing else to do. But fool people usually are the result of fool mothers. Charity workers in every town know of scores of instances where men earn fairly good wages, and where the women by their shiftlessness, laziness and meaness have put the family in poverty and want. They can't cook, they live out of sacks and cans; they gad the street by day, and go to picture shows at night; they can't sew, and they won't clean up the children. They haven't the character to make the children mind, and they are too thriftless and idle-minded to keep the house much better than a pigsty.

We are in favor of a strict law which will prevent men with communicable diseases from marrying and breeding lust and vice into other generations. But along with that law should be a companion law which will prevent issuing a marriage license to a woman who can't cook, can't keep house, can't clean up children's dirty noses and necks, and can't pass a decent examination on the feeding and care of infants. When women know something about what they are going into as married women—whether rich or poor—there will be more sacredness of motherhood than the poets ever have sung about. New civilization has taken women from the home; it has put them in stores and offices and shops and factories. Home science now must be learned outside the home. But it must be learned and the sooner the law cracks down on fool girls who go into matrimony caked in ignorance and breed fool children who raise hell in the world, the better will this sad old world be.

And further deponent sayeth not.—*California Outlook*.