

Seattle City Clerk's Office

Comptroller File

61071

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FILE NO. 91071 ✓

*Communication*  
*of*  
*Head N. Hooper*  
*with*  
*re-called dance aduance*

FILED JUL 1 1915

BY *[Signature]*

ADDRESS: H. W. CARROLL  
 CITY CONTROLLER AND OFFICE CITY CLERK

REFERRED JUL 6 1915

REPORTED

REPORTED

REPORTED

REF. FOR ORD. JUL 12 1915

TO: PUBLIC SAFETY AND DEPARTMENT EFFICIENCY

TO: *[Signature]*

REPORT ADOPTED

REPORT ADOPTED

C. B. AND

DISPOSITION OF FILE

### REPORT OF COMMITTEE

Mr. President  
Your **PUBLIC SAFETY DEPARTMENT EFFICIENCY** Committee

to which was referred the within *Communication*

would respectfully report that we have considered the same and respectfully recommend that *it be placed on file*

CHAIRMAN

*[Signature]*

To the Honourable Members  
of the  
Council of the City of Seattle

Gentlemen:—

I understand that your honorable body is about to meet to consider the so-called nuisance ordinance.

As a resident of Seattle, and as one who expects, God willing, always to make his residence here, I should like to express to you my views concerning the civic condition at which this ordinance points.

Every intelligent person of course understands that the ordinance against public dancing in places where liquor is sold, is directed against the so-called social evil. Not to mince matters, therefore, as the social evil is the real question at issue, my remarks will be confined to this subject.

Permit me to say, at the outset, that I write neither in the person of the

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ill-informed, "goody-goody" agitator, nor in that of the licentious man or dine-keeper. My only purpose in writing this paper, and giving my valuable time for the benefit of the citizens of our beloved city, is to point out to you what I consider is the right attitude that should be taken in this matter.

Now, gentlemen, I have no doubt at all that your predecessors, in doing away with "an open town" in Seattle, were altogether influenced by the desire to promote the moral welfare of our citizens. But the question is, have they done so? The city of New York, my home city, tried to close up the town. Most of you no doubt are acquainted with the proceedings of Dr. Parkhurst and the Lexow Committee, and of the great stir and fight that they made over this matter some years ago in New York. I believe that Dr.

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Parkhurst and the gentlemen composing the Lexow Committee were animated by the very highest motives, but their campaign apparently resulted in little as far as the doing away with public dance halls in New York was concerned. Complaints began to come in that prostitutes were scattered about the city and that they were plying their trade

in private <sup>apartments</sup>

Among the people. Gentlemen, I advocate the "open town." Not that I think prostitution is right, understand me. Despite the theory that youth must have its fling, and that it is not altogether wrong for a youth to sow <sup>some</sup> wild oats, and I am even willing to grant that there is a bit of truth in this theory, yet I, as well as all other right-thinking men, consider prostitution an evil. But ask yourselves seriously, gentlemen, can this evil ever be overcome in this

(4.)

world of ours where so large a proportion of men are influenced by evil lusts and desires? More especially, can this evil be overcome by legislation? It was tried out in New York and failed. Are we here in Seattle wiser or better than the people of New York? I ask the question who love Seattle and its people and its great spirit, the spirit of Seattle which has raised us to our present proud position among the cities of our country, and with the help of God will raise us to a far higher and more distinguished position in the future.

I advocate an open town on the principle that "of two evils choose the lesser." I would much prefer an open town where women of ill fame could congregate in certain restricted districts, than I would a town where

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these women may mingle with the people in private homes and apartments, and spread contamination wholesale. Such a condition of affairs places our very children in danger.

Now, gentlemen, I do not believe that prostitution ever can be done away with. But let us suppose, in order that I may present a point for your consideration, that the ban on an "open town" greatly lessens the number of cases of illicit commerce between the sexes, or rather let me put the case this way. In a closed town the young men have no familiarity with public prostitutes, nor do they come into contact with public prostitutes who are avowedly such. Now in an open town the public prostitutes come together in certain places. A young man need have no intercourse with these unfortunate creatures, but at

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least he can see with his own eyes what a prostitute looks like. He can study the type. He can also study and analyze the conditions of environment and the motives and states of mind that induce young men to have intercourse with prostitutes. Therefore when he comes to marry he marries a woman because he loves her, and not because he lusts after her. And he is more apt to marry a good woman, because he has seen and studied the other kind and knows the difference between the two.

But see how the case stands in a closed town. In a closed town the young men have no opportunity to see and study public prostitutes, for these are not permitted to ply their trade in public. What is the consequence? All normal young men are governed, to a greater or less degree, by

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their lusts. This may be regrettable, but experience teaches that it is true. Now if these young men try to gratify their lusts in a closed town, they can never be sure but that the women with whom they have intercourse may be wives or women leading apparently respectable lives. The point I am trying to make is, that in a closed town, a bad woman can never be known and spotted as such. In an open town, these women show their true colours. They resort to certain places. They are out and out prostitutes, and when a man sees them in these places he can make no mistake as to their status. In a closed town, prostitutes and good women mix together. How can a man pick them out and separate them? Dress a policeman and a fireman in plain clothes, and who could tell which

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was which? Neither can an inexperienced youth tell a good woman from a bad unless he sees the latter in her proper environment. Then he can tell her just as we can tell a policeman by his uniform and shield. This ignorance on the part of a young man may result in his marrying an unchaste woman, and in ruining his life.

Another evil we may lay to a closed town is this. On account of the absence of public dancing halls and public prostitutes, young men not only have no knowledge of these things, but they have no opportunity to study or to analyze the feeling of lust, either from their own individual experience or by seeing it exhibited in others. Now if it is true, as I have said, and as I believe it to be true, that all normal young men are <sup>governed</sup> ~~governed~~ to a greater or less degree, by their lusts, in

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their lusts

a closed town having no opportunity to gratify ~~them~~ in the way of having intercourse with prostitutes or practical knowledge of prostitutes and their ways, these young men are ~~not~~ very likely indeed to gratify their lusts in the way of marriage. Thus a young man whose natural impulses have been too greatly repressed, will meet a young woman and think he loves her when he really only lusts after her. He cannot analyze, classify or give names to his feelings, but all the same it is lust and not love that prompts him to marry the girl. After he is married some time he wakes up. He gains in wedlock the experience that he should have gained out of wedlock. But it is too late. His life is probably spoiled. If trying to better things, he gets a divorce, matters are only made worse.

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Gentlemen, witness the number of divorces that take place in Seattle, a disgrace to the name of our city. To a closed town, and to the principles that have brought about a closed town, I think you may attribute a large part of them.

I beg of you, in conclusion, to read this letter carefully, to consider it seriously, and to weigh its contents carefully. I have written to you because of the love I bear this city, because I am proud of it, and because I wish to see it arise from its present unorganized condition brought about by the practice of false principle, to a better state and condition.

Respectfully submitted  
by  
Chas. F. Hooper.

June 30, 1915.

302 1/2 - 23<sup>rd</sup> Ave. So.

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