

A MUNICIPAL CREED.

By THOMAS L. HINCKLEY,

Formerly Director of Milwaukee Citizens' Bureau of Municipal Efficiency.

SAID THE SPIRIT OF THE MODERN CITY:

I BELIEVE in myself—in my mission as a defender of the liberties of the people and guardian of the light of civic idealism.

I BELIEVE in my people—in the sincerity of their hearts and the sanity of their minds—in their ability to rule themselves and to meet civic emergencies—in their ultimate triumph over the forces of injustice, oppression, exploitation and iniquity.

I BELIEVE that good food, pure water, clean milk, abundant light and fresh air, cheap transportation, equitable rents, decent living conditions and protection from fire, from thieves and cut-throats and from unscrupulous exploiters of human life and happiness, are the birth-right of every citizen within my gates; and that in so far as I fail to provide these things, even to the least of my people, in just this degree is my fair name tarnished and my mission unfulfilled.

I BELIEVE in planning for the future, for the centuries which are to come and for the many thousands of men, women and children who will reside within my gates and who will suffer in body, in mind and in worldly goods unless provision is made for their coming.

I BELIEVE in good government and in the ability of every city to get good government; and I believe that among the greatest hindrances to good government are obsolete laws—which create injustice; out-grown customs—which are unsocial; and antiquated methods—which increase the cost of government and destroy its efficiency.

I BELIEVE that graft, favoritism, waste or inefficiency in the conduct of my affairs is a crime against my fair name; and I demand of my people that they wage unceasing war against these municipal diseases, wherever they are found and whomsoever they happen to touch.

I BELIEVE that those of my people who, by virtue of their strength, cleverness or thrift, or by virtue of other circumstances, are enabled to lead cleaner lives, perform more agreeable work or think more beautiful thoughts than those less fortunate, should make recompense to me, in public service, for the advantages which I make it possible for them to enjoy.

I BELIEVE that my people should educate their children in the belief that the service of their city is an honorable calling and a civic duty, and that it offers just as many opportunities for the display of skill, the exercise of judgment or the development of initiative as do the counting houses and markets of the commercial world.

FINALLY, I BELIEVE in the Modern City as a place to live in, to work in, and to dream dreams in — as a giant workshop where is being fabricated the stuff of which the nation is made — as a glorious enterprise upon whose achievements rests, in large measure, the future of the race. —The Survey.

A NATIONAL HIGHWAY—Continued.

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We have tried in the above to place in concrete form our reading of the minds of those who believe that such a national highway should be built.

That the idea is in the minds of the West is illustrated in the circulars that have from time to time been sent out by the Island Automobile Association of British Columbia and these appeals have borne fruit in the many favorable answers received by the secretary from all kinds of citizens, including farmers. There is no doubt that a NATIONAL HIGHWAY is not only feasible but desirable as a practical demonstration of Canada's determination to progress along rational and utilitarian lines. But Canada must prepare right now if she is to literally put on the map of this continent one of the new seven wonders of the world. We don't know of any conception bigger or better or more worthy to commemorate our part in the world-wide struggle for the freedom of the nations than that of such a highway, and if those who have given up their lives in the good fight could but speak, it would be in one refrain, DO YOU THIS IN REMEMBRANCE OF US.

EX-BRITISH PREMIER'S OPINION OF TOWN COUNCILLORS.

When receiving the Freedom of the City of Bristol, Lord Rosebery, ex-Prime Minister of Great Britain, contrasted the position of a Member of Parliament with that of a Town Councillor, saying that "a man who is fond of his home, and who wishes to see something tangible accomplished by his work and his own creations, would infinitely prefer the career of a municipal councillor to that of a member of the House of Commons."

After describing the limitations of the Member, controlled by the whip of his party, he says:—

"On the other hand, what is the life of the Town Councillor? He lives in his home in a town to which he is accustomed. He is able to look after his business, to see his wife, and control the education of his children, and two or three times a week he goes to attend a practical piece of public work, the practical results of which he will see in his own lifetime. I do not wish to say anything disrespectful of Members of Parliament, but I do believe from the bottom of my heart that a man who is a Town Councillor can effect in his term of office some small, practical, and tangible good, such as even the erection of a town pump, and at the end of his term of office he has something infinitely more tangible and satisfactory to look upon than has a Member of Parliament. He sees the pump; he sees the water flow; and he sees the monument of what he has done, and knows he has contributed to the health, welfare, and, possibly, the sanitation of his neighbors. But at the end of the Parliamentary session what has the ordinary Member of the House of Commons got to look at that can be compared with that? At any time the Town Councillor may rise to the position of Mayor. In that position he is looked upon by all his fellow citizens with respect, without envy, with a cordial wish to assist him in the discharge of his functions; and he is undisputed chief of his community. But what is the future of the ambitious Member of the House of Commons? It may be that ultimately his wildest dream be realized, he will become a Minister. There I draw the veil. The happiness of a career that has its culmination in becoming a Minister needs no criticism."

SUMMER "SINGS."

Now is the time to prepare for community singing in the parks in summer. Do you have a band in your city? If you do, and have daily or weekly concerts, do not overlook the excellent opportunity you have to develop the wonderful spirit and inspiration created during war times through group singing.

Here is a simple outline of procedure. If you have a band, paid or volunteer, so good. If you do not have a band, start at once to get your city council to appropriate some money for one after a careful estimate of what you need.

Find out how many different kinds of instruments are played by local musicians, and fill out the necessary number by some imported if you can afford it. Calculate how much they would cost per man for the season. Get a good conductor, and add his salary to the budget.

After your band is secured, get a large screen, or several of them if you have more than one park. Buy or borrow a good projecting lantern; have some slides made with words of patriotic and folk songs clearly delineated, and secure a good chorus leader.

Wait until it is dark; then throw your words on the screen; start the band, and oh, joy, what a chorus you will have! You need only start; the people will do the rest!—Miss H. M. Dermitt, Secretary, Civic Club of Allapattin.

A MUNICIPAL BAKERY.

A novel enterprise has recently been undertaken in New Orleans, namely, the operation of a municipal bakery. The output is from 800 to 1,000 loaves per day.

The machinery cost \$1,110. Including freight and installation, the bakery cost the city \$3,719.67. Counting material, labor, electric current, replacement fund, etc., the bakery turns the bread out at a cost of 5 cents per pound. This bread would cost the city 8 cents per pound at wholesale. The above expenses, however, do not include rent, delivery charges or the wages of a third man, who is a prisoner. The flour consumption for the first six months of 1918 was about 16,000 pounds per month.