

The Relation of Amusements to
Social Life

by Oliver N. Roth, A.B.

May, 1913

Submitted to the Department of Sociology of the
University of Kansas in partial fulfillment of the
requirements for the Degree of Master of Arts

THE RELATION OF
AMUSEMENTS TO
SOCIAL LIFE

OLIVER N. ROTH, A. B.

1913

THE RELATION OF AMUSEMENTS
TO SOCIAL LIFE.

By
OLIVER N. ROTH, A.B.

Submitted in Partial Fulfillment of
the Requirements for the Degree of Master of Arts
In the
Department of Sociology
UNIVERSITY OF KANSAS.

May, 1913.

CONTENTS

TITLE PAGE	1
CONTENTS	2
BIBLIOGRAPHY.....	3
INTRODUCTION	6
PSYCHOLOGY OF PLAY	7
PLAY OF PRIMITIVE MAN	12
ANCIENT GAMES	18
MODERN AMUSEMENTS	23
INTRODUCTORY STATEMENT	23
THE PLAYGROUND MOVEMENT	27
THE PLAY OF YOUTH	35
FOOTBALL.....	36
BASEBALL	36
THE DANCE	40
REFRESHMENT PARLORS	46
THE THEATER	47
THE MOVING PICTURE	49
SUMMARY	51
NOTES	53

BIBLIOGRAPHY

- Play of Animals, Groos.
- Play of Man, Groos.
- Descent of Man, Emotions of Lower Animals in Common
with Man, Darwin.
- Principles of Psychology, pp.533-534. Spencer.
- New International Encyclopaedia, Man, Science of.
Psychology, Angell, pp.358-362.
- Social Psychology, pp.107-116. McDougall.
- Anthropology, Arts of Pleasure. Tylor.
- Source Book, pp.584-599. Thomas.
- A Comparative Study of the Play Activity of Adult
Savages and Civilized Children. Appleton.
- Greek Athletic Sports and Festivals. Gardiner.
- Life of the Ancient Greeks. Gulick.
- History of Greece. Grote.
- New International Encyclopaedia, Games, Ancient.
- The Private Life of the Romans. Johnston.
- Social Life at Rome. Fowler.
- Methods of Social Reform: Chapter, Amusements of the People.
Jevon.
- Social Principles of Education: Chapter, Educational
and Avocational Moods of Expression. Betts.
- Social Aspect of Education, Play, and Playgrounds. King.
- Applied Christianity: Chapter, Christianity and Popular
Amusements. Gladden.
- Popular Recreation and Public Morals, Gulick, Annals

of the American Academy, July, 1909.

Teaching American Children to Play. Craftsman, 15:192.

Play the School of the Citizen. Lee, Charities, 18:486.

Citizens made and Remade. George and Slowe.

The Playground Movement, McCoy.

Second Annual Report of the Recreation Department of
the Board of Welfare. Kansas City, Mo.

The Playground. Feb.1913.

Housing and Recreation. Lee.

Play of the Home. Lee.

Recreation Centers of New York, Stewart, Charities 18:510.

Chicago's Ten Million Dollar Experiment in Social
Redemption, McNutt. Independent 57:612.

Public Playgrounds and Juvenile Delinquency. Lindsey,
Independent 65:420.

Relation of Playgrounds to Juvenile Delinquency, Burns.
Charities 2:25.

The Exploitation of Pleasure - A Study of Commercial
Recreations in New York City, Davis.

An American Town. Chapters V-IX. Williams.

Dollars Behind the Diamond. Moss, Harper's Weekly.
Aug.31, 1913.

Suggestions from the Psychology of Adolescence. School
Review, 1907. 652.

Play and Dance of Adolescents. Hall, Independent, Feb.
14, 1907.

The Way of the Girl. Israels, Survey. July 3, 1909.

The Doctrine of Hands Off in Play. Gulick.

Play as an Antidote of Civilization. Lee.

The Gaming Instinct. American Journal of Sociology,
6:753.

Is the Theater Worth While? Metcalfe, Atlantic Monthly,
Dec.1905.

Fortunes in Films. Musson and Grau, McClure. Dec.1912.

Social Influence of the Moving Picture. Jump.

Motion Picture and the Church. Holliday, Independent
Feb.13, 1913.

THE RELATION OF AMUSEMENTS
TO SOCIAL LIFE.

INTRODUCTION.

A self-evident prominent characteristic of animal life is play. It is not peculiar to any species but, in some degree, is common to all life in the so-called animal kingdom. It has traces in the lower forms of animals, is evident all along the line of development, and is manifest in the human race from its lowest conditions of savagery to its highest stages of civilization. The place of play, with its kindred characteristics of amusements and recreations, is evident, even to casual observation, as constituting an important feature of our modern social life.

With these axiomatic statements as a starting point, it is the purpose of this thesis to make a study of this characteristic as exercised in the activities of man at the present time. Since, however, it is recognized as common to mankind as well as to lower animal life, a brief examination will be made of it as a trait of the human race, and a short resume will be given of the place it has occupied in the history of man's development.

NOTE: (Figures in parentheses () refer to authors sighted. See "Notes" page.)

PSYCHOLOGY OF PLAY.

In the young of both man and animals the impulse to play seems practically identical with the impulse to use the voluntary muscles. Indeed the widely accepted view of psychologists identifies play with the free, pleasurable, and spontaneous activity of the voluntary muscles. Certain it is that it is manifest very early in infantile life, and constitutes a large part of the activities of the young during the period of growth to maturity. It arises without example or direction, though it is, like any trait, susceptible to training. This being the case, it falls within the category of characteristics known as instincts.

Two theories as to the nature of this instinct have been widely propounded. One is to the effect that it is an impulsive function serving to call into being those activities which presently are to be required in the strenuous conflict of life. This theory is developed at length by Karl Groos(1). His marshalling of facts is convincing. It is true that the young of animals exercise those muscles and bring into operation those movements that are characteristic of their species in maturity. The colt runs; the puppy is pugnacious; the kitten chases moving objects and is stealthy. A child frequently manifests traits which become very prominent in his adult life. The natural gift, that which is called genius, is often followed in the play impulse.

The exercise of a muscle or of a trait as essential to its development is a recognized law of biology. The theory that play is a preparation for adult activity has much to support it.

The other theory is that advanced by Herbert Spencer, which is to the effect that play represents a discharge of surplus organic energy (2). Much may be said in behalf of this proposition. The play instinct is manifest most strongly in that period of life when the individual is growing fastest. It is at a time when strength and activity are being acquired faster than they are needed for self preservation. A healthy body and a buoyant cheerful mind are two elements essential to bring play into action. If all the vitality is required to preserve the individual he has little inclination to play. The adult who is overworked is not given to spend any time in sport. Those who have some surplus energy, over and above that required for their regular work, pretty generally turn to amusements. When animals reach maturity, when they come to provide for themselves and for their young, they seem to have lost the desire to play. Man rising in the scale of production, does not require all his energy for self preservation. This may account for the play element remaining with him to a much more advanced period of his life, than it does in animals.

These two theories on the face may seem to be diametrically opposed.

While Mr. Spencer maintains that play is in response to an impelling force to throw the individual into action, and thus produce an immediate normal gratification, he recognizes that such activity "may bring ulterior benefits of increased power in the faculties exercised", and thus give increased ability. Certain it is that both theories arrive at the same conclusion, that is, that play does serve the purpose of preparing for future activity, while at the same time it gratifies an immediate desire. The element of truth set forth in each of these theories is summed up thus by Angell, "Reflection suggests that they are entirely reconcilable and distinctly supplementary to one another. It may be that the impulse to play has its racial significance in the opportunity which it affords for the exercise of those forms of **coordinate** movements which adult life demands. It may, indeed, owe its preservation in hereditary form to just this circumstance. And it may, nevertheless, be also true that in its expression at any specific time the impulse really represents the tapping of reservoirs of surplus energy." (3).

Regardless of the theory that may be held as to the primary purpose of the instinct, there is a feature that is evident and that deserves consideration. This is the element of rivalry. If this were simply the expression of prematurely ripened pugnacious instinct, we ought to expect to find young animals really fighting and doing their best to hurt

one another. Since anger is the emotion accompanying this instinct, we might expect to observe every symptom of anger as young animals tumble together, bite or kick each other. We might expect to find children angry with each other and each seeking to do the other injury when playing games where the element of contest is prevalent. But the contrary is true. Play with the contest element predominating may continue indefinitely without inflicting the slightest injury or causing the slightest emotion to arise. Whenever the emotion of anger is aroused, and the instinct to fight asserts itself, the play is ended. The element of rivalry constitutes the basic point in many of the games that make up a large part of man's amusements.

Early in the life of the child the social trait begins to manifest itself. Play which is already evident, becomes the means through which the rapidly rising social characteristic develops.

A study of the various theories advanced relative to play leads to the conclusion that it is an instinct which, when exercised, gives pleasure for the time being, and affords preparation, in various degrees, for future activity. Being a natural characteristic of man, it must find some means of expression. The results through obtaining pleasure and acquiring strength, skill, and ability are all that could be desired. If

properly directed, it may be expected to react for man's enjoyment and development.

Play leads to an early association of the child with other persons. It thus becomes an early influence entering into the child's life as a socializing agency. This element becomes evident in studying play as it is manifest in man's activities.

PLAY OF PRIMITIVE MAN.

L. Estelle Appleton in gathering material for "A Comparative Study of Play Activities of Adult Savages and Civilized Children", made a rather thorough investigation of five savage tribes. Tribes were selected that are low in savagery. They are so widely separated geographically and so different in conditions of environment, that if common characteristics appear, we may conclude that they are universal to all peoples of a similar degree of culture. To secure the greatest variety possible, a tribe was chosen from each of the five continents, as follows: From Asia, the Forest Vedahs of Ceylon; from Australia, the Central Tribes; from Africa, the Bushmen; from South America, the Canoe Indians of Terra Del Fuego; from North America, the Eskimos.

Of the play of each of these five tribes, three classifications were made, viz. somatic, -those bringing into activity the body; objective, -those manifest in organization; and psychological, -amusements of a mental characteristic. In all five groups physical activities are much in evidence. Dancing is common to all. In organization, individual play and unidentified groups are common. In some cases they play in pairs, as the Bushmen at cards. The double group is also found, as in the arrow contest. In all five groups unorganized play predominates over organized games. The common psychological characteris-

tics are rhythm in dancing, in motions of the body and limbs, and in singing; mimicry, as imitations of battles, animals, etc.; and repetition. Dramatization, elements of magic, spontaneity, rivalry, humor, burlesque, and story telling are also found.

The corroboree of the aborigines of Australia partakes largely of the mimetic. Many of the dances are in imitation of the movements of animals. War and love also have an important place in the dance. The battle dances are exciting and striking. The so-called love dance is low in its character, and hardly admits of description. In all of these dances the men dance alone, but often are viewed by the women.

The performers decorate themselves in some grotesque style, marking each rib of the body with a broad stripe of white paint over the black skin, thus making the chorus look like a number of skeletons, "endued with life by magic power". The music is something like a chant. All the parts are variations of one tune, sung in different kinds of time and at different speed. The effect of the music is almost invariably minor. The movements are somewhat complex, requiring both time and practice.

The dances create a complete social unification, and the dancing group feels and acts like a single organism. It is a social unifier. "It brings and

accustoms a number of men, who in their loose and precarious conditions of life, are driven irregularly hither and there by different needs and desires, to act under one impulse with one feeling for one object. It introduces order and connection, at least occasionally, into rambling, fluctuating life of the hunting tribes." (4).

The frequent and extended dances of the American Indian, when in his savage state, are well known. They represented scenes of war, finding the enemy, scalping, hunting and private life. These dances sometimes lasted two or three days. Animal dances have been repeatedly noted by travelers. They are styled by the Indians bear dance, bison dance, ox dance, snake dance, etc. In their dances they are given to utter cries which resemble notes of certain birds of the forest.

Primitive dances for the most part, seem to have a special meaning. They represent something. No words are spoken but the objects or movements are represented by mimicry or gestures. In many respects their dances are a kind of pantomime. Thus the dance readily blends into the primitive drama. Music is a feature of both.

The dramatic narratives of the natives of Africa are said to be remarkably true to nature. In certain places in Africa the gorilla is a favorite subject of imitation. Mr. Lander saw at Katunga an interest-

ing performance in three acts. The first was a dance of twenty men wrapped in sacks; the second represented the capture of a boa constrictor; the third was a caricature of the white man. The last scene created much merriment among the spectators. During the interlude there was a concert of drums and pipes and national songs by the women.

The tragic character in drama seems to be a favorite performance among the primitive peoples. It seems to be deeply rooted in human nature. Thomas comments on this element, as pointing to a freshness and originality of feeling, which, not being used up in every day life, still presses to the surface to unfold in the emotional vigor of fancy. (5).

Play of primitive man seems to be for the sake of doing and not for what is done. While this is true of the modern play, it is also true that the element of commerce and the idea of systematic exercise for the sake of muscular and mental training are important factors in civilized man's play.

Everywhere the games of children are spontaneous. Imitating the life they will afterward act in earnest, constitutes a prominent feature. Eskimo children play at building snow huts. Among savages whose custom it is to carry off their wives by force from neighboring tribes, the children play wife-capture.

Tylor has noted that this is not unlike civilized children playing wedding, with clergyman and brides-maids. The American Indian makes his boy a bow and arrow; the South Sea Island children throw a reed through a rolling ring, very much as their fathers hurl a spear.

Many of these contrivances that have been cast aside by civilization, still remain in the play of our children. It is said that the Swiss children play at making fire by drilling one piece of wood into another. Bows and arrows and slings are favorites with boys today, but they remain only as toys.

In the savage state it does not seem that man goes beyond the practical sports to invent games for mere play. His sports are mimicries of his real activities. But among early civilized or semi-civilized peoples games of a trifling nature appear. Those that seem to have taken hold of the playful mind have continued and are found in our modern sports. Ancient pictures of Egyptians indicate that they played our childish game of hotcockles. They also played the game of guessing the sum of the fingers held up by two players. This still is a popular game in China and in Italy. Kite flying was known at an early time.

Some ancient plays have developed into modern sports. For centuries men fastened the split shank bones on their feet which enabled them to slide around

on the ice, These have been displaced by steel skates, and later by the roller skates and rink. Tossing and catching balls was a common amusement among the ancients. Greek and Roman lads had a ball game in which they chose sides, and each side tried to get the ball to its goal. The ancients do not seem to have used sticks or bats in their ball play. The first trace of the use of a stick in playing ball dates back something over a thousand years, and is found among the Persians. The stick was first used in playing ball in horseback. During the Middle Ages, games in which the ball was hit with some sort of a bat, as croquet, tennis, hockey, golf, and cricket were common. These seemingly have developed into our numberless modern games which are played with ball and bat. Throwing the dice extends back of historic records.

Draught boards, which are practically the same as our checker boards, are found among Egyptian antiquities. The game was played in Greece and Rome and is common in China today. The Hindus are accredited with having developed out of the draught board the game of chess. The idea seemed to be a war game in which the kings, with their cavalry, foot soldiers, elephants and chariots, were arrayed one against another.

The story that cards were invented for the purpose of amusing Charles VI does not seem to be well founded, since they were known in Eastern countries centuries before.

ANCIENT GAMES.

Prolific mention is made of sports in classic Greek literature. Homer especially abounds in illustrations and descriptions of this character. The Iliad bears the marks of a poem written among an athletic people with athletic traditions. Sports constituted an important part in the training of the Achæan youth. "There is no greater glory for a man than that which he achieves by hand and foot", was a Greek saying.

The Greek amusements were largely physical. This feature is attributed by historians to the practical character of the Greeks. Every Greek must be a soldier; he must be ready to take the field at a moment's notice. The ancient method of warfare made physical activity and endurance a determining element in the fitness of the soldier. Athletic exercise was admirably calculated to produce this fitness. Running and jumping made him active and sound of wind. Throwing the diskos and spear trained his eye for use of weapons. Wrestling and boxing taught him to defend himself in hand to hand warfare.

The Greek regarded athletics as an essential part of his education. An ill-trained body was considered as much a sign of poor education as ignorance of letters. The training began as early as seven years of age. It did not end when the boy left school, but continued into middle life and even later. (6).

The Greek carried the idea of the beautiful into his sports. They were often accompanied by music. Quite as much attention was paid to the grace and style with which an exercise was performed as to the result. Mere bulk and strength did not appeal to him. This gave his contests a certain refinement that is not ordinarily found in games where the contest idea prevails. This may explain why he never became known as a record-breaker in his competitions. In fact, he did not seem to care for records. At least he kept none.

This love of grace and of the beautiful, observed even in their games of contest, doubtless had something to do with producing a national physique that has become classic. The athletic art of Greece has been unsurpassed. The Greek sculptor holds a place unique in portraying the most perfect types of physical development.

The Greek games were a tremendous socializing agency. They exercised a tremendous influence in promoting a feeling of national unity, in opposition to the many rivalries which threatened to disrupt the Grecian world. The four great festivals, Olympia, Puthia, Isthmia, and Nema, besides the various local festivals in almost every town, brought the people together in large numbers. The games too, were of absorbing interest to those not in attendance. Attention centered both about the contest and the performer. It tended to draw

the colonists together. From a political standpoint its importance was obvious to rulers and to nobles as a unifier.

The Greek games continued over a period of twelve hundred years. It was, however, during the fifth century that they reached their zenith. About the close of the fifth century specialization and professionalism appeared. Over developed and over specialized, they became a monopoly of a class, consequently they ceased to invigorate the national life. The old games in which any could compete in friendly and honorable rivalry gave place to professional displays. Victory was often bought and sold. The performance was witnessed by an unathletic crowd. Competitions became more and more the monopoly of professionalism. The training of athletes became artificial and unnatural. They were rendered more and more unfit for public life. Unfit for public life, they lived in idleness. There was evidently a degeneration of the ideal of physical symmetry, as shown in the sculpture of the latest period. (7)

The Romans were fond of physical exercise, as running, wrestling, and throwing the diskos and spear. They were also fond of games of ball. However, they did not take kindly to games of competition. Hence, athletics never acquired the importance at Rome that they possessed

in Greece. Originally they were patterned after the Greek. However, the performances were more spectacular. Hired actors, riders, and athletes from the lower classes, as professionals, performed for the amusement of the people. The Roman citizen did not take kindly to sports except to witness them. He would not submit to a trainer, and counted it beneath his dignity to exhibit himself in the arena.

Rome did not recognize any peers among her neighboring states. Consequently, she could not enter into sports that involved rivalry.

Again, a religious significance permeated the Grecian games. They were the stronghold of paganism. With the rise of Christianity in Rome as the Imperial religion, a prejudice against the sports of the pagan naturally arose.

Her military struggles left little time or inclination for less serious contests. The Roman seemed to have but little sympathy with the Greek ideal. Brutalized by incessant and bloody wars, he preferred more exciting exhibitions. The Roman took more delight in gladiatorial shows than in musical or gymnastic exercises. Rome turned from Greek athletics and actors to importing lions and panthers from Africa, to provide more exciting sports for the spectators in the circus.

Ambitious politicians catered to the interest in festivals manifested by the people. They vied with each other in the variety and the magnificance of the entertainments given, in the hope of winning popular favor. Thus the sports became a political agency. As a socializer their influence was marked. The games lasted several days. People came from all over the empire. Their mingling had a unifying and socializing tendency.

MODERN AMUSEMENTS.

INTRODUCTORY STATEMENT.- As we turn to the amusements of the people at the present time, we are at first impressed with the immensity and the complexity of the subject. It is immense in that it constitutes a part of the activities to a greater or less degree, and often, to a very great degree, of all people, regardless of age, occupation, income, nationality, or place of residence. The variations of the classes and the individuals above indicated, with the variety of amusements attended, accompanied by their features of recreation and of dissipation, their construction and their waste, their refinement and their degradation, their popularity and the prejudices held against them, gives a complexity that renders a satisfactory analysis a difficult task.

Our problem may be simplified if we recognize the natural division constituted by the child and the adult. In this paper the term "child", with its derivatives, will be used to apply to that period of life from infancy to about the period of adolescence. The term "adult", with its equivalent expressions, will apply to that period commonly known as youth, extending into young manhood and young womanhood, and on into maturity.

Two characteristics are prominent in the activities of man, viz., the physical and the psychical.

The play instinct, with its acquired qualities, finds its outlet through either or both of these channels. In the survey of the play of primitive man, both of these qualities were found, with the physical largely predominating. In the "Comparative Study of the Play Activities of Adult Savages and Civilized Children", heretofore referred to in this paper, the fact is noted that activity of the whole body is common to both savage adults and civilized children. It is further shown that both moderate and violent exercise are typical of both. With respect to games requiring a delicate sensori-motor action and involving some special volitional training of the finer muscles, almost none were found among the two lowest tribes examined, viz., the Vedahs and the Australians. This quality was, however, found in the Bushmen, as indicated in their control of arm and hand muscles in the arrow contest. Also many of the games of the Eskimos are calculated to train these muscles. In the children's groups, plays, training the more delicate sensory muscles and nerves abound, as finger plays, vocal plays, visual, tactual, auditory, and perceptual. Almost nothing is found among uncivilized peoples comparing to plays of this character. This is probably due to a keener sensitiveness and somewhat more specialized muscular control on the part of civilized people.

From the psychological standpoint, mimicry, rhythm, dramatic representation, skill, humor, burlesque, individual competition, guessing and story-telling, as herein before noted, stand out with emphasis among the phylogenetic groups. These characteristics strongly characterize the play of civilized children, approximately from the ages of seven to fourteen. In addition civilized children have many plays that are purely intellectual, which have no representative among the uncivilized tribes, such as guessing charades, puzzles, geographical games, etc. The intellectual element of the savage seems to correspond to that of civilized children from six to ten years of age.

The normal child life is physically active. This trait is asserted before the mental is scarcely noticeable; it holds preeminence during the early years of growth; and continues prominent to old age.

Modern civilized peoples have been and are still making much of mental training. Elaborate and efficient systems of education have been put in operation. Large numbers of men and women are encouraged to devote their entire energy for a lifetime to the interests of education. Our own country is spending more money on education than it is on any other single agency, to say nothing of the large sums which are ex-

pended for educational purposes through other means. But our education has been largely mental. So far as the physical to any great extent has entered into our scheme of education, it has been in the nature of training for the trades.

The play instinct has been left to go largely undirected. At least little effort until in very recent years, has been put forth by the public to direct it or afford it proper channels of exercise. Play thus left to itself has not always been under the most salutary and most favorable conditions. Its presence, too, frequently becomes an annoyance and its results pernicious.

In the open of rural communities, this trait may find opportunities out of nature's free distributions for ample and wholesome expression. But in congested districts, where every foot of ground is preoccupied, and where none of nature's bounties are afforded, the case is vastly different.

It is universally conceded that the mental activity left to itself, without some direction and assistance, would become a formidable menace. The failure of the public to recognize by adequately providing for the exercise of the play element has not resulted in disasters or failures that assume the magnitude of a menace, but they have given rise to shortcomings that are not making for the best interests

of the general welfare.

THE PLAYGROUND MOVEMENT.- Recognition of the failure to provide for the expression of the play instinct in the child life, and the evils which are arising out of such failure, has led, within recent years, to what is known as the playground movement. The first supervised playground in America was established in Boston in 1887. Similar work was started in Chicago in 1893, and New York followed in 1897. Since then other cities have been rapidly falling into line. A study of this movement as it is being manifest in various sections of the country, reveals two things: first, what the children unaided are doing to amuse themselves; and second, what the public is doing to provide means of play for its children.

The Recreation Department of the Board of Welfare of Kansas City, Missouri, has within the past year, made an interesting and significant study of the activities of school children. Observations were taken of children in various parts of the city out of school hours: 11.8% were found at work; 37.4% at play; and 50.8% doing nothing. (8) A similar investigation has been made in Milwaukee which showed approximately 50% idle. In Richmond, Virginia, a similar survey showed 64% doing nothing.

In Kansas City 71.1% were found in the streets and alleys; 28% in private yards and vacant lots; and

.9% in playgrounds. (8)

The most impressive features of these figures are the large per cents that were found doing nothing and the still larger per cent that were on the street. Other soundings were made to determine the outdoor space available. These revealed that approximately one-third are in streets and alleys. The yard space available for play on improved property ran from 4.1% to 12.7%. The reason for the large per cent of children on the streets is obvious. There is no other place for them.

This, too, may be an explanation why the percentage of idle is so high, at the very time when the child is normally active. The streets and alleys afford little opportunity and less attraction for play. The dangers to persons are self-evident. Most sports and games such as children are want to enjoy, are strictly prohibited on the streets. In another investigation children were asked to write papers on how they spent their spare time out of school. The following excerpts from the papers are significant:

"Of course we play on the street because we have no other place to play." "We have to play on the street. We like to play in the park a few blocks away, but the officers run us away." "In summertime we try to play ball, but the neighbors object, so we have to play catch." Another boy wrote that he would like to play ball but the police would not let him play on the street, so he went to the moving picture show,-then threw some stones

at a negro boy and went home. Some told how they amused themselves throwing snowballs at passers-by, and how they outran those who chased them, or how they dodged the police. A girl of sixteen wrote:

"Spent the rest of the evening over there dancing and doing the turkey trot". Another wrote, "I went to Sunday school and was taught about the Bible. In the afternoon I went to a surprise party and had a delightful time. We played kissing games."

When making the survey one of the enumerators overheard a child say,—"Let's play". Another replied,— "What shall we play"? No answer was given but the insistent "Let's play". Here was the desire to play. (9). But the means and direction were lacking. If there is no place to play, nothing to play, and no direction, little wonder that 50% of the children seem to be spending their leisure time doing nothing. The pernicious results of idleness, reckoned from the physical, mental, moral, or social standpoint are established and well known.

Society seems to be awaking to the fact that she has in a large measure, neglected this important trait in man. This awakening is taking form in the playground movement. In keeping with the manner of the rise of most reforms or improvements, it had its beginning in the work of public spirited men who were of philanthropic turn. Its growth has been comparatively

rapid. It has assumed proportions that are commending it to public municipal support.

The Year Book issued by the Playground and Recreation Association of America in February of the present year, reports 285 cities maintaining regularly supervised playgrounds and recreation centers. These 285 cities during the year, ending November 1, 1912, maintained 2094 playgrounds and recreation centers, and employed 5320 workers, of whom 2195 were men and 3075 were women. These figures indicate an increase of about 22% in the number of playground workers. In addition to the recreation workers, 1353 caretakers were employed. A total expenditure of \$4,020,131.79 was reported. Of the 285 cities, 245 reported a total average daily attendance of 433,660 during July and August. Forty-five cities reported an average daily attendance during January and February of 33,639.

"In 33 cities playgrounds and recreation centers were maintained by playground or recreation commissions; in 51, by playground associations in combination with other organizations; in 33, by school boards; in 33, by park boards; in 9, by park and school boards in combination; in 5, by park commissions and playground commissions; in 11, by park boards in combination with other organizations.

In 12 cases, they were carried on by special departments of the city government; in 10, by individuals; in 19, by clubs; in 18, by playground committees; in 50, by other agencies or by several agencies combined."

"In 91 cities, the centers were supported by municipal funds; in 90 cities, by private funds; in 94 cities, by both municipal and private funds." (10).

The Year Book reports 103 cities having 442 centers open evenings. The total average daily attendance for the 66 cities which made a report on attendance, was 47,204. Ten cities have set apart sections of their streets for play. Sixty-one cities report that coasting on their streets is permitted. In forty-one cities, land has been donated within the past year for playground purposes. The combined value of this property in fourteen of these cities, is estimated at \$457,459. In 19 cities, bond issues for recreation purposes were authorized during the year, to the amount of \$2,524,775. In addition, six cities whose centers are not regularly supervised, have issued bonds to the amount of \$1,260,629. Forty-three cities opened supervised playgrounds during the past year. Thirty-two cities reported about November 1, that they had campaigns under way to establish play or recreation centers.

The University of California reports 1000 students in its summer playground course last summer. The University of Pittsburg has established a chair of

play.

New York City employs 1500 directors in playground work. Chicago, in 1904, provided 28 parks at an expenditure of \$2,500,000. She spends about \$12,000 per year per park in general maintenance.

With such outlays, we might expect some visible results to be coming to light. Judge Lindsey, America's great teacher in Juvenile delinquency, says:

"The great majority of our so-called criminal class who are caught and confined, are from the youth of the nation. I believe that the police and the courts are concerned with the lawlessness of more than 100,000 children every year in our great cities of this country, and that means a million in each generation of childhood. Should there not be some warning in this appalling fact? Some of you may think it an indictment of the home and the school. It is rather an indictment of certain social and economic conditions with which the home and the school are powerless to contend. The child has no home where he has no play".
(11).

In this connection he relates an instance of some boys brought into his court. The trouble had started through their desire to play about some buildings in the course of erection, where men were doing things. The boys wanted to do things, too. They helped themselves to lumber and sand from the builder's pile. In a neighboring yard they trans-

formed the lumber into an elevated railway, and their little sister played in the sand. The irate builder appealed to the policeman and that dignitary swooped down on the terrified culprits. While not justifying disobedience nor excusing the wrong, since these children were living in a congested neighborhood, with no means for play, Judge Lindsey asks, "If society was not as much responsible as the boys?"

He recites another case of boys brought into his court for burglary. The evidence showed that the boys, having no place to play, went to the switch yards of the railroad. In a boxcar they found some boxes on which were pictures of figs. They opened the boxes and imbibed of the syrup of figs which the boxes contained.

Commenting on these cases as typical, Judge Lindsey says,—"Of course it is a bad thing for boys to be running along the railroad tracks. It is only a step to stealing from the boxcars and then, perhaps, from the corner grocery, and finally to tapping the till. Such is the progress of neglected childhood. A public playground will take care of that natural curiosity to do things, and would save the railroad companies thousands of dollars they annually spend to keep the boys from making their property their playgrounds." (12).

He then tells of one railroad official who

had dispensed with an expensive officer in a certain district, after a scheme of personal work and helpfulness had been built up. He tells of another railroad official who declares that the boys stealing from their cars were furnishing his road a more serious problem than the question of railroad rates that was then pending in the legislature.

Judge Lindsey, referring to directed playgrounds, declares that "It is no longer a question that such agencies do more to prevent crime than jails, courts, and policemen."

Jane Addams says,—"We cannot imagine a young athlete who is running to join his baseball team, willing to stop long enough in a saloon that he may test the full variety of drinks. We cannot imagine a boy, who, by walking three blocks, can secure for himself the delicious sensation to be found in a swimming pool, preferring to play craps in a foul and stuffy alley."

The revival of the folk lore dance on New York playgrounds, peculiar to various foreign nationalities, is a source of much satisfaction and enjoyment to the foreign elements and is proving to be an effective socializing agency.

Mr. Luther H. Gulick, Chairman of the Playground Extension Committee, Russell Sage Foundation, commenting on Chicago's playgrounds and public field houses, says,—"These places have become centers of social life, as did the palestra in old Greek days and the Roman baths during

their epoch - where whole groups of people have the opportunity of doing pleasant things together." (13).

The playground movement is in answer to the natural right of the child. Where adequate expenditures are being made and proper supervision is exercised, the results in preventing crime, the recreation afforded, and the socializing influences are amply justifying the cost.

THE PLAY OF YOUTH.- The playground proper directly effects the child life. But as children pass into youth, then rapidly into young manhood and young womanhood, and on into maturity, the play instinct is not lost. It is, however, somewhat modified. Two characteristics which are not noticeable to any considerable degree in childhood now become strongly manifest, viz., the contest spirit and pleasure in association with those of the opposite sex. The contest spirit in its activity, is strongly displayed among boys and men. It is extravagantly admired by girls and women. (By the terms "boys and girls" youth is here meant in distinction to childhood.) The masculine element can now be organized into teams and the contest spirit controlled. The teams can be matched one against another. Power and superior skill are goals to be attained. This has given rise to a number of games in which teams play against each other. The milder form of these games, such as croquet, tennis, or golf, affords a pleasant means of outdoor recreation enjoyed by individuals ac-

according to their tastes, without in any particular manner concerning the public. The more strenuous forms, as football and baseball are of such magnitude as to be classified among the most absorbing subjects of public interest.

FOOTBALL.- Football recognized as it is as the great American college game, is one, if not the strongest agency in awakening college spirit. Around the team the students rally in a common interest. From a socializing standpoint the game is a leveling agency: social distinctions, class lines, and clubs are forgotten. The contest spirit is here carried to its height. The battle is massive and complex, and the strategic opportunities are many. It is a fact of interest, that unless appearances are deceptive, altogether the largest number of visitors to a university during a year are the visitors to the football field. It appeals directly to the contest spirit, and consequently appeals equally to the man of culture, the artist, the business man, the man about town, the all-round sport, and in fact, to all the world.

BASEBALL.- About three hundred cities in America have baseball clubs which are members of a league. These are maintained at an average outlay of about \$175,000 per club per year. The attendance at the big games is more than 7,000,000 each season. (14). During the season, baseball is the topic of absorbing interest. It frequently engages the services of the telephones and absorbs the attention

of men to the extent as to practically suspend business. It is an expression of the contest spirit. Like football, it frequently awakens an interest in a larger per cent of the citizens of a town than any other performance.

While the contest spirit finds expression in the players and is a matter of absorbing interest to the spectators, in football and baseball, the games afford an inviting opportunity for the expression of the desire for the association of the sexes. In turn this trait contributes in a very pronounced degree to the attendance upon the games.

Two features of our modern football and baseball are manifest, viz., professionalism and gambling. In baseball the playing is done entirely in leagues by paid professional players, who draw from \$2,500 to \$10,000.00 a season for their services. The average is said to be \$3,000. In football the name professionalism is tabooed. But the teams are made up of a very few students who have special aptitude for the game, while the great majority of the students participate in the sport. The American people are sport admirers but not sportsmen. We hire men, paying them either in money or popularity, to make our sport for us and we complacent-

ly sit back and enjoy the performances. The decadence of the Greek games is coexistent with the passing of participation in the sports from the ranks of the people to professional players. As yet there are no signs of decadence in the American professional sport.

This professionalism is not universal, however. Many communities have local baseball leagues made up from church and Y.M.C.A. clubs, employees of firms, etc. The players are actual members of the organizations. Where such team leagues are maintained there is usually manifest a lively interest in the games by the people of the community. On the days of the game, business houses close at about five o'clock and the people generally turn out to the game. The value of this as an opportunity for open air recreation, amusement, and sociability is obvious. Similarly towns frequently have teams made up of the citizens of the community who play with teams from other towns. While such games may not be as interesting from the standpoint of exhibition of skill as professionalism, they do afford opportunity for participation in the sport, and an interest from the standpoint of personal acquaintance with the players.

The great evil associated with our professional sports is gambling. Since this paper deals with amusements, and some gamble for amusements, it might be ex-

pected that gambling would come within the scope of the discussion. The evils of gambling are many and obvious. The sentiment of high morals is against it. Good business ethics will not tolerate it. No state in the Union recognizes it as legal. Measured by these standards it drops into the category of crime and as such, has no place in the realm of recreation, except as it may affect wholesome amusements. To mingle with the crowds before, after, or during a game of football or baseball is all that is needed to afford abundant evidence of the prevalence of this evil. Being illegal and to an extent looked down upon from the best ethical standards, it is in a measure concealed, thus preventing any adequate means of determining the extent of the practice. Suffice it to say that in any big game the money changing hands on wagers totals an enormous sum.

It is said that the Greeks, at least during the period when their athletics were at their height, did not degrade their sports by betting on them. The custom is so prevalent, however, in our modern games as to cause those who cannot sanction the practice of gambling, but who are in sympathy with the sport, to excuse themselves for participating in the game or supporting it on the ground that men gamble on elections, on markets, on the weather, and in fact, on

everything that has a problematic outcome.

DANCING.- The pleasure in association with those of the opposite sex is both natural and wholesome. . Beginning as pleasure in companionship, it develops into that most sacred and beautiful of human institutions, the unit of civilization, the family. Where people are situated in measurably good circumstances, with comfortable support, in homes that are fairly ideal, ample opportunity is afforded for the free social mingling of young men and young women under conditions and surroundings that afford both pleasure and refinement.

But where whole families are crowded into one or two rooms or where young ladies board, in either case being without access to parlor where young people may meet either in couples or in groups, the conditions are different. A young lady's only place to meet company is on the street or in public. The young man's only opportunity to meet her is on the street or in public. Unfortunately the numbers in any center of population who are under handicaps, as above indicated, are enormously large.

Advantage has been taken of this trait and of this condition for commercial purposes. This has given rise to the public dance.

Dancing seems to be coexistent with the race. At least it is found among peoples from the lowest savage to the most highly civilized. The dance of

primitive man is distinctly masculine. Whatever the occasion, the men engage in the dance alone. Civilized man's dance is distinctly masculine and feminine combined. Civilized man has no desire to dance alone.

The chief attraction of the modern dance is the association of the sexes. Dancing seems to make an intensely strong appeal to young people. In the public schools of Manhattan, New York, recently 1253 children between the ages of eleven and fourteen, were asked the following questions:

"Do you know how to dance? Do you like to dance?" Of the number 64% answered that they knew how to dance; 81% said they liked to dance, and only 9% avowed that they did not care to dance. (15).

In most towns that have not assumed the proportions of a city, dancing is confined to private parties almost exclusively, given either by individuals, clubs, or by fraternal organizations. Lawrence, Kansas, a town of 13,000, for example, has three halls that may be used for dancing. Only one of these halls gives what is known as a public dance, and that but once a week. It is claimed that even that is somewhat exclusive, allowing entrance only to people known to be of good standing in the community. It is claimed by managers of the halls that by far the greater part of the dancing done in Lawrence is by the students of the University. It is

claimed by these managers that there are approximately one hundred couples in the University who dance every week. There are others who dance at intervals, as on some social occasion. The dance Halls aim, through some club or class, to give at least one or two dances a week which are exclusively for University students. Those here, as well as in most similar towns, who frequent the dance, are of the class who are well-to-do, and have abundant opportunity for cordial association but engage in the dance as an added means of enjoyment.

In the larger centers of population, the public dance hall is run as a place where people may come and go promiscuously. Kansas City, according to the report of the Recreation Department of the Board of Welfare, has 48 dance halls and 5 dancing academies. The average weekly attendance at the academies is 1565; at the halls, 15,000. At the dances directed by fraternal orders, 70% of the attendants are above 25 years of age. At the other dances, 60% of the attendants are between the ages of 18 and 25. (16).

Of the 100 dancing academies of Manahattan, New York, 44% are rated as bad and 56% from fair to good. These academies reach annually not less than 100,000 paying pupils. Forty-five per cent of these pupils are under 16, and 90% are under 21 years of age. It is reported

that practically all the young girls among the mass of the people pass during the period of adolescence through the education of the dancing academy. (17.)

In the better regulated academies, considerable supervision is exercised by the proprietors over the character of the persons allowed admittance. No liquor is sold and tough dancing is not permitted. In academies of the lower type, less supervision is exercised on reception nights. The class is more mixed. Clever dancing and men and women of questionable character are to be seen. It thus invites the mixture of the corrupted and hardened with the unsophisticated. Liquor is sold.

In addition to these academies there are in Manhattan over 100 public dance halls. The annual attendance during the winter season is between four and five millions. Liquor is sold in connection with all these places. The Paradise Park, run during the summer season, may be taken as one of the bad type. It is filled with dancing pavilions, cheap shows, penny arcades, and the moving pictures, with the usual Ferris wheel and carousal accompaniments. Drinking places abound. Statements are made by people who know the place to the effect that self-respecting girls are not found there after eight o'clock unless they are unconscious of their danger. All the dance halls and many of the moving picture shows, which also have dance halls, are run as adjuncts to saloons. Intoxicated girls abound. The recreative desire of young people leads them to such places. The

economic development of the Metropolis has compelled living in such surroundings as to prevent the normal impulse of young men and young women expression, save under such unfavorable conditions. The danger to body, mind, and morals is plainly seen.

The movement in dancing affords an ideal exercise. The music is exhilarating. The opportunity for association is pleasant. The shame is that it has become degraded by unbecoming postures and by performances of such character as to be named for animals and fowls. These things with the evils that are known to arise out of the low class dance, have thrown a stigma on this form of amusement of such a character as to subject a person to criticism who indulges in it, and have created a prejudice in the minds of not a few that cause them to condemn the whole dancing order.

For these reasons many feel that the only position they can take relative to the dance, is to have nothing to do with it, and to use whatever influence they may have against it. However, the fact remains that young people are entitled to amusements that give association of young men and young women. If a degraded form of dancing is the most inviting opportunity offered, we can hardly expect them to do other than accept it.

Mr. Albert Tush of New York City, recognizing this fact, has built and is running what is known as Pali-

sade Park. In this park the vaudeville features of shows are almost eliminated, being compelled to pass under the censorship of the management. Musical comedy has taken the place. No intoxicating liquors can be purchased anywhere on the ground; rough dancing is not allowed. The first year the park ran, dancing facilities were available for five hundred couples. Since new platforms have been constructed that will accommodate one thousand couples. Mr. Tush is a prominent church man. Many of his people stood aghast at the idea of his running an amusement park. Mr. Tush says he is trying to conduct an ideal play place with the kind of attractions young men and young women want. If they prefer dancing, they have the platform. If they want shows, they abound in the park. If they simply want to spend a pleasant day out of doors with pleasant surroundings, the park gives them that opportunity. Girls are safe-guarded from their chief enemy - the drink, which begins innocently but often ends so disastrously. The park is frequented by the young people of the factory towns in the neighborhood. Its respectability is recognized. Many of the cheap dance halls of the neighborhood have had to close, since the park opened, for want of business.

Probably the fault of amusements of this character is that their management has so largely fallen into the hands of unprincipled characters, whose scruples, if they have any, are overcome by financial greed.

Probably the most feasible remedy for the evils accompanying the amusements of young people is for men of Mr. Tush's type to enter into the business and conduct parks or places of amusements according to the high ideals with which a reputable firm conducts a respected business house.

REFRESHMENT PARLORS.- Since the sale of spiritous drinks has, to such a large degree, fallen under the ban of public censure, and has through local option or state wide prohibition, to such a broad extent, been relegated from legal standing, the refreshment parlor has come to hold an important place in the recreation of the people. While the articles disbursed at candy kitchens and soda fountains are refreshing, they are not imbibed or eaten so much as food as for the sake of pleasure. It is said by students of the drink problem that the saloon is the poor man's club. It may be added that the candy kitchen is the youngster's club. They are indoor centers for the neighborhood life of the child and the adolescent. The shop not only provides sweets but a place to meet friends, to chat, and sometimes to play games and to talk amid light and warmth, protected from the distraction of the tenement house and the inconvenience of the street corner.

Investigators in Manhattan found that the number of candy kitchens exceeded the number of saloons

in the districts investigated. If the candy kitchen may be called the youngster's club, the ice-cream parlor may be called the tea parlor of his older brother and the other fellow's sister. The ice-cream parlor is primarily a place to sit down, to enjoy light refreshments, and to talk. These parlors, as the candy kitchens, are on the whole a social asset.

THE THEATER.- Scattered all over our land, in the small town as well as in the city, are the temples of the drama. The doors in many cases are open every day in the week. The people gather gladly, not from a sense of duty nor at the pricking of conscience. Neither do they go to be instructed. Theater men say that performances that are highly entertaining, draw the largest patronage. Moving picture men say that they cannot introduce many pictures that are distinctively instructive and hold their patrons. A proprietor of a moving picture show in Lawrence, Kansas, said, "I have found that University students do not appreciate educational studies but prefer the comedy." The writer once belonged to a local lecture Association. The Association brought Dr. Gunsaulus to the community, which was an educational center, to deliver a lecture on Browning in Literature. The lecture was of very high order from the standpoint of culture. The Association lost seventy-five dollars on the lecture. They then brought Polk Miller, the Southern story-teller. His lecture consisted of one quaint story after another, peculiar to the Southland. The Association made seventy

dollars on that entertainment.

The theater is a place where the flippent or the fatigued turn for an easy occupation of their thoughts or the gratification of their senses. The things seen and heard come directly to all classes, to both sexes, and to all ages. To put aside the idea of amusement and regard the theater as an instrument of education, would make it fail for the want of support. Its first function is to amuse. This gives it the dangerous possibility of teaching things that are injurious or degrading, simply because they may be entertaining. Unfortunately the men today in charge of the business interests of the theater are often far from being representative of the best American business life. The men who find their occupation on the business side of the theater, in many cases, have been recruited from those who have scanty education, no association with the finer things of life, and little social standing. Success to them means a money return. The theater having become a commercial institution, it follows that the artistic side is subordinated to the commercial, and the matter of survival is determined more by business methods than by artistic merit.

The public is not niggardly with the support it gives. The amount of capital invested in theaters in the United States is estimated at something over three

hundred million dollars, and the amount the public pays per year for its theatrical amusements at fifty million dollars. This is exclusive of the moving picture show.

THE MOVING PICTURE.- The advent of the moving picture show within the last decade is the most striking feature of modern amusements. It has affected the theater to the extent that it has virtually put the cheap company out of business. Theater men say that only the better grade of performances which can be sold at a fairly high price, are now successful. People who can not pay high prices for their theatrical amusements go to the moving picture. In many places it has completely destroyed the show of the vaudeville character. In fact this is universally the case except where the moving picture has gone into partnership with the vaudeville.

The popularity of the moving picture is amazing. For example, Manhattan, New York, has 400 shows which have a weekly attendance of 900,000, 25% of whom are children. (18). Kansas City has 81 moving picture houses with an average weekly attendance of 449,000. (19). Lawrence, with its population of 13,000, supports four, with a weekly attendance of 13,000. The most conservative estimates of the daily attendance in the United States is 5,000,000. Other estimates have placed the daily attendance as high as 9,000,000. To supply this demand, dealers are putting out a new film every sixty minutes of the working week. Five times as many people patronize

the moving picture as are to be found in the old line theater. A recent sounding of over one thousand representative New York school children, between the ages of eleven and fourteen, revealed the fact that 62% go to moving picture shows weekly, and 16% go daily.

The generally accepted view is that the moving picture show gives the cleanest form of popular indoor amusement, today, when not contaminated with the vaudeville. Rarely are pictures exhibited that are morally objectionable. To the People's Institute, which under the leadership of Professor Charles Sprague Smith, organized the Board of Censorship, much of the credit of the high order of the picture is due. That a purely commercial enterprise, like the moving business, should yield itself voluntarily to supervision of a censorship representing moral ideals, is rather a remarkable thing. Professor Smith enlisted the assistance of the leading manufacturers of motion pictures while the business was yet young. As a result, this form of commercial amusements has been well brought up.

Practically all of the pictures exhibited today are being passed by the Board of Censorship. The interest of the public in maintaining a respectable standard of pictures was shown by the prompt and emphatic revolt against the effort made to exhibit pictures of the Johnson-Jeffries fight or of the raid of the Dalton Gang. The shows usually are conducted by highly respected

citizens of the community. This also conspires to keep the tone of the pictures above severe criticism.

The fact that this amusement has been held above adverse criticism is doubtless one reason why it has surpassed in popularity every other form of amusement. It has become one of the most democratic things in American life. It appeals to all classes, all nationalities, all ages, and all stages of culture. While it is the amusement side that appeals to the people, its effects from the standpoint of education and morality are good.

SUMMARY.- The first conclusion reached in this study is that play is an inalienable right of man. It is a natural medium of development, physically, mentally, and socially. It has been common to the race all along man's progress. In his savage state, the physical characteristics largely predominate. It constitutes a strong socializer in the life of primitive man. It was an important element in the socializing influence of the Greeks and Romans, and has left its imprint upon art and history. In modern life this trait is being substantially recognized by the playground movement. The amusements which are of interest to the public have become largely commercialized. This fact which causes them often to be run for the benefit of the promoter rather than for the benefit of the public, has brought about some objectionable features and allowed them to grow along with some of the most wholesome means of recreation and sport.

Amusements under wholesome conditions, kept free from immoral or objectionable tendencies, indulged in in moderation are an asset to any people. They are more than an end. They are a means. They repair the worn tissue of the body; they release the tension of the mind. In childhood especially they are a trainer for future activities. As a socializing agency they are magnetic. The place they hold demands that they engage, as business enterprises, the attention of business men of principle and of high ideals. "Let the world have whatever sports and recreation please them best, provided they be followed with discretion."(20).

N O T E S.

-o-o-o-o-o-o-o-o-o-o-o-o-o-

- (1) Play of Animals and Play of Man. Groos.
- (2) Principles of Psychology. P.533-534: Spencer.
- (3) Psychology. pp.359: Angell.
- (4) The Dance, Grosse, in Source Book. pp.592: Thomas.
- (5) Primitive Drama and Pantomime. Wallaschek, Source Book, Thomas, pp.596.
- (6) Greek Athletic Sports and Festivals. Chapter I:Gardiner.
- (7) Greek Athletic Sports and Festivals. .pp.4: Gardiner.
- (8) Second Annual Report of the Department of the Board of Welfare. 19.
- (9) Recreation Department of the Board of Welfare, Kansas City, Missouri. 18.
- (10) The Playground. Feb.1913.
- (11) Public Playgrounds and Juvenile Delinquency, Lindsey. Independent, 65:420.
- (12) Public Playgrounds and Juvenile Delinquency, Lindsey. Independent 65:420.
- (13) Public Recreation and Public Morals, Gulick, Annals of the American Academy, July 1909.
- (14) Dollars Behind the Diamond, Moss. Harper's Weekly, August 31, 1912.
- (15) The Exploitation of Pleasure, Davis. pp.12
- (16) Second Annual Report of the Recreation Department of the Board of Welfare, Kansas City, Missouri.
- (17) The Exploitation of Pleasure, Davis. pp.15.

- (18) The Exploitation of Pleasure, Davis.
- (19) Second Annual Report of the Recreation Department
of the Board of Welfare, Kansas City, Missouri.
73.
- (20) Burton: