

T H E S I S

RECREATION AND SOCIAL ACTIVITIES
OF
THE RURAL COMMUNITY

Submitted by

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for the Degree of Master of Science

Colorado Agricultural College

Fort Collins, Colorado

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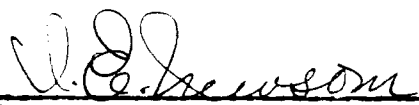
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RECREATION AND SOCIAL ACTIVITIES OF THE RURAL COMMUNITY.

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"RECREATION IS THE BEST ANTIDOTE FOR WRONG DOING;
PROBATION IS BETTER THAN PRISON, BUT IT GETS INTO
ACTION TOO LATE WHEN MUCH DAMAGE HAS BEEN DONE.
THE TWELVE HOUR DAY AND THE SEVEN DAY WEEK MUST
PASS AWAY BEFORE INDUSTRY WILL BE SAFE FOR
DEMOCRACY."

HOMER FOLKS.

INTRODUCTION.

The time has come when it is vital to the welfare of the country, seriously to consider the problems of farm life.

We were founded as a nation of farmers, and notwithstanding the great growth of our industrial life it still remains true that our whole system rests upon the farm, that the welfare of the whole community depends upon the welfare of the farmer. The strengthening of country life makes for the strengthening of the whole nation.

The farmer as a human element, means more to farming, than does soil or acreage; the men and women on the farm, when backed by a household possessing character, and when surrounded and supported by the spirit of a strong community, carry on farm enterprises against great odds. This is true, because, with the men and women lies intelligence; with the family lies the impulse of human ideals; and with the community lies co-operative power.

Successful farming, therefore, must wait upon the intelligent movement of farm men and women as human beings; upon the stability of farm households as spiritual forces; and upon the co-operative character of farm communities as the smaller democracies of civilization.

American farming today, stands waiting and must continue to wait until the human side of farm life catches up with the technical side of farming.

In America; farm production, farm management, farm finance,

and farm marketing, however short of the goal they may be, have advanced a long way ahead of the life side of farming-- ahead of American farm health and health appliances; ahead of the American farm home standards of living; ahead of the farm community's educational equipment and municipal organizations. It is not surprising, therefore, to find Agricultural leaders "putting their shoulders to the wheel of progress" in the human welfare side of farm life in order to help food production and farm profits.

If country life is to become all that it should be, the farmer must recognize the need for more socializing influences in rural education, and come to know that recreation for all is one of life's essentials. Agriculture is not the whole of country life. Rural interests are human interests, and good crops are of value to the farmer in so far as they open the door to a wholesome life on the farm.

The great changes which have taken place during the past few years in practically all of the conditions surrounding rural life have created a rural life problem of large dimensions, which we are now beginning to recognize and try to solve. "The rural problem is to maintain upon our land a class of people whose status in our society fairly represents American ideals-- industrial, political, social and ethical."

Dr. Frederick C. Howe has stated, "the coming of the modern city has destroyed a rural society, whose making has occupied mankind since the fall of Rome." And now the underlying problem, is to re-establish the rural community in full harmony with the best American ideals.

The solution of the problem, seems to be first, the development of better means of communication; second, recreation; third, the enrichment of women's life; and fourth, the "community-sense" or neighborhood spirit. In surveying these problems it seems they have all been given more consideration than the recreational aspect of life. The people of most rural communities have an unsatisfied desire for more play, recreation, and social life.

The immediate purpose in choosing this subject is because there is an apparent need of more recreation and social life in rural communities, and wonderful possibilities and facilities presents themselves in connection with the consolidated schools as community centers. There is here suggested an outline for a rural community service program in terms of community recreational activities.

RECREATION AND SOCIAL ACTIVITIES OF THE RURAL COMMUNITY.

PART I.

REVIEW OF STATUS OF RURAL LIFE WITH REFERENCE TO RECREATION.

I. THE PROBLEM:--AVOCATIONAL EFFICIENCY.

Analysis of social efficiency into the five great aims of Education, namely, vital, vocational, avocational, civic, and moral efficiency, make it evident that one of the objectives always to be held before the public school system and the American people is that of avocational efficiency, or the right use of leisure.

One of the interesting prophecies made, only a few weeks before his death, by Dr. Charles P. Steinmetz, the "electrical wizard of Schenectady" was that in a hundred years time a four-hour working day or less would be sufficient to provide for all human wants and needs. The prediction is not wholly new, nor is it certain of fulfilment. Yet despite the original setbacks of the industrial revolution, when children in the mills of England were compelled to labor sixteen hours a day, the tendency of machinery has been to reduce labor. The twelve hour day in the steel mills would not have been criticized a hundred years ago; in our generation it became an intolerable scandal. Not many years ago workmen struck for the nine-hour and ten-hour day; now the eight-hour day is standard, and talk of the seven or even six-hour day is not lacking. Nor are these demands merely a program of organized labor.

The whole trend of industry is toward both greater efficiency during working hours and a shorter day. As productiveness increases,

wants will also increase, for such has been the history of the past decades, but it is certainly not inconceivable that a comfortable wage will eventually be possible on half or less of the present working day. Then we shall have for the first time in the history of civilization a "leisure class" composing almost all the population. What will mankind do with this leisure? Not many years ago an educator made an address in which he spoke vigorously against granting the eight-hour day to the laborers, because it gave them too much leisure. He argued that it is necessary first to train people to use their leisure wisely if they are to be granted much freedom from toil. To throw open suddenly large periods of the day for a great population that have not previously been trained to use their leisure well, could only mean the degradation of the people.

The greater part of the formal culture of mankind has been making class culture and it is at least a tenable theory that only out of a superfluity of time can the arts arise. The upper classes of the past may or may not have ranked above the masses in intelligence, but obviously they had more free time and energy. If the capacity for artistic expression is wide-spread in all ranks of society, we might expect greater leisure to result in an intensification of cultural development. We might look for keener competition in all the arts, and consequently for better books, music and pictures. Invention may proceed even more rapidly than it does now, and the progress of science, mathematics and philosophy be increased. But although we widen the field of selection and so produce more, or better, artists, scientists and thinkers the great majority of mankind, even with an abundance of leisure, cannot be expected

to apply itself diligently to the arts, to science, or to abstract thought.

Humanity as a mass will probably retain those frivolous child-like aspects which send them by the thousands to places of entertainment and, ^{the} most striking development of the short day and high standards will be in the line of amusements. We may look for more public games and celebrations, for more touring, fishing, camping, dancing, for a superficial and more joyous existence. With this may go a lessening of the Puritanical sense of responsibility for as the pressure of daily life is lessened the rigidity of the moral code is likely also to diminish. There will be more crowds, fewer isolated communities, families and individuals. The earth will become increasingly tame and friendly. Our descendants may not work to exhaustion at useful toil, but they will play hard and out of play may come results as excellent as ever came out of work and we may have to admit there are other virtues than industry.

Our educational system, first trained for the leisure class life, then adapted for more practical purposes, will soon have to put the emphasis again on training for leisure. Our Education like our civilization is still defective in providing for the leisure period of man. The danger of more leisure than the common man will know how to use is still remote on the farm.

It is not the attitude of country people that work is the one all important thing in life and recreation is unnecessary, but they are driven by necessity to labor many and long hours and as yet have not found a solution to the farm problem. If the men and women on the farm did not

possess character and high human ideals, they could not carry on the farm enterprise against such heavy odds. It has been jokingly said "one half of the people of this country are farmers, and that is why the other half can live," but since proportions have changed it will read "one third of the people of our country are farmers, and that is why the other two thirds can live. The burden is increasing each year upon the already over loaded farmer. The lack of recreation and wholesome enjoyment among rural people has had a bad influence on the individual and social welfare of the country side.

What is the chief aim of life? For what are we living? "Are we here because we are here"? or is there some deeper motive and purpose in living? The aim of living is individual and social happiness. "I came that ye might have life and that more abundantly." To make this living more abundant, richer, and happier is the aim of all our endeavors. As Emerson expresses it, "The final value of life is the active soul." We engage in work for the purpose of making happier and better our daily living. "Four things we live by- work, play, love, and worship. "Cabot. We must make work as much as possible a direct means to happiness through the democracy of industry, but this in itself is entirely insufficient. We are living a life of slavery and toil in order to prepare for some distant life beyond. The only way to prepare for a future life is to live well this life.

THE SALUTATION OF THE DAWN.

Listen to the Exhortation of the Dawn!

Look to this Day! For it is life the very life of Life.

In its brief course lies all the Varieties and Realities
of your existence.

The Bliss of Growth.

The Glory of Action.

The Splendor of Beauty.

For Yesterday is but a dream, and Tomorrow is only a vision.

But Today, well lived, makes every Yesterday a dream of
Happiness

And every To-morrow a vision of Hope.

Look well therefor to this Day!

Such is the Salutation of the Dawn.

From the Sanskrit.

Education is not a preparation for a life to come when the individual is an adult; it is life here and now, for adult and child alike, the child has just as much right to and need of happiness in his child's life as he will ever have; and the best way to help him promote the greatest happiness as an adult, is to give him training in attaining and promoting happiness as a child.

2. Two Views: Individual and State.

There are two extreme points of view- first, those who make the individual and his pleasures the center of all efforts, and fail to train him to get his pleasure and recreation in a manner that promotes the highest social good. Second, we have the Spartan-like philosophy, in which the individual is submerged and subjected to the demands of the state. He is put into a machine and made to conform, with no regard to his own individual pleasure, but to the needs and demands of the social system.

Neither of these attitudes are wholly correct, the only true social philosophy is the philosophy that finds the goal of life in the processes of normal, happy, efficient social living. It is to promote this that schools and all other institutions are founded. We work not to discipline ourselves, nor hoard money; we work to promote life more abundant - a richer, happier, better living, not only for the individual, but for all humanity; and not merely for our nation, but for all nations.

On the psychological side we see that the expression of the inherited tendencies and instincts with which people are born usually have as their emotional accompaniment happiness and pleasure; but since we live among a congested world of people, and since these instincts were developed for a very primitive type of life, it is necessary for us to guide these instincts along lines of habit and efficiency that will promote the greatest human welfare.

The best kind of social life is that which provides for the

most harmonious expression of the natural instincts of the individual, for only along these lines shall we obtain the greatest amount and finest quality of individual and social happiness. One of our educators has said—"There is no finer sight in the world than to see the happy, joyous pleasure of children at play. The satisfaction of the instincts of construction, of rhythm, of communication, of curiosity, of mental and physical activity, are among the greatest pleasures of life. In the innocent recreations and enjoyments of living we attain the goal of life as we go. Most of us would spend more time in recreation than we do, but as we grow older the prison house of flesh begins to close us in, we get bound up in the habits of our daily work, and we become so changed that we are hardly normal individuals.

It is necessary for us to preserve our normality; it is necessary for us to remain young and to keep the youthful point of view. It is highly desirable that we get more happiness and enjoyment in life both in our work and apart from our work. "

3. Historical Survey.

It is very interesting to see how the commonly held attitude toward recreation in this country has come about. The American people have been, first, a pioneer people hard up against the struggle for existence. Second, they have been a Puritan people, a people inheriting a form of theology that is a direct outcome of the Medieval world and the doctrines of asceticism. We are the lineal descendants of people who were extremists along these lines and protested against the levities of the upper classes in the old world.

The attitude of mind that our forefathers brought here and which became the common public opinion of this country was, first, that of middle-age asceticism. Very largely this old attitude was that man, instead of coming from the hands of the creator pure and undefiled, as it was claimed, was naturally depraved and vicious, that all his instinctive tendencies and emotions were debased and wrong, and that the only way by which one could climb to real spiritual perfection was to subject, repress, and drive out his instinctive tendencies. Those who went to extremes along these lines strove to repress and kill their most fundamental and personal instincts. The Monks and Nuns of the old monasteries, and many others following them swore the vows of poverty, obedience, and chastity. This philosophy made a school system, a church, a government, a family life, and all other types of life too repressive, unattractive, and unhappy.

4. The Puritans.

Those who have given us most of our traditions were not only ascetics to a degree, but also Puritans. The Puritans were so sure of their beliefs, so vigorous in their dissent from the rather happy-go-lucky laws and licenses of the upper classes of England, that they were willing to give up home and country, and brave the dangers of an Atlantic voyage and the privations and enemies of a new world to carry out their puritanical principles.

The old "blue laws" of the East, under which a man could be thrown into prison for whistling on Sunday, or a young couple punished for conversing together on Sunday, in which the burning of witches and other forms of narrow-minded persecution and self-punishment were legalized, are all evidences of their type of mind. It led to that Narrowmindedness which we call New England conscience, of which we hear so much and which has been much lauded.

5. Effect of Pioneer Life.

Secondly, we have the habits and customs established by our pioneer forefathers still with us. They came here and left their folk-dances, games and pastimes, and recreations of the old world behind them. They entered into the wilderness of woods and rocks and hardships; they fought the Indians and conquered nature. They lived a hard life, a serious struggle for existence. It was necessary for them in many cases to cut out of their lives much or most that people had held as a normal part of living, a reasonable amount of recreation, hoping that thereby they would provide homes, and settled abodes, and the comforts that would enable their children or their childrens children to have what they denied themselves. But they overlooked the great principles of social customs, social traditions, and social habit. These things eliminated recreation from the population and left little or nothing in its place.

The habit of working as many hours a day as there was daylight became a fixed rule and custom. In his home country, the Englishman stops work at four o'clock in the afternoon, has his tea, and goes out and plays his game of cricket as a regular part of the days activities. He regards recreation and leisure as a highly essential part of life, second to none in importance.

These customs and these traditions have here all been forgotten, and the average farmer to-day in the United States accepts this social custom with respect to recreation as his mental heritage. If we are to build up the right use of leisure and normal amount of wholesome

enjoyment and recreation among the country people, we must start with the children in the public schools and cultivate in them a respect for these things, and train them how to use their leisure wisely, and how to achieve real avocational efficiency. Certainly the life being lived now does not promote the highest type of living; it does not aim at the goal of life; for which we are all more or less blindly striving.

6. Why do Boys and Girls Leave the Farm.

"Why do boys and girls leave the farm? Why do they crowd in- to the cities? Why do they leave the old folks and break home ties?" They have the habits that enable them to succeed on the farm, whereas in the city they will have to learn a new industrial trade or profession. On the farm they have all of nature over which they may roam, the most delightful place in which to live that could be conceived, and yet they turn their backs on it and go to the dusty, smoky, dirty city and live for years in a hall bedroom, taking small wages for their indoor toil, and paying out all or most of what they earn, for the bare necessities of living.

The desire for novelty and for change and variety will account for much of this migration. Many of the city boys wish to go to the farm, and in our agricultural colleges we find a large number of city bred students. When we ask the boys and girls why they dislike the farm they usually reply "there is nothing doing". They mean by this that they have not the same opportunity for the satisfaction of their various instincts and for the normal human pleasures which youth so naturally and rightfully claims; and it is probably this failure to pro-

vide opportunity for plenty of wholesome enjoyment on the farm, as much as almost any other cause, that has led to the tremendous stream from country to city. Where as in 1790 but three per cent lived in cities, today seventy per cent live in cities.

7. The City.

In the city, recreation has been exploited. Many commercial amusement men have seen this natural human craving of the young and old to obtain pleasures and have provided amusements of all kinds in manifold profusion, and have charged people for the privilege of enjoying them. The public dance hall, the theatre, the motion picture, the bowling alley, the billiard and pool hall, roller and ice skating rinks, the dime museum, the "slide for life" and a thousand attractions have all been cunningly devised to furnish a certain kind of excitement and stimulation of instinctive tendencies in such a way as to provide for the promoters of these recreations the greatest amount of money.

The recreations are carried on frequently in ill ventilated and unwholesome rooms. The people have worked all day at indoor tasks and go to indoor attractions at night. The cities have allowed mercenary individuals for the sake of the game to exploit, and in many cases to degrade the young people of our land who should have been provided wholesome entertainment through some other agencies. Certainly it is true that if country people had held different ideas of the importance of avocation and aroused themselves to provide for them, there would be today far more happiness both in the country and in the city. The problems of recreation are to discover the best forms, to socialize them, and get all

people to participate reasonably in activities of the form which they most need.

II. SURVEY OF RECREATION.

1. The Awakening.

A great awakening has taken place in the United States in the last few years with respect to this great avocational problem. Never before, in the history of the world have people so suddenly realized that the goal of life is not "the getting of a little more land to raise a little more wheat, to get a little more money, to buy a little more land." That it is not a continuous circle of money making but that it is normal growth and happiness, the enrichment and refinement of living itself.

But a few years ago, all of the recreations of the nation were in the cities, and these under private control with no supervision, by any city or local officers interested in the welfare of the whole people. Recreation was something which one could get if he was able to get it, and was not a right which every one should have for his happiness and educational development. The results of this system have been made notorious by many writers and investigators. Jane Addams in her "Spirit of Youth and the City Streets," has shown the hideous forms which the natural cravings of youth take when they are under the blight of a false economic and social regime.

A great many surveys have been made of a number of cities, of counties, and states. The March, 1923 number of "The Playground" gave a survey of work done for the year by "The Playground and Recreation Association of America," and says:- The facts which the 1922 survey of the recreation field has disclosed are encouraging. In a year when the raising of funds for civic purposes has been exceedingly difficult, the

community recreation movement has held its own. Reports of expenditures in the maintenance of playgrounds and recreation centers show, four hundred and seventy-two cities expended a total of \$9,317,048.79, a gain of nearly half a million over 1921, a significant fact in view of the general conditions which persisted during 1922." We have begun to inquire into the meaning of promoting the best life of the race through other means than labor.

2. The Recreational Movement.

In 1907, the first Playground Festival of the United States was held under the auspices of the National Playground Association of America, which had just been founded. There on the great playgrounds and recreation centers of the South Park of Chicago, wonder provoking activities along many lines of recreation and avocation that were desirable and delightful for young and old were witnessed by many thousands of people. At that time play was a thing which was generally considered of little importance at school, or in the home. The school was frequently placed on a site of land that either allowed little room for the natural play of children or was so rough, muddy, or in such a dangerous locality as to preclude any possibility of real play. No money was spent at that time, practically, for play apparatus, for the enlargement of school sites, or supervisors of play and recreation.

Since that time the play ground movement has spread over the country very rapidly. Millions are spent today for play and recreational activities by public governing boards for the peoples benefit. Recreation in the cities is rapidly coming under city control. The Saloon has been eliminated and various institutions are springing up to serve

its social functions. Vice has been driven out, and the dance hall has been made a place of true enjoyment and education, rather than a means of degradation. The theatre is rapidly being improved, and parks and other recreational centers, libraries, outdoor swimming pools, free indoor gymnasiums, and many other private and public enterprises, consciously directed toward the peoples good, are being provided.

In the army the most valuable service rendered the youth of our land was in the many forms of education and socializing avocational activities.

3. Scientific Study.

In much of this work today we are being guided by first-class scientific experts who have gained their skill through rigid investigation and research. Cities, awakening to the problem of a degraded childhood and youth through misused leisure and criticising very largely the work of the city schools for not uplifting the people, have determined in many instances to get at the root of the matter by making scientific surveys of their recreational problems through the employment of experts in this field. In these cities all of the many types of recreation have been studied. We need not detail the whole, although few people realize perhaps how many classes of recreation there are and how many types under each class. Our problem here is not so much the city survey and what has been discovered in that investigation as it is to get some light on the country problem, and when the searchlight is thrown upon country life, here too will be found great needs, and great benefits will be derived.

A careful study of the Springfield Survey, of the Ipswich Survey, of the Cleveland Survey, of the Madison Survey, of the California Survey, or of the recreational phases of the various country surveys made by the Committees on Social and Religious Surveys by the Presbyterian Church, will open ones eyes considerably to the opportunities and possibilities in country recreational development, and the eyes of rural leaders and the people generally must be opened if the country is to solve this problem of promoting true avocational efficiency.

(A Bibliography of Surveys may be obtained from the Recreational Division of the Russell Sage Foundation of New York City.)

III. THE COMMUNITY THE RURAL UNIT.

1. The Community.

" THE CORE OF THE COMMUNITY IDEA, then--as applied to rural life- is that we must make the community, as a unit, an entity, a thing, the point of departure of all our thinking about the rural problem, and, in its local application, the direct aim of all organized efforts for improvement or redirection. The building of real, local farm communities is perhaps the main task in erecting an adequate rural civilization. Here is the real goal of all rural effort, the inner kernel of a sane country-life movement, the moving slogan of the new campaign for rural progress that must be waged by the present generation." --Kenyon L. Butterfield, in "The Farmer and the New Day."

New England was settled in towns, which for the most part are single communities. The New England town meeting has ever been lauded as the birthplace of representative democratic government in America. Two widely diverging and competing points of view in public matters have characterized rural life in America for generations. The family point of view has led to a struggle among leading country families for family dominance, while the community point of view, tends to weld neighboring families into an undivided whole, has led to a common struggle with the forces of nature and with tradition for community control in matters that concern the common whole. The race between these two types, the family regime and the community regime, has in the last decade gone strongly to the community type. So strong has the community idea become that while the family ideals bid fair to be carefully conserved, the

spirit of family dominance in rural social life seems likely sooner or later to be merged into the community spirit.

War activities and conditions brought rural people together as never before and gave them a new appreciation of the value and satisfactions of community life. The community is recognized now as the fundamental unit for the social organization of rural life. Institutions are planning the organization of their work on a community basis. The community idea has become popular and the term is being used with a variety of meanings; thus, the school district, the village, the trade area surrounding the village, or even a county, are termed communities. Dr. Robert Hieronymus, community adviser of the University of Illinois, gives the following definition. "A community consists of a group or company of people living fairly close together in a more or less compact contiguous territory, who are coming to act together in the chief concerns of life." The community consists of the people within a local area; the land they occupy is but the physical basis of the community. Whether or not the people live closely together will depend upon the geographic character of the territory. In the Rocky Mountain states, many communities are but sparingly settled, such a community may have a radius of fifty or a hundred miles and yet be a true community.

The people in a community area must "act together in the chief concerns of life," the people must associate in several of their more common interests if there is to be a true community. People associate in churches, schools, granges, and like institutions, but the constituency of any one of these associations is not necessarily a community.

Only when several of the chief human interests find satisfaction in the organizations and institutions which serve a fairly definite local area tributary to them, do we have a true community. Usually, these organizations are in a town or village which forms the community center, but the church, school, and grange hall near together in the open country, may form the center of the social life of the community.

"A rural community consists of the people in a local area tributary to the center of their common interests." Dwight Sanderson. Nor is the community a mere aggregation or association of the people of a given area. It is rather a corporate state of mind of those living in a local area, giving rise to their collective behavior. There cannot be a true community unless the people think and act together.

To distinguish between the term "neighborhood" and "community" Kenyon L. Butterfield gives the following:- "I wish to emphasize one point very strongly, we must not confuse a "Community" with a "Neighborhood." A neighborhood is simply a group of families living conveniently near together. The neighborhood can do a great many things, but it is not a community. A true community is a social group that is more or less self-sufficient. It is big enough to have its own centers of interest, its trade center, its social center, its own church, its own school house, its own grange, its own library, and to possess such other institutions as the people of the community need. It is some thing more than a mere aggregation of families. There may be several neighborhoods in a community. A community is the smallest social unit that will hold together. Theoretically, a community could live unto itself; though that would be actually impossible, just as it is impossible for an individual

to live really a hermit. A community is a sort of individualized group of people. It is both the smallest and largest number of people that can constitute a real unit. It is sort of a family of families."

In a community new wants and new problems arise which may only be met by the united action of all elements of both village and country side. The automobile demands better roads and both farmer and business man are interested to have them built so that the natural community center may be most easily reached. Better schools, libraries, facilities for recreation and social life, better marketing of farm products, are all community problems, and force attention upon the community area to be served by the institutions.

A strong evidence of the popularity of the community regime in country life is the large number of consolidated schools and rural community houses recently built for various purposes. As the American farm family is indelibly associated with a farm house and home, so the American farm community, will have its community center, and the necessary grounds and other buildings of a community home. The community center is essential to the individuality of any community and it is that point in the community where the interests and activities of the community focus.

2. The Farm Home.

The American farmer thinks first of his own home; only of late years has he commenced to appreciate that his and other homes form a community. In the "Age of Home-spun", the pioneer tilled his land and built his home, the farm and the home were his and from them he lived. He bought little and had but little for sale. But times have changed, the farmer is no longer largely self supporting, it is a primary unit in a world-wide economic system, conducted with money as a basis of exchange and dominated by the interests of capital. Farm products are sold for cash and their value is determined by world markets with which the farmer has no personal contact and of which he often has but little knowledge. Most of the goods consumed on the farm must be purchased. The marketing and purchasing of goods have given the farmer contact, and a broader knowledge of the world.

Farm people are not as isolated from town and city as is often imagined, since only one third of the population live on farms and the rest live in towns or cities, it is not surprising that urban ideas and values and the urban point of view tend more and more to dominate those of the country side. There has been a natural tendency, therefore, for the association of country people to center in the country town and village, in the community center. Better transportation and the inability to maintain satisfactory institutions in the open country have made this process inevitable and it will do much to abolish the evils of rural isolation. The increasing difficulty of maintaining successful churches in the open country and the growth of the village church, the dissatisfaction with the one-room district school and the desire for consolidated

schools and community high schools, are evidences of this tendency.

The smaller size of the farm family has made it less self-sufficient socially than formerly, and the fact fewer near relations live nearby and farms change hands more often has resulted in fewer neighborhood gatherings. The different members of the family tend to get together more with groups of their own age and sex coming from all parts of the community, and definite effort is made for the organization of such groups according to their various interests.

In emphasizing the relation of the farmer to his community, the fact that the family must ever be recognized as the primary social institution of rural life, must be kept in mind, as perhaps the largest value in the agricultural industry is in the possibility of maintaining the most satisfactory type of home life. Farming is practically the only remaining industry conducted on a family basis, which seems likely to continue. During the past century there has been a large increase in city population, which means a breaking down of urban family life which has become a world-wide problem. The social life of the cities is increasingly dominated by the interests of the individual, and the family is no longer the social unit of the city as it is in the country.

Although the burden of the farm business on the home is often decried and there is obvious need of lightening the mother's work on the farm as much as possible, yet under the best of conditions there is on the farm a constant and intimate contact, between the father and mother and children which is rarely found under other conditions. Community

development should be considered primarily from the standpoint of its effect on the farm home, for the social strength of the country will be more largely determined by its homes than by its other social institutions. While seeking to afford superior advantages to individuals, all effort toward community improvement should recognize that the strength of the community is in its home life.

To quote from Mr. John R. Bordman in his "Community Leadership" he says: "At the heart of the rural situation is the rural family. The social problem involved in home life in the rural village and on the farm are of two kinds, developmental and protective. The social unit in the city is the individual. Urban conditions have rapidly disintegrated the family as a social unit. Grave dangers have resulted from this interference with the unity of domestic life. The rural family is in danger of meeting the same fate. It is now the social unit in the rural social structure. Every effort must be put forth to make this situation permanent. The major problem is one of home conservation. Protection of the rural family against social exploitation will demand increasing attention. The development of social organization along lines which interfere with the unity and solitariness of rural family life must be approached with extreme caution and tolerated only as they may be absolutely necessary.

So far as possible social organization must be built around the rural family and give it every possible opportunity to act as a family in the scheme of organization and activity. The home as a social center must receive increased attention. There is a great danger in the new in-

terest which is being aroused in rural social life, that the matter of social organization be greatly overdone. The rural family will be the one to suffer first and most severely as a result of this craze for social organization."

The strongest rural institutions, the church, the grange, and the recently organized Farm Bureaus, are all organizations which have an interest for the whole family or for most of its members. With an increasing sense of social needs and responsibilities on the part of rural people, new organizations will be formed and various community activities must be undertaken, but if country people will remain true to their traditions and, with clear view of changing conditions, will seek to organize their community life as an association of farm and village families, they will create the most satisfying and enduring type of society. The community buildings now becoming so popular in rural communities are a good example of a family institution organized to furnish better recreation and social facilities for the family.

Since the home is its primary social institution, the rural community must give its first consideration to its relations to the home and how the home life may be strengthened, if the rural family is to withstand the influence of the disintegrating home life of the city. For the farm home is in a process of readjustment to modern conditions and the recognition of ideals and objectives of home-life by the community will be a powerful factor in their maintenance.

The mother has ever occupied the central position in the home. Under modern conditions, as a result of her education and broader know-

ledge of life, through her more frequent contacts with town and city and through her wider reading, many a farm mother is coming to feel that her position is an unusual one. In some cases she may be able to solve her own problems, but only a general change in public opinion concerning their position will bring a more acceptable status to farm women as a class. It is a desire for mutual support, even though they are not conscious of it, which has drawn farm women together into clubs and which has given such an impetus to the Home Bureaus, or women's department of the county Farm Bureaus. The community as such, must give recognition to a new and better status of its farm women.

Until modern times the agricultural family was chiefly an economic unit. Only with the isolation of the American farm, did the individual family assume the primary social position known to our fathers and our grandfathers. Physical isolation and large families made the farm home the only possible social center. Isolation is largely passing, families are smaller, and organizations of all sorts and commercial amusements compete with the family. It is the use of leisure time which reveals the true loyalty of the family group. If there be nothing to attract them to the fireside, they will inevitably go elsewhere whenever possible. Hence, if it would have its foundations strong, the community must encourage the enrichment of home life, particularly, in the hours of leisure when life is most real.

The family games after supper, the group around the piano singing old and modern songs, the reading aloud by one member of the circle, the cracking of nuts and the popping of corn, the picnic supper on the lawn, the tennis court or croquet ground, the home parties, the guests

ever-welcome at meals, these are but items in a possible score-card of the sociability of the home. We are giving much thought to all sorts of group activities but how much attention have we given to systematically encouraging the social unit which has the largest possibilities, the family?

This problem of the relation of the home to the community is a relatively new one, and is largely the result of better means of communication which have enlarged the horizon of every farm home. When the life of the child was almost wholly within the home and the neighborhood, the parents gave themselves little concern about the influence or conditions of the larger community. But when the children go to a consolidated school and their school associates are unknown, when they attend the movies in the village, and when they read the local weekly or the city daily newspaper and the monthly magazines, so that they know what is going on throughout the world, then, if she be wise, a mother commences to realize that the community is having a growing influence in shaping their character and that however ideal the home may be, it is but a part of their lives. She commences to appreciate that she must have an understanding of the life and forces of the community so that she may use her influence toward making their social environment what it should be and so that she may be able to make the home so attractive that it will hold their primary interest and loyalty. Thus community problems of health, of education, of recreation and social life, and of religion become inter-related with those of the home. The successful home-maker can no longer concern herself solely with home-management, but must assume her share of responsibility in Community management.

The social responsibility of the rural home must receive new recognition, for the day when we can live to ourselves in the enjoyment of a select group of personal friends is rapidly passing, if we are to have satisfactory social conditions. It is one of the bad effects of the increasing amount of tenancy in our best farming sections, and of the frequent changing of farm ownership, that the shifting of residence makes it difficult for the family to secure a satisfactory social position in the community life.

The largest contribution of the home to the community and the best means of solving the problem of its relation to the community life, is in the development of the best social attitude among its members toward each other and toward the life of the community; for all sound organization is but an application of the relations of the family to the affairs of larger social groups, and if the attitude of mutual aid, common responsibility, and voluntary loyalty, are maintained in the home, so that its relations form a model for all other human groups, rural society will progress.

3. The Social Center.

Community spirit in the country has once again become a feature of American Life. Neighborliness is keeping pace with other forms of progress in small towns and rural communities. In Colonial times people went to the meeting-house as a common gathering place for mutual aid and self-development. During the Revolutionary period the people gathered in the town-meeting house for political and social purposes. In the days of the settlement of the West the people used to come together in the "little red school house," the one roomed church, the hall over the grocery store, or "to meet around" from house to house, in order to gratify their social desires. Life was simple and restricted, there were few cities, people lived in the country or in villages or small towns, there was a well-defined rural social life.

As the country became more prosperous, large cities grew up, offering an increasing number of diversions and forms of recreation. The country people were gradually drawn to the cities for their amusement. Rural social life gradually declined. In recent years, however, rural people have realized the distinct loss which they sustained when they were drawn from their normal social activities to the more artificial amusements of the cities. At the same time there has been a marked revival of the spirit of cooperation, and now, all over the country, farm communities are organizing for economic, social, political, religious, educational, and health purposes.

The large appreciation of the importance of play and recreation in rural life has brought attention to the lack of physical equipment.

Every rural community needs a playground large enough to include a good baseball diamond and a basketball court, and a building where indoor sports, gymnasium work and basketball game can be held. On account of the lack of such facilities many cities have bought playgrounds upon which have been erected special buildings containing gymnasiums, game and club rooms, and often a branch library, which have become known as "Social Centers". The "Social Center idea" has spread to the country, for which various forms of social centers have been advocated. Any building which is available for such purposes to the whole community, the school, church, or grange hall, may become a social center if suitable arrangements are made for its operation as such.

The United States Bureau of Education has urged that every school shall be made a social center, and as far as this is possible, it is most desirable. The consolidated school or village high school may well be made a social center as far as it is possible for it to so function and new schools should be, and are being constructed with this in view. The school building and the school playground are naturally the best places for centering the play activities of the children, especially where physical training or play supervisors are employed by the schools. It is a question, whether those over school age will use the school for social purposes as freely as some other building, unless the general policy and management of the use of the building for community purposes is in the hands of a community organization formed for that purpose.

The consolidated school is the natural social center of the community, a first class school furnishes free transportation to the pupils,

and a good auditorium. This auditorium can be used as a recreation center and be put to many uses. In the evening, the school vans that have been used for transportation of the pupils during the day time can be used for carrying the children and adults to the meeting place at night. There are many ways of spending a pleasant and profitable evening, in such a social center.

The United States Department of Agricultural has issued a bulletin "Uses of Rural Community Buildings" in which they have classified the standard types of buildings and their uses. According to number and character of rooms community buildings may be grouped roughly into three classes, namely the Minimum type, the Medium type, and the Maximum type. The following outline sets forth briefly the features that may be found in these different types of buildings and the activities connected with them. They are as follows:

1. Minimum Type.

Auditorium with stage and dressing rooms, dining room, kitchen and playground.

I. ECONOMIC ACTIVITIES.

NO. OF MEETINGS. ATTENDANCE.

1. Agricultural Society Meetings.
2. Farm demonstrations.
3. Cooperative purchasing & Marketing.
4. Fairs.
5. Canning demonstrations.
6. Boys and Girls Club Work.

II. EDUCATIONAL AND RECREATIONAL.

1. Lectures.
2. Entertainments.
3. Musicales.
4. Community Sings.
5. Local Plays.
6. Table Games.
7. Debates.
8. Spelling Bees.
9. Annual Celebrations.
10. Baseball.

III. SOCIAL.

1. Club Meetings.
2. Socials.

3. Parties.
4. Dancing.
5. Lunches.
6. Suppers.
7. Ice Cream Socials.

IV. POLITICAL.

1. Primaries.
2. Elections, etc.

V. HYGIENIC.

1. Visiting nurse.

VI. RELIGIOUS.

1. Union church and Sunday school.
2. Church Auxiliaries.

2. Medium Type.

Auditorium with stage and dressing rooms, dining room, kitchen, library, woman's rest room, committee room, and playground.

I. ECONOMIC ACTIVITIES.	NO. OF MEETINGS.	ATTENDANCE.
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- | | | |
|--|--|--|
| 1. Farmer's institute. | | |
| 2. Farm demonstrations. | | |
| 3. Cooperative purchasing and Marketing. | | |
| 4. Fairs. | | |
| 5. Canning and Cooking demonstrations. | | |
| 6. Boys' and Girls' Club Work. | | |
| 7. Domestic Science. | | |

II. EDUCATIONAL AND RECREATIONAL.		
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- | | | |
|---------------------------------|--|--|
| 1. Moving Pictures. | | |
| 2. Musicales. | | |
| 3. Lectures. | | |
| 4. Entertainments. | | |
| 5. Community Sings. | | |
| 6. Local Plays. | | |
| 7. Table Games. | | |
| 8. Debates. | | |
| 9. Annual Celebrations. | | |
| 10. Basket Ball. | | |
| 11. Other Gymnasium Activities. | | |
| 12. Tennis | | |
| 13. Volley Ball. | | |
| 14. Baseball. | | |

15. Library.
16. Womans rest room.

III. SOCIAL.

1. Club Meetings.
2. Social Parties
3. Dancing.
4. Banquets.
5. Suppers.
6. Luncheons.
7. Card Parties.

IV. POLITICAL.

1. Rallies.
2. Political Meetings.
3. Conventions.
4. Primaries.
5. Elections.

V. RELIGIOUS.

1. Union church and Sunday School.
2. Church Auxiliaries.

VI. HYGIENIC.

1. Visiting Nurse.
2. Visiting Nurse clinic.

VII. COMMITTEE ROOM ACTIVITIES.

1. Small Meetings of various kinds.
2. Community council meetings.
3. Recreational Committee Meetings.

3. The Maximum Type.

Auditorium with stage and dressing rooms, dining room, kitchen, library, womans rest room, committee room, game room, gymnasium, playground, one or more special rooms (Municipal offices, health rooms, bowling room, clubrooms, swimming pool, showers, war veterans room, farm bureau room, chamber of commerce room, Red Cross or charieties, museum, stock sales pavilion, cooperative room, art room, music room, lodge room.)

I. ECONOMIC ACTIVITIES.

NO. OF MEETINGS. ATTENDANCE.

1. Farmers Short Course.
2. Farmers Institute.
3. Farm Demonstrations.
4. Cooperative Purchasing and Marketing.
5. Fairs and Exhibits.
6. Canning and Cooking Demonstrations.
7. Boys' and Girls' Club Work.
8. Domestic Science and Agriculture.
9. Food Sales.
10. Woman's Exchange.
11. Bazaars.

12. Sewing Bees.
13. Flower Shows.
14. Free Employment Bureau.
15. County Agent Work.
16. Home Demonstration Agent Work.
17. Other Community Meetings not listed here.

II. EDUCATIONAL AND RECREATIONAL.

1. Motion Pictures.
2. Community Singing.
3. Conventions.
4. Home comings.
5. Annual Celebrations.
6. Chautauquas.
7. Traveling Theatricals.
8. Operettas.
9. Local Plays.
10. Lecture Courses.
11. Americanization Classes.
12. Musicales.
13. Local Entertainments.
14. Open Forums.
15. Night Schools.
16. Exhibits of local paintings and
sculpture and travel art collections.

17. Music.
18. Billiards.
19. Smokers.
20. Table Games.
21. Card Parties.
22. Athletic Meets.
23. Volley Ball.
24. Basket Ball.
25. Indoor Baseball.
26. Drills.
27. Setting-up Exercise.
28. Tract Field Meets.
29. Tennis.
30. Bowling.
31. Swimming Pool.
32. Showers.
33. Boy Scouts.

III. POLITICAL.

1. Rallies.
2. Primaries.
3. Elections.
4. Activities of local municipal government.

IV. RELIGIOUS.

1. Community Church and Sunday School.
2. Church Conventions.
3. Church Auxiliaries.

V. SOCIAL.

1. Banquets.
2. Suppers.
3. Luncheons.
4. Teas.
5. Dances.
6. Pageants.
7. Dramatics.
8. Club Meetings.
9. Meetings of Fraternal Societies.
10. Parent Teachers Association.

VI. HYGIENIC.

1. Clinics.
2. Visiting Nurse.
3. Welfare Work.
4. Red Cross Work.
5. First Aid.

These three tables of activities may be used to score the Community Recreational Activities in the various consolidated districts.

4. Rural Planning.

The early development of our country has been largely on the material side. Coming to a virgin wilderness, the first duty of our forefathers was to open up a new country and conquer natural difficulties. The struggle for existence was severe, the practical side of life was developed while less attention was given to the esthetic side. It is a hopeful sign that now, that we have developed so highly the material side of life, we are beginning to recognize the importance of living itself, that the material must be accompanied by the beautiful and the spiritual if we are to enjoy the fullness of life.

We have heard much in recent years, of city planning, the proper arrangement, development and use of city land, utilities, and institutions, in order to bring about the greatest well being and enjoyment of the citizens. Much has been accomplished toward making cities more orderly, comfortable, and more satisfactory places in which to live. But one third of the people and almost all the territory of the United States are outside of organized cities. As the country has developed, the necessity of doing in a general way for the country what city planning has done for the city has become increasingly apparent. The community has a physical basis, the buildings, the church, the school, the grange hall, the stores, the community center with the roads which radiate from it and the farms which they serve, together with the surrounding hills, rivers and streams give material form to the community and condition its life.

In the United States village centers have sprung up here and there and gradually the surrounding country side became associated with

them. As a result little consideration has been given to planning the community either for efficiency or attractiveness. The description of Gompers Prairie in "Main Street" may be overdrawn but it describes conditions which are so common that it has aroused the public conscience concerning the lack of civic spirit in rural communities. The community is much like an individual, the man who is ill-kept and careless of his personal appearance is rarely a strong character.

Today the art of town planning is extending from the cities to the country and some of our landscape architects who love the country side and appreciate its life and problems are giving their attention to rural community planning. Proper construction and orderly arrangement of roads, villages, public grounds and buildings, farms, farm houses, rural parks, and "gateways" to town and country, bearing in mind good taste as well as utility can accomplish much. Rural planning involves not only the construction of the new, but the preservation through private benefaction or local government of the old, especially that of community interest, such as picnic and playgrounds, and spots of natural beauty or historic interest, lake-shore, river banks, hills commanding good views, waterfalls, scenic drives, glens, local monuments and memorial places.

These are the common property of the people, and should be preserved for the use of the people for all time. Obviously rural planning may be approached from various angles, such as economic, the technical, or the social. We are interested in the social viewpoint, that which affects the human side of the farm population and community life, especially as applied to country living conditions.

This spirit is being shown in our public places; in rural churches where the "Creator of the beautiful" is being worshipped among beautiful surroundings; in schools where pupils are taught the value of order and beauty by example; in courthouse and city hall which are becoming uplifting influences in the community through their well planned buildings and attractive settings; in attractive country roads which not merely go somewhere but which entertain and rest on the way; in farm homes where the work side of farm life is separated from and not allowed to smother the home life; and in cemeteries where loved ones are given their last resting place in quiet, beautiful, and dignified surroundings.

Much has been written in recent years concerning the need of increasing the recreation, play, and athletic facilities of city people. It has been argued that country people get enough physical exercise from the manual labor they perform, but this leaves out of consideration the fact that much farm labor is such a severe and continuous strain that it develops certain physical defects which make necessary corrective exercise and forms of relaxation in the nature of games and play. It is well known that too much or too long continued physical labor is sometimes deadening to the soul and spirit. On the other hand, one of the chief values of games is that they develop initiative, agility, self control, leadership, teamwork, and the capacity for cooperation.

Formerly the rural population found recreation in picnicking, swimming, boating, fishing, or hunting. People were free to go to a neighboring hill, forest, lake, or stream for their outings. These were then part of the public domain open to every one, but they are now rapidly passing into the hands of private owners who exclude the public from

their use. Unless a determined effort is soon made, preferably by state and local government, strongly supported by local organizations, to preserve these natural heritages for the use of the people, one of the most pleasant and effective sources of rural recreation and enjoyment will have passed forever. "In community planning, rural people attempt to discover the beautiful in the nature and reveal it, and to influence the production of beautiful things in public places, and by so doing establish the value of a policy of rural planning in the development of American Country Life."

5. Scoring Community Recreation.

The checking up of a community's activities has been very successfully accomplished by Mr. Nat. Frame of the Extension Department of the University of West Virginia, by the use of the West Virginia Community Score Card.

The following is taken from the Circular 255 "Lifting the Country Community."

SUMMARY.

NAME OF COMMUNITY.....COUNTY.....STATE.....
 NUMBER OF FAMILIES.....TOTAL POPULATION.....AREA.....sq. mi.
 NEIGHBORHOOD INCLUDES:.....

SCORE CARD.

		Points Earned.		
		192..	192..	192..
1. COMMUNITY SPIRIT.....(100).....	()	()	()	()
2. CITIZENSHIP.....(100).....	()	()	()	()
3. RECREATION.....(100).....	()	()	()	()
4. HEALTH.....(100).....	()	()	()	()
5. HOMES.....(100).....	()	()	()	()
6. SCHOOLS.....(100).....	()	()	()	()
7. CHURCHES.....(100).....	()	()	()	()
8. BUSINESS.....(100).....	()	()	()	()
9. FARMS.....(100).....	()	()	()	()
10. FARMS.....(100).....	()	()	()	()
	<hr/>	<hr/>		
	(1000)	()	()	()

COMMUNITY MAP.

On a scale of one inch to the mile draw a map showing all the main roads in the community. Indicate the farm farthest out on each road belonging in the community. Below map give names of farmers who live at (A), (B), etc.

RECREATION.

1.-GROUNDS AND EQUIPMENT.

(A) A satisfactory base ball diamond, tennis, or volley ball courts, grove or picnic place.

(10) (.....) (.....) (.....)

(B) A place for the young people to play basket ball or engage in other winter sports.

(5) (.....) (.....) (.....)

(C) The right kind of a hang-out for the young men.

(10) (.....) (.....) (.....)

2.-PLAY AND ATHLETICS.

(A) All the children play enough of the right games both at home and at school.

(10) (.....) (.....) (.....)

(B) All the young men belong to some live base ball or other athletic team, brass band, orchestra, glee club or singing school.

(5) (.....) (.....) (.....)

(C) All the young women take part in enough plays, festivals, picnic pageants or parties of the right kind.

(5) (.....) (.....) (.....)

3.-OUT-DOOR GATHERINGS.

Enough community reunions, picnics, camps, exhibitions, socials, etc. Are some held for purposes other than raising money?

(10) (.....) (.....) (.....)

4.-INDOOR MEETINGS.

(A) A suitable hall or meeting place.

(5) (.....) (.....) (.....)

(B) Enough entertainments given by the school, Sunday school, Band, etc. Are they well patronized?

(10) (.....) (.....) (.....)

(C) Many men and women attend lodge regularly.

(5) (.....) (.....) (.....)

5.-USE OF OUTSIDE TALENT.

(A) Outside speakers have appeared before the clubs, congregations, etc. this past year.

(5) (.....) (.....) (.....)

(B) A goodly number attending the chautauqua last summer.

(5) (.....) (.....) (.....)

6.-HOSPITALITY.

(A) Old fashioned family visiting is still carried on in a neighborly spirit. Quiltings, husking bees, etc. are held.

(5) (.....) (.....) (.....)

(B) There has not been in the past year any drunkenness, vulgarity, or improper conduct at any public gathering, nor is it tolerated in every day affairs.

(5) (.....) (.....) (.....)

(C) The community has earned a special reputation for hospitality, by establishing a camping place for automobile tourists, entertaining group from other communities, etc.

TOTAL POINTS	$\frac{(5)}{(100)}$	EARNED	$\frac{(.....)}{(.....)}$	$\frac{(.....)}{(.....)}$	$\frac{(.....)}{(.....)}$
POSSIBLE.					

"THRIFT DEMANDS: -- RE-CREATION NOT WRECK-REATION."

PART II.

COMMUNITY RECREATIONAL PROGRAM.

The Educators recognize "the play instinct" as the most stimulative force of childhood and youth. In play the child "lives, moves, and has his being"; through play he develops physically, mentally, morally, and socially. "The play of children are the germinal leaves of all later life", says Froebel. Play in its broader sense is not an activity for children alone; it is quite as important for adults, especially for those whose work is made monotonous and isolated through specialization and division of labor. To all adults play is an important socializing factor,- it is an educator,- it is a health restorer. Nor does recreation mean frivolity. Both socially and individually it is the wholesome and proper use of leisure time.

Centuries ago the Greeks recognized the importance of the right use of leisure hours, so they fostered public games, theaters, forums, as well as art and literature. Forgetting that civilization depends upon the rational use of leisure time quite as much as upon political, religious, and economic achievement, most American communities have neglected to provide for public recreation. They have left this interest to be commercialized by private enterprise. We are beginning, however, to turn toward the satisfaction of this broad, large, human desire and human need; hence, the play and recreation movement, a movement equally important to country and city.

The conception of recreation as an important part of rural life is age-old. The joy of harvest as expressive of the glorification of achievement has for hundreds of years found expression in harvest festi-

vals. All attempts to raise beautiful crops, prize pumpkins, especially large and fine vegetables are for the farmer expression of the play instinct.

Through all the ages has grown up in rural communities an unconscious art expression which has identified the play instinct with all forms of farm labor. When farmers have organized for better farming they have themselves felt that the recreational and cultural side of life must be stressed; that farming must have its play side. And slowly, from within rural communities, there is growing the realization that social life must be strengthened; that only as people come together as neighbors can there be real community life with the enrichment of the life of the individual and with progress for the community.

The Grange, the Farmers' Union, the Farm Bureau and other farm organizations have gone far to demonstrate the value of get-together occasions for all kinds of purposes, and their field of service is rapidly widening. The clubs developed by the State^{'s} Relation Service of the United States Government are helping to mould the leisure-time interests of thousands of boys and girls. Private organizations are providing leadership which is helping to raise up local leaders. Many influences at work within rural districts themselves, many forces set in action by people removed from large centers are striving for a very real enrichment of life in rural communities.

The telephone and automobile have done much to off set the long distance and the isolation which made a community-wide social life so difficult of achievement. Visiting among neighbors and recreational

gatherings are now far more practicable for the men, women and children living in farming areas than were a few years ago. The great need is for the organization of community forces in such a way that scattered efforts will be focused and community forces made to function for the benefit of the home, the school, the church and other groups, so that all these agencies may contribute to the best good of the community at large.

I. - RECREATION IN THE HOME.

The part which the home plays in rural life is of fundamental importance. No other influence can function in the life of the child as does the home, in the rural districts, where there are often few outside interests, both children and adults must necessarily find their chief social interests within the home circle. The home can make its greatest contribution only if it has the help of organized community forces. The child who learns to play games at school can introduce the games into the home, and the entire family may share in the fun they provide. Recreation and social affairs in connection with the church and the Grange react similarly upon the social life within the home.

The suggestions here given refer for the most part to the kind of home recreation which may be brought back into the home as a result of organized recreational propaganda at the school or in the community. The home at one time was the great social center. May it not again become effective as a center of social life through the impetus of school and community recreation?

1. The Home as a Social Center.

The country and village house and its appearance have a direct bearing on the activities which will cluster around it. A well kept lawn, a tennis court, a croquet set, and a wide, inviting porch offers the opportunity for informal gatherings, for quiet games, a lawn party, or a Japanese lantern party. A piano or other musical instrument extends an invitation for a sing, in which a half-dozen families will join for good times around the fire, with chestnut roasts, corn-popping, and candy-making parties. The smallest and least pretentious country home, but neat, clean and orderly, combining an inviting appearance with a true spirit of hospitality within its walls will prove a magnet for good times.

A.-The Home Playground.

Dr. L.H. Baily, one of the best known experts on farm life, has said that there should be on every farm a piece of land definitely set aside for the children and young folks. This private property should be used for recreational as well as educational interests. A half-acre or an acre near the house permanently set aside and perhaps inclosed with rows of trees or bushes and effectively planted with flowers, may be the means of adding a new importance to the play life of the country child in the minds of the parents and of the children themselves. Such a playground would have its practical uses for demonstration purposes, for trying out a new variety of vegetables and for studying spraying and methods of planting. Bird houses may be erected and a small fish pond arranged to help make this garden yard a most attractive out-door room, in which all kinds of interesting things will in time be collected. Rainy days may be spent in the barn.

A little equipment on the home playground will add greatly to the enjoyment of the adults as well as the children, and will stimulate the playing of games together. The following equipment is suggested:

Sand-Box	Bean Bags
A Slide	Croquet
One or two rope swings	Tennis
A horizontal bar	Tether
Quoits	Volley Ball

B. - An Evening Recreation Hour for the Home.

Although the days work has been fatiguing, an hour spent in playing games outdoors, if possible, will prove relaxing to those whose work has been the hardest. To the children of the family an hour of play with their elders will give new zest and enthusiasm, and fresh interest in their home life. Activities and games for home play must be carefully chosen for a small number of players, and should include father and mother as well as the children. The following games have been compiled from booklets which may be easily and inexpensively secured.

RUNNING AND VIGOROUS ACTIVE GAMES.

Snatch the Handkerchief	Hindo Tag
Keep Ball	Crows and Cranes
Tug of War	Cow Rustling
Obstacle Race	Kick the Wicket
Black and White	I Say Stoop

ACTIVE GAMES WHICH DO NOT REQUIRE MUCH RUNNING.

Driving Piggy to Market	Do This
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Baseball	Forty Ways
Duck on Rock	New Come
Elopement Race	Quoits

2. Indoor Amusements for the Family.

When a middle-aged man was asked what he recalled enjoying most in his early life in the country, he replied: "The social hour by the fireside. We had a big fireplace, and in the Winter, after the days work was done and supper over, we all gathered about the big hearthstone to talk over the happenings of the day, read or tell stories, sing and play games. Sometimes the neighbors would come in and sing with us." In Winter when the farmer and his family are freer from work than in the summer, and when the weather lessens the number of outdoor activities, there are splendid opportunities for indoor pleasures.

READING.

Reading aloud is not the least of these. The suggestion comes from a worker who knows country life that it is better to read things really worth while that hold the interest of the whole family than to "read-down" to the children. "While the boy may not understand all of 'Marmion' he catches the fire and spirit of it."

Reading aloud in the family circle may easily develop into neighborhood gatherings around an open fire, when stories are told of life in other regions, or of travel in another country. Because of the important place which reading holds in home recreation, the bookshelf should contain as nearly complete and interesting a collection as possible. Magazines which come each week or month add interest. Book clubs have a

very important function in rural districts where, in most instances, there is no circulating library.

GAMES.

There are many games which increase the enjoyment of long evenings in any household. Card games of every kind, chess, checkers, puzzles, and parchesi are particularly popular, in the country. A billiard table is an expensive thing but a family who possesses one will find its home a center of interest.

MUSIC.

Music, too, in which the entire family shares, plays an important part in home recreation. Each member of the family should participate and each should have an opportunity to satisfy his particular taste through the use of good music. In many districts the Victrola and other talking machines have brought the best opera selections and songs, and artists of the day into the home. Constant exchange of records between families of the neighborhood increases the variety of selections made familiar to each household. Musical instruments of any and all sorts may be grouped for a home concert.

The Radio sets in the farm home have played a very important part in entertainment for the past year. Concerts, all forms of entertainment from all parts of the country may be brought to the most isolated country home. In this Western country of ours, where ranches are far separated a radio set brought a Krisler concert from San Francisco, Tetritzenni and Metropolitan Opera Co. from New York City, and Susas Band from Dallas Texas, to a log ranch house in northern Colorado, twenty miles from the nearest neighbor.

3. Neighborhood Gatherings.

Neighborhood gatherings are a natural outgrowth of family gatherings and participation in social life with neighbors is a very important phase of home recreation. A study of the ways in which residents of rural districts spend their leisure time discloses the fact that in some districts visiting among neighbors and relatives ranks high as a form of recreation. Every effort should be made, therefore, at Womens Clubs and similar gatherings to impress upon the women of the family the desirability of making their homes real social centers through the introduction of some social activities.

II. THE FAMILY AND COMMUNITY GROUPS.

Important as it is to recognize the place of the home in providing social life for the family and the neighborhood, of equal importance is the consideration of the small group relationships formed in the community which brings the individual members of the family into contact with other members of the community and provide for leisure time outside the home.

The relationship of members of the family to the school and the church, which with the home are generally considered the three greatest factors touching the individual in his community life. There are, however, certain other group relationships which are very vital factors in rural life, and which contribute largely to the social recreational life not only of the individual, but of the family and the community as a whole.

1. The Girl and Her Group Relationships.

The organization of community life through forces other than the home, the church and the school are going far to strengthen the influence of these three great groups and to give the girl in rural districts the contacts with girls of her own age which are so important.

CLUBS.

Clubs of various kinds help greatly in meeting leisure time needs. These vary greatly; a "Pretty Thing" club in one community interested its members in making more attractive bedroom furniture and curtains, and in devising dainty things of all kinds. The Girls' Clubs, organized through the States' Relations Service of the United States Department of Agricul-

ture, represent one type of club which exerts a tremendous influence.

The Young Women's Christian Association is helping the girl find recreation and social contacts through girls' clubs.

GIRL SCOUTS AND CAMP FIRE GIRLS.

The extention of the Girl Scout and Camp Fire movement, and of the Girl Reserve of the Young Women's Christian Association, and similar groups is an expression of leisure time organization which has proved very valuable. Such organized movements are touching very closely the social activities of the home.

A summer camp for girls living in isolated districts conducted near Brattleboro, Vermont, by the Girl Scout organization has had a very successful history. Classes are held in the camp in a variety of subjects, such as current events, hygiene, home nursing and dietetics. The girls are taught, too, the value of balanced menus and the proper way of serving food.

Below are given suggestive lists of fireside stories, stories and poems worth knowing for the country girl.

Books containing some of the best and most popular fireside stories:

FAIRY TALES.....HANS CHRISTIAN ANDERSON.

ARABIAN NIGHTS

TANGLEWOOD TALES.....HAWTHORN.

WONDER BOOK

CHILDREN'S BOOK.....H.E.SCUDDER.

WILD ANIMALS I HAVE KNOWN.....SETON

UNCLE REMUS AND HIS FRIENDS.

NORSE STORIES.....HAMILTON W. MABIE.

FAIRY TALES EVERY CHILD SHOULD KNOW.....HAMILTON W. MABIE.

POPULAR TALES FROM THE NORSE.....DASSET.

STORIES FROM "THE ILIAD"

THE ODYSSEY

FIFTY FAMOUS STORIES.....BALDWIN.

MOTHER STORIES.....BALDWIN.

MORE MOTHER STORIES.....BALDWIN.

Stories for a country girl to know and tell in the home.

CHILD'S DREAM OF A STAR.....CHARLES DICKENS.

THE MAN WITHOUT A COUNTRY.....EDWARD E. HALE.

LEGEND OF SLEEPY HOLLOW.....WASHINGTON IRVING.

CAPTAINS COURAGEOUS.....RUDYARD KIPLING.

PRINCE AND THE PAUPER.....MARK TWAIN.

THE NECKLACE.....DE MAUPASSANT.

UNDINE.....LA MOTTE FOUQUE.

THE OTHER WISE MAN.....HENRY VAN DYKE.

THE HAPPY PRINCE.....WILDE.

THE GOLD BUG.....EDGAR ALLEN POE.

STORIES TO TELL TO CHILDREN.....SARA CONE BRYANT.

Modern poems worth learning and reciting in the country home.

SOULS.....FANNIE STEARNS DAVIS.

THE DAUGHTER.....THEODOSIA GARRISON.

THE KINGS.....LOUISE I GUINEY.

TREES.....JOYCE KILMER.

HOUSE AND THE ROAD.....JOSEPHINE PRESTON PEABODY

IN PRAISE OF COMMON THINGS.....L.W. SCHAUFFLER.

SCUM O' THE EARTH.....EDWARD THOMAS.
 CHORUS OF THE TREES.....EDWARD THOMAS.
 EVENSONG.....RIDGELY TORRENCE.
 WOMAN'S LITANY.....MARGARET WIDDEMER.
 PRAYER OF SUMMER.....WILKINSON.
 ONE HUNDRED GOOD BOOKS FOR COUNTRY READERS..S.J.BRANDENBURG,
 MIAMI UNIVERSITY, OXFORD, OHIO.

2. The Country Woman in Country Life.

To satisfy the need of the woman in the rural district for social life there should be in every community some form of woman's club. Such organizations have already become widespread in rural districts and exist in such forms as Home-making Clubs, Parent-Teachers Association, School Improvement Association, Cooperative Clubs, and many others. These clubs may be very simple in their organization and meetings may be held at the homes of the members. It is suggested that there should always be opportunity offered for a good time and for the promotion of sociability. The club may be the natural outgrowth of a household economics course or a series of lectures on the management of the home presented in such a practical and interesting manner that members will decide to meet regularly after the course has ended and discuss the common problems of home and community life. In this connection the bulletins of the United States Department of Agriculture will be helpful as a basis for planning a schedule of studies and for suggesting activities.

Some of the projects which may be promoted by women's clubs in rural districts include a reading club which may purchase two or three books each month to be passed around among the club members, the improve-

ment of rural schools, the beautification of the town, child welfare, the promotion of the community fairs and similar activities. An interesting project in one community is a vacation club, whose sole purpose is the planning of vacation trips for its members. When a member has an opportunity to make an out-of-town visit or go on a short trip, her fellow members make arrangements to assist in keeping her household running smoothly while she is away. The promotion of such vacation clubs with a definitely planned schedule of trips for its members would prove invaluable in all rural districts.

Many women's clubs are promoting entertainments to which all members of the community are invited, such as evening socials for families. One club arranges the annual picnic, others plan amateur theatricals and rural pageants and conduct community singing. Women's clubs have done much to further the employment of trained workers for the county, such as county agents, nurses and county social workers.

It is urged that joint meetings of rural and town clubs be arranged whenever possible, for such meetings provide not only new contacts, but make possible a better understanding of common problems. Such joint consultation and effort has resulted in a number of communities in the establishing of rest rooms in the trade center for the use of farmers' wives who come to town for shopping and other purposes.

3. The Boy and His Group.

The boy craves association with a group of boys of his own age, but the right kind of leadership must be injected into such groups. The boy in his teens needs the "give and take" which comes from being one of a group. Such association is offered in the clubs developed by the

States Relations Service of the Department of Agriculture, by the Boy Scouts and by the County Young Men's Christian Association who last year had 40,000 of the teen age in rural clubs. California alone last year had over 800 boys in rural Young Men's Christian Association camps.

4. The Farmer and His Organizations.

For the man in rural districts there exist the Grange, the Farm Bureau, the Farmers' Union, the Marketing Association, and similar groups through which he keeps in touch with his neighbors and discusses with them problems of mutual interest. While many of these organizations admit the women and, in some cases, the children, of the community, and help greatly in providing real community life for all the family, they are in most instances of primary importance to the men of the district and give them many social contacts.

FARMERS' FAMILY CLUBS.

One of the community groups through which all members of the family in addition to their own group interests come together for their leisure time activities is represented in the farmers' family clubs described in "Rural Clubs in Wisconsin". These clubs have demonstrated how effectively such organizations can develop a spirit of neighborliness and further home recreation. Many social features, such as a club picnic, are introduced and the club members have the fundamental purpose of doing for themselves and others. Meetings are held at the homes of the members, and many neighborhood and community projects are furthered.

5. Group Organization Promoted by The Department of Agriculture.

It would be impossible to estimate the value of the work which the government is doing under the United States Department of Agriculture to provide, through the organization of groups of boys, girls, men and women a more highly developed life in rural districts. The States Relations Service, of which Dr. A.C. True is director, is touching many thousands of homes in rural districts, and is affecting through its various agencies not only the economic and agricultural life of the people, but their social life as well.

The cooperative and agricultural extension work which is being conducted in practically every state, has been made possible through the cooperative agricultural extension act of May 8, 1914, by the terms of which state Agricultural Colleges in cooperation with the Department of Agriculture are empowered to organize and maintain a distinct administrative division for the management and conduct of extension work in agricultural and home economics under the direction of a responsible director selected by the college and acceptable to the United States Department of Agriculture. Such a division administers all funds raised from appropriations made by Congress or state legislatures by allotment from the board of trustees of the college or from any other source.

The work includes farmers' cooperative demonstration work under which comes county agent work, home demonstration work, boys' and girls' club work and farm ^amanagement demonstrations carried on through the States Relations Service, and the several lines of extension work conducted by various other bureaus and offices of the department.

THE COUNTY AGENT.

The county agent, who is the local extension representative of the state agricultural college, the United States Department of Agriculture, and people of the county, brings to the farmers of the county on their own farms the results of scientific investigation, and through demonstrations influence the farmers to put these results into practice. He assists all economic and social forces, working for the improvement of agriculture and country life.

THE HOME DEMONSTRATION AGENT.

The home demonstration agent helps the farm woman such as the county agent does the farmer. She gives instruction usually to organized groups of women along such lines as food production, gardening, orchard management, poultry production, food conservation, such as canning and preserving of fruit and vegetables, proper diets, home economics, home conveniences and many other practical things required in the home. The women are expected to test out in their own homes the instructions received.

BOYS' AND GIRLS' CLUB WORK.

Boys and girls between the ages of ten and eighteen are organized in clubs which are conducted largely in cooperation with school officials. The clubs are supervised by state agents or club leaders located at the agricultural colleges. The work in the county is carried on by the county agent, home demonstration agent or local club leader.

In the development of boys' clubs the corn club is the most widespread organization of this character, the members entering into

competition in corn growing on an acre of ground usually in connection with their own homes. Similar clubs have been organized for the growing of home gardens, potatoes, grain and apples as well as for the raising of pigs, sheep, calves and poultry.

Girls' clubs activities include the canning of garden products for the home and market, gardening, poultry-raising and similar activities. The work is done in cooperation with such groups as the Farm Bureau, and many social and recreational features enter into all its phases. Singing, games and other social activities are often a part of the meetings, and in the summer there are trips of inspection, fairs, demonstration camps and exhibits.

If the farmer or member of his family desire the cooperation of the state agricultural college in farm or home problems, application should first be made to the county agent if there is one; if there is no agent in the county then to the director of extension at the state agricultural college.

Some of the bulletins descriptive of the work which may be secured from the Government Printing Office are found under "Suggested References".

BOYS' AND GIRLS' ORGANIZATIONS.

Probably a larger impetus to the best types of play for country boys and girls has been given by such organizations as the Young Men's Christian Association, the Young Women's Christian Association, the Boy Scouts, the Girl Scouts, the Camp Fire Girls, and the Boys' and Girls' Clubs fostered by the extension departments of the state agri-

cultural colleges and the U.S. Department of Agricultural, than by any other agencies. Each of these organizations has a program of children's activities involving both recreation and education, as well as a definite effort for character building. They are invaluable allies of the home, the school, and the church, for they are the boys' and girls' own organizations and meet their desire for group activities.

Just which one or how many of them are needed in one community is a local problem, every rural community which can find suitable leadership should have such an organization of boys or girls, and will find the assistance of the state and national headquarters of these movements of the greatest help in the development of a local program of play and recreation.

For National Headquarters see "Suggested References".

III. PLAY AND THE COUNTRY SCHOOL.

After the influence of the home in the leisure-time life of the child, the school looms large as a social factor. The country school may readily become one of the play centers of the district. If the child can be made to think of the school in terms of play as well as in terms of the three Rs, progress will have been made toward focusing his interest on a building and a schoolyard which may become for him the medium of a more joyous life.

The child who lives in the country has many advantages in his recreation over the city child. Long tramps through the woods and over the fields, climbing trees, hunting birds nests, gathering nuts, fishing, trapping and hunting animals and going in swimming—all these are joys forever stamped upon the memories of men who in their youth were country boys. But of team games and of play which develops an appreciation of fair play and sportsmanship, the boy and girl who live in rural districts knows little. Much, therefore, remains to be done through the schools in developing organized play, and the responsibility of the teacher as the natural leader is tremendous.

NECESSITY FOR TRAINED LEADERSHIP.

Trained play leaders for school and playground are of very great importance, and should be employed wherever possible. It is urged that at county institutes and on other occasions emphasis should be laid upon this responsibility which rests on the school staff for leadership in play, and as far as possible definite training should be given.

In Michigan the Community Council Commission has been putting

on a series of one or two-day play leadership institutes for rural teachers in ten counties of the state. This has been a great asset in helping teachers meet the leisure-time needs of their pupils.

New York State has provided that any school district or combination of several school districts may employ a supervisor of physical training, towards whose salary the state will contribute half, up to \$600.00 per annum, who will assist the teachers in developing physical training and play in their schools.

Similar plans are being adopted in other states. Maryland has a state-wide athletic league organized by counties. The children of each school are given physical tests, and recognition by badges and medals is given for the attainment of definite standards of physical development and progress, graduated according to age and sex. Athletic meets are held by the schools of each county, and the winners then compete in a state-wide meet. 1.

In many parts of the country the schools of a community, township, or county are now holding play days or play festivals, with which is usually a picnic, at which children and parents from the whole country side get together for a day of real recreation, and which have a large influence in winning the support of their patrons for the play activities fostered by the schools. 2.

1. Official Handbook of the Public Athletic League, Baltimore, Md. Edited by William Burdick, M.D.

Spalding Athletic Library, New York, America Sports Publishing Company.

2. Play Days in Rural Schools' Circular 118, Ext.Div. of The College of Agriculture, Univ. of Wisconsin, Madison.

1. The School Playground.

Every schoolyard should be the answer to the question where to play, but few schoolgrounds in their natural state provide a desirable setting. Photographs of rural schools taken by an investigator of rural conditions show the impossibility of play in the schoolyards of many country districts.

The ideal situation for the country school is at one side of the yard which is to be conserved as a play space. In few cases should the school be located directly in the center of the playground. The ground should be leveled and sodded and kept in good condition throughout the summer as well as during the school term. One or two afternoon sessions after school devoted to this work by the children will save much of the expense of extra labor and keep the interest of the children in the appearance of the playground keen. If possible there should be a picnic grove where adults may come. The beautification of the school ground should not be difficult in the country. Large quantities of sumac make gorgeous screens of color along the fence. Vines should be trained against the fences, and small trees and shrubs planted in the correct places to give the right effect to the whole landscape.

Bird houses in the trees near the school will bring the friendship of feathered folk to the children. Shady nooks in the school-yard should be provided for the smaller children. Other suggestions will occur to those interested in making the schoolyard attractive, instead of the bleakest and most unbeautiful spot in the community. Care should be taken not to put flower beds where they will interfere with play space.

The play apparatus necessary for the country school may be

very simple. Swings, see-saws, horizontal bars and sandbin for the younger children are very desirable and may be of home-made construction.

2. Games and Play Activities.

Without any apparatus, however, there are innumerable games which are easily taught and played on the school ground. When out-of-doors games are possible, new recess games may be learned, such as dodge ball, hound and rabbit, and Japanese tag, or there will be time for a twenty-minute hunt for spring flowers, the boys competing with the girls to bring in the greatest variety.

Excellent suggestions for games will be found in the booklet, Games and Play for School Morals, which may be secured from Community Service, 1. Madison Avenue, New York City, for \$0.25.

Games to be practical for use in rural schools, according to Mr. E.C. Lindeman of the American Country Life Association, must fulfill the following requirements:

1. Safe to health.
2. Adaptable to small as well as large numbers.
3. Adaptable to young as well as old.
4. Adaptable to both sexes.
5. Requiring minimum equipment.
6. Requiring cooperative activity.

The games which Mr. Lindeman feels will best meet these requirements are as follows:

- | | |
|--|--------------------|
| 1. Head and Tail Tag. | 10. Princo-O |
| 2. Straddle Ball (line formation, and circle formation.) | |
| 3. Three Deep | 11. Overhead Relay |

- | | |
|----------------------------------|--|
| 4. Squirrel in Trees. | 12. Over and Under Relay. |
| 5. Numbers Changed. | 13. Shuttle Relay. |
| 6. Dodgeball. | 14. Zigzag Relay. |
| 7. Circle Dodgeball(Progressive) | 15. Volley-ball. |
| 8. Circle Relay. | 16. "Farmer in the Dell"
(folk dance) |
| 9. Japanese Crab Race. | 17. Partner Tag. |

3. Recess and After-School Play.

The recess period offers an excellent opportunity for the teacher to become acquaint^{ed} with her pupils in the freest way. She will find a new respect growing out of this contact with their play life which will associate itself with the work in the schoolroom. There can be little before-school and after-school play in rural districts because of the fact that many of the children have home responsibilities, chores to do, and further, because the adoption of the consolidated school plan, which is a great progress in rural education, necessitates leaving immediately after school to take the bus.

The childrens leisure hours may also include the expression of a personal interest in some sort of hobby. With the older children this may be reading about the outside world in newspapers or magazines, or the cultivation of a taste for good books. The teacher who encourages these pursuits is giving to her pupils the highest form of recreational development, that of the mind, and no greater service can be performed than that of inculcating the love of good literature, which will throughout life provide a source of deep enjoyment to the individual.

ORGANIZED PLAY.

These incidental methods of introducing play into the lives of

the school child in the country should be followed, by more highly organized forms of recreation. The child should progress just as much in the way he plays as in the way he works. An authority on national child welfare states that the country child's health and mental capacity depend largely on his play. The farm furnishes a delightful natural playground but it tends to make him bashful and not ready to adapt himself to others. The country-bred child must find companionship in himself and with those of his family more often than in a number of playmates. For this reason he needs not only the games that require alertness, poise, and precision, but social cooperative play.

4. Physical Education.

That country children do not always have the vigor necessary to a strong physical life is shown by the fact that some of the agricultural states had the poorest draft records in the war and that few country children get adequate instruction in the principles of health. The importance, therefore of organized games and athletics adapted to the needs and strength of the child in the country is a considerable factor in developing a recreational program in rural districts.

Health clubs have been established in the public schools of some of our large cities which might be very effectively worked out in rural schools. Health charts are kept of the children, and instruction given in nutrition, diet, cleanliness, sleep, ventilation, posture, and recreation. Records show that malnutrition is more prevalent among country children than city children, when the country abounds in the best and most abundant of food.

Physical education laws which have been passed in many states apply in nearly every case to rural as well as city schools and a syllabus of games and physical exercises has been prepared by the State Department of Public Instruction in twenty one states, Colorado is not included in this list. This means the beginning of a new day of physical vigor for the country school boy and girl.

In New York state, as a result of three years experience in a state physical training program, the pupils in the rural schools are taking a new interest in school affairs and are learning team work in play and other community activities. A school health club has been organized in nearly all rural schools in the state. State laws and the training of rural teachers for physical education are thus laying the foundation which is enabling the boy and girl to enter organized play more fully equipped than they ever were before.

5. Athletic Badge Tests.

Badge tests are proving a valuable means of helping to increase physical efficiency, and many rural schools are making use of them. The Department of the Interior, Bureau of Education, has just issued a pamphlet prepared by the Playground and Recreation Association of America. "Athletic Badge Tests for Boys and Girls" and another pamphlet that they have just issued is "Preparation of School Grounds for Play Fields and Athletic Events." These bulletins may be had from the Bureau of Education for five cents a single copy.

These badge tests for boys and girls are particularly well adapted to the needs of rural districts because of the simplicity of the apparatus required, practically all of which may be made by the boys themselves.

The tests outlined are as follows:

First Test

Pull Up (chinning).....4 times.
Standing Broad Jump.....5 ft. 9 inches.
60 Yard Dash.....8 $\frac{3}{5}$ seconds.

Second Test

Pull Up (chinning).....6 times.
Standing Broad Jump.....6 ft. 6 inches.
60 Yard Dash.....8 seconds.
or 100 Yard Dash.....14 seconds.

Third Test

Pull Up (chinning).....9 times.
Running High Jump.....4 ft. 4 inches.
220 Yard Run.....28 seconds.

Athletic Badge Test for Girls.

First Test

All-Up Indian Club Race.....30 seconds.
or Potato Race.....42 seconds.
Basket-ball Goal Throwing.....2 goals, 6 trials.
Balancing.....24 ft., 2 trials.

Second Test

All-Up Indian Club Race.....24 seconds.
or Potato Race.....39 seconds.
Basket-ball Goal Throwing...,.....3 goals, 6 trials.
Balancing (bean-bag or book on head)...24 ft., 2 trials.

Third Test

Running and Catching.....20 seconds.
Throwing for Distance, Basket-ball.....42 seconds.
Volley-ball.....44 feet.
Volley-ball Serving.....3 in., 5 trials.

ATHLETICS.

The Department of Recreation of the Russell Sage Foundation, 130 East 22nd Street, New York City, has worked out a plan of group athletics for boys and girls, the object of which is not the competition of selected representatives, but the participation of all in athletic activity. The full benefits of group athletics come not alone from the final competition, but from the great amount of preliminary practice within the group. Playing for the group develops a spirit of team work and cooperation that is highly desirable. The competition should be arranged between groups of about the same physical ability. It should also be remembered that the number in the group makes no difference, as:-

$$\frac{\text{The Sum of Individual Records}}{\text{The Sum of Competitors}} = \text{The Group Record.}$$

FOR BOYS

The events for boys are generally as follows:

1. Jumping (standing or running broad or high)
2. Chinning (pull up on horizontal bars)
3. Running (short dashes 40 or 100 yards)

Other events that have been used are football kick, the baseball throw, the shot put and the relay potato race. The awarding of a trophy to the winning group in the form of a pennant, plaque or cup adds

interest and stimulates group spirit.

FOR GIRLS.

The following activities are suggested as typical, but they by no means limit the possibilities of group athletics:

1. Basket-ball Throw.
2. All Up Relay.
3. Shuttle Relay.
4. Folk Dancing.
5. Hoop Race.

Circulars giving detailed descriptions may be secured from the Russel Sage Foundation.

6. The Teacher and Her Recreation.

If the teacher is to be the important factor in the recreational program of the country school, what shall be the recreational life of the teacher herself? Unless her home is in the community she will feel a great lack of social life. It has been just this lack that has drawn the country teacher to the town and kept the town teacher from the country. Her problem is solved in part, if the school is large enough to have one or two other teachers, but even in this case, what shall the three do with their combined leisure time?

The country offers unparalleled opportunity for outdoor activities; rowing, skating and similar sports are possible in many communities. Hiking is a common form of recreation, and hiking clubs with over-night and week-end camping parties are suggested as activities which offer great possibilities for enjoyment and recreation. Many of the rural teachers today have their own automobiles which gives them great freedom in

visiting with their rural friends in their homes.

The "Suitcase" rural teacher who leaves as soon as possible after school on Friday for the nearest city and turns the pupils minds toward the town as a more desirable place than the country, as a center for good times, may be made a contented, happy citizen of the country community sharing her week-end pleasures with its members.

IV. THE RURAL COMMUNITY CENTER.

The spirit of neighborliness best finds expression and opportunity for growth when neighbors come together. Through channels which already exist or in connection with some definite reason for coming together, which, possibly, may be an economic one, it should be possible gradually to develop a recreational program. For example, a community has a Grange with fortnightly meetings at which topics of interest along agricultural and economic lines are discussed. Since the farmer and his wife and his older children are members with him and privileged to attend the meetings, the occasion for a neighborliness gathering is set. The leader may readily suggest games and other activities in which the farmer and his family may participate.

1. The School as a Community Center.

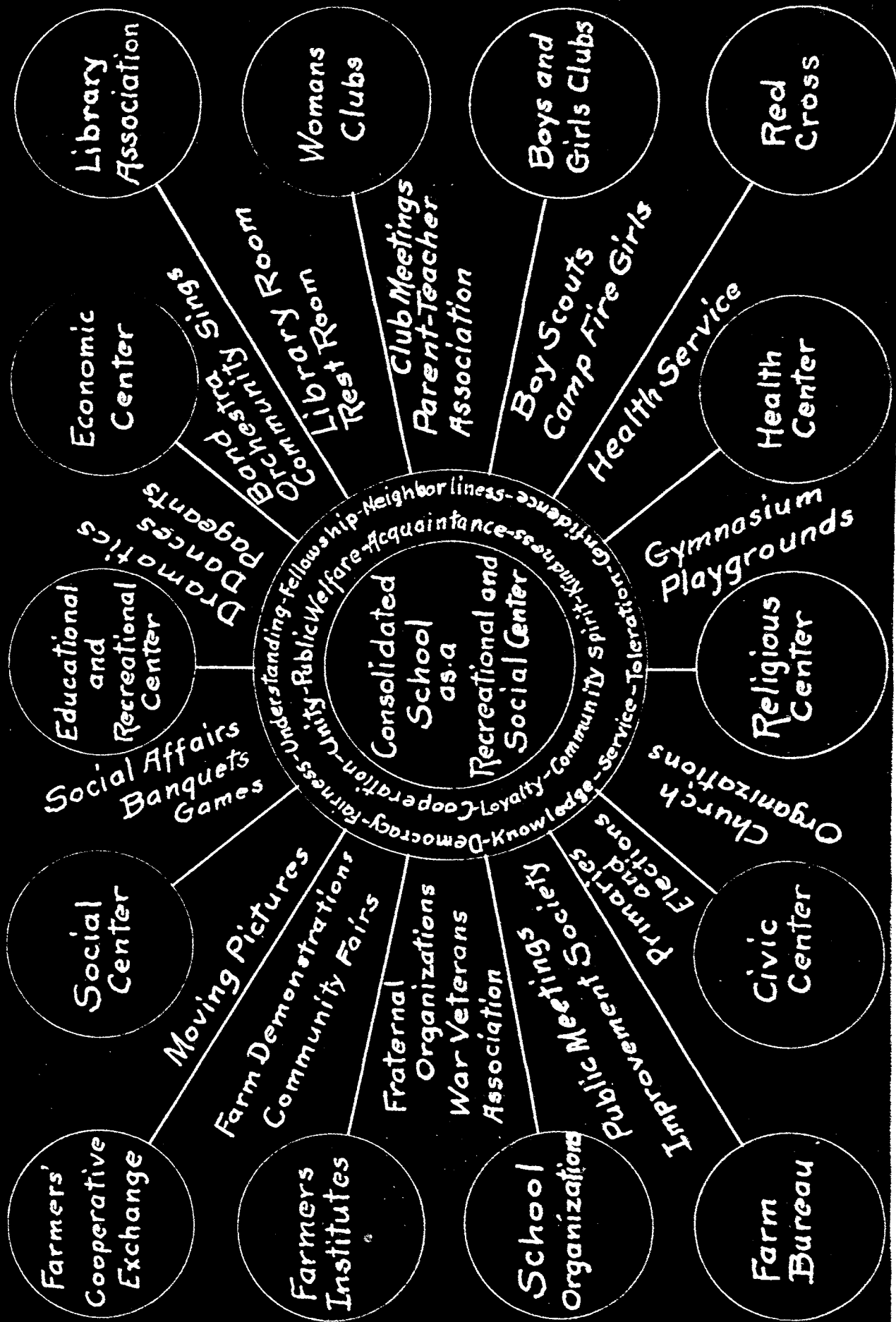
Every rural community should have some place where neighbors can come together. This meeting place maybe provided through the facilities offered by the school, the church, the library, the town hall, the grange or the Farm Bureau. The English custom of keeping the green in the center of the village where people congregare after the days work is done for dancing and play is one which is in vogue in a number of American villages, the green serving as the center of social enjoyment as well as a beauty spot.

The social center idea-- the outgrowth of the thought of common interests which will bring people together as neighbors---does not necessarily demand a new building, but usually suggests a centrally, located meeting-place. This in many cases may be the school building, and

there is a feeling on the part of a large number of people that in many communities the school is the logical community center. The Cooperative League of Virginia uses the rural schools not only as social centers where recreational and social activities are conducted, but as meeting places where all the people of the district come together to discuss good roads, better schools, and all the various problems which are of mutual interest. Great emphasis, however, should be laid on the recreational features and, if the center is developed in the consolidated school of some size, there is usually an assembly room large enough for community singing, open discussions, plays and entertainments of various kinds.

There should be in rural districts a greater appreciation of the fact that the people own the schools and that their utilization as community centers should become a business of local government. Within the past few years has come considerable legislation making possible the use of school facilities for social and recreational purposes at the request of a responsible group of citizens. Among the states which have passed such legislation are:

California	Kentucky	New Hampshire
Delaware	Maryland	New Jersey
District of Columbia	Massachusetts	New York
Idaho	Michigan	Ohio
Illinois	Minnesota	Oklahoma
Indiana	Missouri	Oregon
Iowa	Nebraska	Pennsylvania
Utah	Washington	Wisconsin



In addition, communities in Virginia, West Virginia and Texas are opening their schools as social centers without formal legislation. In Connecticut and Rhode Island school boards are giving permission, without legislation, for the use of school property for recreational purposes. Many hundreds of rural schools are doing excellent work along this line, and in Colorado the consolidated schools all play an important part in the social and recreational life of their community.

2. The Church as a Community Center.

In recent years the church has come to appreciate that play and recreation are a normal and necessary part of the life of its people and that it cannot abolish the saloon and condemn certain amusements without incurring a responsibility to provide, or see that there is provided, satisfactory facilities for recreation and sociability.

It is beginning to recognize that a social program should be undertaken because it is a worthy service and a real need of the people and not as a mere means to other ends. When the church generously sponsors a social program which is enjoyed by all the people of the community, without thought of its being aimed at any proselyting, many of them come to take an increased interest in the strictly religious service and work of the church. To-day many a rural church is holding community singing, its young people are staging amateur dramatic entertainments, its boys have a troop of boy scouts and the girls join the girl scouts or the camp fire girls, baseball teams and basket-ball teams are formed from the Sunday School classes, the men have a club which meets once a month or every two weeks for the discussion of current topics and a supper, the women

have their orginazations and the whole people assemble for suppers and for the celebration of National holidays and festival occasions.

One of the handicaps of the average country church is that its building is not adapted to social purposes, and there in lies the benefit of the rural church and the consolidated school planning and working out their programs together. For the consolidated schools with their fine auditoriums and equipped gymnasium make an ideal social center. Thus in its social as well as in its educational program the church finds that a satisfactory social life cannot be secured through sectarian competition, but that by united effort the churches may meet the community needs.

In the past it has been too often, simply a negative condemnation of the so called "Worldly amusements", with no effort to understand the normal cravings of human nature which they satisfy or to furnish any satisfactory substitute for them. It is true that socials of the older classes in the Sunday School and of the young people's societies have done much for the social life of the country, but very often they have failed to interest those who would have been most benefited by them.

Recently, church leaders are actively encouraging rural churches to develop such programs for play and recreation as may be necessary to meet the needs of the community. Just how far the rural church should go in affording facilities for play and recreation, is a local problem and it is difficult to generalize as to the duty of the church in this field. The church alone cannot meet all the needs, but, as a community agency, it must assume its responsibility for providing

for the recreational and social life of the people in rural districts.

All existing organizations in a church should be utilized in promoting social life. A girls Sunday school class may readily be organized into a social club without detracting from its major purpose. A boys class may be organized into an athletic club to meet on one afternoon of the week, and will thereby gain in interest. "The loyalty of the boy and girl to the church often begins when they discover that the church really understands their natural social cravings and is doing something sensible to meet them."

A Men's Bible Class may initiate an athletic program and its members be of service in supervising the games of younger boys in the community. The Big Brother idea, that of having an older man assume special responsibility for a younger boy, may also be used to further all sorts of activities for the younger club members. A "Sport day" in a small community in the East was entirely planned and carried out by the Men's Bible Class; a church in a small community in Pennsylvania has motion picture shows twice a week in its auditorium. It was stated at the 1920 conference of the American Country Life Association that the majority of the rural churches in West Virginia have boys and girls clubs.

The monthly socials of the young peoples club should be models of this kind, with every moment of the program filled with some live activity. Similarly, if the mothers of the community are to be leaders in the social program, they must be attracted to the church by things which are of definite interest to them, such as a light, sunny, well-

furnished kitchen where refreshments may be prepared and recipes exchanged. If the Sunday school is to take the lead, let its annual picnic be the most enjoyable affair of the year. In one community the annual field day for the church people follows the Thanksgiving sermon. An evening of games for adults will bring the people of the church and often the entire community together in a way which has never been attempted through any other source.

3. Rural Community Buildings.

Many rural communities have a community building serving as the recreation center for the community and housing local organizations as well as providing community rest rooms and facilities for recreation. Such buildings in a number of instances, are taking the form of memorials for the men who lost their lives in the Great War, and in some states, through legislation, the community, town or district is authorized to erect and operate community houses.

4. The Library as a Social Center.

More and more libraries are coming to serve as community centers. Story hours have for years been conducted by many libraries; clubs for boys and girls under the leadership of libraries are no longer a novel feature. Lectures are frequently given in library assembly halls. Gradually recreational features have come in many communities to be added to the program; game hours, socials and educational moving pictures now form a part of the program in a number of libraries.

5. Other Meeting Places.

The school, the church, the grange hall, the library, the community building, all serve as community centers, but they are not the only meeting places for people in rural districts. There may be an abandoned church or town hall which, with few changes, may easily be adapted for use as a recreation center. Converted barns have, in some instances, served as centers.

6. Starting a Center.

The question of a meeting place is subservient to that of effecting a responsible, permanent organization. As Dr. Gulick has said, "It is not recreation and places to do things that is needed as much as it is home ties and friendship.....It is hopelessly inadequate merely to establish playgrounds, parks, singing, rinks and dance halls. We must create social groups that will carry the new social spirit." There must be definite leadership, the principal of the school, the minister or any other natural leader of the town must be continually on the alert to organize social groups. The committees working with him must be continually aware of their responsibility in keeping the community interested.

A Parent-Teachers association is often a good point of contact. The parents and teachers may make the community aware of the lack of a common enterprise of interest alike to the young people attending school and the older residents. A recreational program may be decided upon as the fundamental need, and there will immediately follow a demand for some sort of organization to put on the first "Community Party". The thing is then begun, and it is likely that if the committee in

charge of such a social function makes a real success, it will be named as a permanent committee to initiate others. From this beginning more committees will grow, and in time there will be a demand for a definite association with officers. Membership dues may be decided upon as the best means of financial support.

It may be that a Neighborhood Improvement Association will start or itself develop into a Community Center Association. Improvement associations were formed in several country towns in a Middle-Western state for the purpose of improving the roads. This activity aroused interest in the women of these towns who were anxious to have the appearance of the houses, and front yards equal the appearance of the new road. The community thought had become centralized, and it is not surprising that a town association, with more varied activities, grew out of this effort at improvement.

State Universities and Agricultural colleges have often been instrumental in establishing centers for agricultural meetings and exhibits. This has served as another means of drawing people together for a definite purpose - the agricultural interest is the most fundamental and natural one for the majority of country residents.

V. RECREATION FOR THE WHOLE COMMUNITY.

The people of most rural communities have an unsatisfied desire for more play, recreation, and social life. Opportunities for enjoyment seem more available in the towns and cities and are therefore a leading cause of the great exodus. Economic prosperity and good wages are not alone sufficient to keep people on farms and in villages if their income will not purchase the satisfactions they desire. To a certain extent many of these advantages of the town and city can be brought to the rural community, but only when country people come to appreciate and develop those forms of play and recreation which are possible and adapted to the conditions, and when they are willing to afford ample facilities and opportunity for the play of their children, will the lure of the city be checked.

With such a changed attitude the rural community need have no fear of the competition of the city. It may not be able to have as fine commercial amusements, but it can have the best sort of play and recreation at small cost, for which the cities incur large expense. There is a peculiar need for a better understanding of the place of play and recreation in the open country at the present time. Formerly large families gave better opportunity for the children of one family to play together, and there were more children of similar ages at the district school of the neighborhood. To-day with farms farther apart and fewer children, farm children do not have sufficient opportunity to play together in groups. The better opportunity for group play and team games is one of the advantages of the consolidated school which has been too little

appreciated.

We have seen that one of the obvious necessities for the economic progress of agriculture is that its business be conducted on a cooperative basis. The chief obstacle to co-operation is the individualism of the farmer. The training of boys and girls in team games, in which they learn loyalty to the group and to subordinate themselves to the winning of the team, will do much to change this attitude. Boys who play baseball and basketball together, who are associated in boy scouts and agricultural clubs, will be much quicker to co-operate, for they grow up with an attitude of loyalty to the team group as well as to their own family.

The awkwardness and self-consciousness of the country youth in comparison with his city cousin is due to no inherent inferiority, for in a few years he often outstrips him, but it is the direct result of his lack of social contact. Personality develops through social life, through the give and take of one personality with another, through imitation, and the acquirement of a natural ease of association with others. The country boy and girl who has had the advantage of association with larger groups in the consolidated school or high school tends to become quite the social equal of the city child.

It is often said that this is the "Age of the Child," in that our civilization is more largely shaped by a desire to give the children the best possible advantages. Karl Gross says "Children do not play because they are young; they are young in order that they may play," and Joseph Lee, Pres. of Playground and Recreational Association of America says: "Play is thus the essential part of education. It is nature's pre-

scribed course. School is invaluable in forming the child to meet actual social opportunities and conditions. Without the school, he will not grow up to fit our institutions. Without play he will not grow up at all."

I do not mean that a child should have no responsibilities, for that is the misfortune of the city child, but "all work and no play makes Jack a dull boy" has been given a scientific basis by modern psychology. One of the needs for the promotion of play in rural communities is to secure a new attitude toward it on the part of the parents. Too frequently, often from necessity children are compelled to do too much farm labor. Agriculture is still a family industry, very often on the poorer farms the older children seem to be considered chiefly as an economic asset. Over work and little or no time to satisfy the innate tendency of children to play, inevitably produces a dislike of farm life and is one of the most obvious reasons why many of them leave the farm as soon as possible.

Many parents have not had much play and recreation in their own lives and have lost all the play spirit they ever possessed. It is important for them to play themselves in order to appreciate the needs of their children and to have a real sympathy with them. Picnics, play festivals, and sociables, at which every one is compelled to "get into the game", are valuable for this purpose. Many a man recovers his youth in a picnic baseball game. Play festivals or demonstrations and local athletics meets in which their children participate may appeal to their parental pride. When such play days are community affairs, they give the sanction of public opinion to the games played and to those participating in them. The play idea is popularized.

PLAY IN THE HOME.

Although the small family does not furnish opportunity for group games, which are necessary for the satisfaction both of children and adults, yet the movement for better play facilities for the community should not overlook the fact that the home is the fundamental social institution of rural life and that play and recreation in the home are essential to its success and happiness. Home games bind the family together, and parents who play with their children find it much easier to secure and maintain their confidence. The community may well give attention to the encouragement of games and play in the homes as well as in the community gatherings. We need a definite movement on the part of pastors, teachers, and especially by such organizations as granges and farm and home bureaus for the promotion of play by young and old in the home.

INFLUENCE OF THE AUTOMOBILE.

One of the values of the Automobile is that by its use many a farmer has been given a new realization of the value of recreation. The new desire for recreation thus created is a great gain for farm life. The farmer in the Western country where distances are great needs an automobile as much if not more than the city man in his business. There is no reason why the farmer and his family should not have as much enjoyment of life as town and city people, and if they cannot, then only the poorer class of people will remain on the farms.

Occasionally one hears a commercial or city business man decrying the effect of automobiles on farmers, claiming that they are

neglecting their work while flying around the country having a good time. Doubtless in occasional instances this is as true of the farmer as it is of the townsman, but such farmers will soon come to their senses or get off the farm. On the other hand, the breaking down of the old stolidity which dominated many a farmer who had become so accustomed to work day in and day out that he was hardly happy when he had a chance for recreation, and a wholesome desire for a larger experience and more association with others, is one of the largest gains in country life and will not only raise the standards of living, but will be a potent incentive for better agricultural methods. There can be no progress without a certain amount of dissatisfaction. Contentedness has its virtues, but it may degenerate into inertia and the death of all desire for better life.

Henry Ford has been the greatest contributor to rural recreation in the twentieth century and has been a great boon to agriculture.

The automobile and trolley have made it possible for farm people to easily reach the towns and there attend movies and other commercial amusements and to take part in the social life of the town and city. This may weaken the social life of the rural community, and it also tends to make rural people imitate the forms of play, recreation, and social life of the city, which are not necessarily best suited to rural life. When rural people come to appreciate that those forms of play and recreation which are native or are adapted to the country have many advantages over those of their city cousins, and in many ways may have higher values and satisfactions, they will give more heed to developing those which are

most suitable for their enjoyment. Because various kinds of expensive play apparatus are desirable for the small playground of the city, which is crowded with hundreds of children, is no reason why similar apparatus should be thought necessary for the school-yard of the rural school.

Many of the present tendencies of recreation in cities are but revivals of rural customs which are receiving new recognition because they appeal to that which is innate in human nature. What is community singing but a variation of the old-fashioned singing school? Folk-dancing originated in the country as an expression of the activities of every-day life, and should be encouraged everywhere. Dramatics and pageantry are native of the countryside. The fair and festival are rural institutions.

COMMERCIAL AMUSEMENTS.

Moving Pictures.

A certain form of recreation may be secured through amusements which involve mere passive participation upon the part of the spectators, as in various entertainments, dramatics, etc. As long as those giving the entertainment are local people, friends or relatives, the audience takes a more or less sympathetic part in the performance and is not actuated solely by the desire to purchase pleasurable sensations as is the case with commercial amusements. Commercial amusements are those which are solely for profit, whose advantages the individual purchases for his own pleasure rather than with the idea of participating in a group activity. Commercial amusements have their place and may be of great benefit, but they are largely an individualistic form of enjoyment and tend to

make the spectator increasingly dependent upon passive pleasurable sensations, and do not have the social value of those forms of play in which one actively participates as a member of a group.

Although Moving Pictures as commercial amusements have these limitations, they have real values which are being secured for many rural communities where they are operated on a co-operative basis by the people themselves rather than merely for profit by an individual. Motion Pictures are now the most popular form of commercial amusement and give unlimited possibilities when operated for the good of the community rather than for profit alone. It is now possible to secure relatively cheap projection outfits and electric plants, so that many small communities are now operating their own motion picture shows. What is the secret of the popularity of the motion picture show? First, people like stories, and second, people like pictures, and third, they like the psychology of life.

The chief significance of the motion picture in its relation to public amusement is found in the fact that it makes drama inexpensive. No form of art appeals so successfully to the experience of the common man as the drama; but no form of art is as inaccessible. The entertainment which he loves most is the entertainment which, until recently he has found it hardest to secure. It was a great day when the compass was invented, for humanity swiftly encircled the globe; the invention of the printing press, the luxury of the rich, became the possession of all men and now comes the motion picture, which does for the drama the same the printing press did for literature. The great American democracy is re-

sponding to this new opportunity with an enthusiasm before which the social worker stands amazed.

From an educational standpoint the Moving Picture entertainments have been called the "Nickle College" or "The Moving Picture University" for the working man. The Moving Picture industry and Henry Ford have been the two most potent factors in the recreation of the world, thus far, in the twentieth century. In many places the motion picture entertainment is becoming a sort of family affair, and when it can be so operated as to secure the attendance of the family as a group the objectionable features will soon disappear. It is the only national amusement which attracts the whole family giving them change, relaxation, and thrill, and permits them to discuss life-problems in common at home, following the evenings entertainment.

The Motion Picture also is valuable from the social or ethical standpoint in that it presents motives, consequences, and arguments by indirection rather than by direct advice with a minimum of description or dialogue. The audience observes the beginnings of dramatic action and the inevitable results. They draw their own conclusions and so have a real part in the entertainment.

Inevitably impressions are left which are potent even though they are not stated in the form of advice or warnings

"Actions speak louder than words."

In many places this is one of the leading attractions at the community building and is a source of revenue for its maintenance. The rural people do not relish educational films alone any more than the village or town people would. Rural interests are human interests and the old story

of love is as real and vital in their lives as it is in the city folks. The cartoon can be appreciated by old and young alike. So a program composed of an educational film, one of fiction and one cartoon will satisfy the human interests of town and country alike.

There is a well organized effort on the part of certain motion picture firms to supply films for just this type of entertainments. The picture show may be supplemented with other features which will make a more attractive entertainment, especially in small places where it is practicable to operate but one show during the evening or where they can have but one reel. During the war community singing was tried at the opening and between reels in many movie houses with conspicuous success, and should be encouraged whenever suitable leadership can be secured. The "four minute" men were also an innovation which might well be tried further in a modified form. A four minute speech on some current topic by a live speaker, given in an unconventional manner, ^{may} be a welcome feature of the movie show between reels, and an effective means of educating public opinion. The community orchestra or community band might well receive encouragement and financial aid by occasional programs at the community movies.

MOVING PICTURE EXCHANGES.

The best exchanges will gladly supply released lists, giving titles of productions, and will make quotations. The films of the regular commercial concern of good standing will be found to cover pretty completely the field of entertainment, travel and literature.

The National Board of Reviews of Motion Pictures, 70 Fifth

Avenue, New York City, has reports and lists of censored films which are sent out. Such films as *The Tale of Two Cities*, *Man Without a Country*, *Evangeline*, *Prince and Pauper* and *Oliver Twist*, make a wide appeal. There are too, many instructive pictures on phases of agricultural subjects, the names of which may be obtained from the exchange.

In a list prepared by the Recreation Department of the Russell Sage Foundation, the following sources of supply are given for non theatrical motion picture films or for information regarding the securing of films. In issuing the list the Russell Sage Foundation assumes no responsibility for the agencies listed.

Community Motion Picture Bureau, 46 West 24th Street, New York City, offers to schools, churches, clubs, community centers and similar organizations a Motion-Picture service which includes the selection, distribution and exhibition of appropriate films for different occasions.

National Committee for Better Films of the National Board of Review of Motion Pictures, 70 Fifth Avenue, New York City, reviews thru committees of volunteers practically all dramatic pictures shown to the American people. It issues regular and occasional lists at a nominal charge and seeks to serve all organizations specializing in family and childrens entertainment or education. It refers inquirers to the film companies or organization supplying the films desired.

National Motion Picture League, 381 Fourth Avenue, New York City, reviews the films of the producing companies and lists its selections of family and instructional films.

International Church Film Corporation, Flatiron Building, New

York City, produces and purchases films to supply churches with suitable religious, educational and entertainment pictures.

Bureau of Pictures, American Red Cross, 220 West 42nd Street, New York City, is extending its service to include educational, scenic and industrial films. The rental charge varies from one to three dollars a reel for each day the films are in use.

Division of Education of the Universal Film Mfg. Co., 1600 Broadway, New York City, distributes selected and carefully edited photoplays and comedies to community groups.

Carter Cinema Company, 220 West 42nd Street, New York City, produces and distributes educational motion pictures and reviews films released by the large producing companies.

Industrial and Pictorial Films of educational value are obtainable from many large corporations engaged in various industries. A list of such films has been compiled in booklet form by the Educational Department of Henry Disston & Sons, Inc., Philadelphia, Penn.

OPEN FORUMS.

Open Forums will prove popular as a community center activity, as a means for giving the people of the country districts an opportunity to express their opinions on local problems, such gatherings at schoolhouses and other centers are invaluable for bringing about points of contact for unified thinking and acting. The discussion should be informal and participated in by a great number of people.

Subjects may deal with home life, farm life, or matters of general community interest. For example, "How to Improve Production in Our Community", "Why I Like The Country". Other topics suggested by Mr. L.J.

Hanifan in his book "The Community Center", are as follows:

Subjects of General Interest:

1. Value of Neighborhood Entertainments.
2. Kinds of Wastes in the Farm and the Home, and How to Avoid Them.
3. How to Increase the Physical Beauties of Our Community.
4. Modern Conveniences on the Farm.
5. What Every Taxpayer Should Know About Local Government.
6. Womens Clubs in The Country.

Subjects: (for mothers' meetings)

1. Care of Infants.
2. Saving Steps and Motions in the Home.
3. Hygiene of the Home.
4. The Garden for the Table.
5. Household Decoration.
6. Conveniences Which I Need in the Kitchen.
7. How to Install Running Water in the Country Home.
8. Use of Kitchen versus Use of Parlor.

Subjects: (on the advantages of farm life)

1. The Farmer His Own Boss.
2. How to Make Living in the Country Enjoyable.
3. Some of the Beauties of Country Life.
4. Improvement of the Country Home.
5. How to Spend the Leisure Hours.
6. How to Make Better Use of the Telephone, the Parcel Post and the Mail.

DEBATES.

The debate may be most easily developed by the older school children, and yet there is no doubt concerning its use for older people as well. There is perhaps no better method for cultivating a tolerance for others opinions. Like the open forum, it will give people something besides the weather for conversation. Those taking part will read for information, and it will be profitable to discover how few or how many books or magazines there are available in the community. There should be not more than three speakers on each side of the question. The plan of giving ten minutes to each of the debaters for discussion should be readily adhered to. For the summing up and closing of the debate from three to five minutes should be allowed, for the speaker on the affirmative. Three judges are necessary. Two neighboring schools or communities may challenge each other. Subjects may be chosen from some community situation or from current events and the help of the local school principal should be enlisted for the selection of the subjects.

Among other topics, the following may be discussed:

1.-Resolve:

That the schools of the community should be consolidated.

That the community should employ a visiting nurse.

That the Center should purchase a moving-picture machine.

2.-Resolve:

That we work for consolidation of all the rural churches of the Community.

That boys and girls should be given a half-holiday on Saturday.

That the Community should employ a visiting nurse.

That we should combine and order our farm implements together.

3.--Resolve:

That there should be an educational qualification for voting.

That the state of _____ should abolish capital punishment.

That the state of _____ should have an effective compulsory school attendance law.

TRAVEL PROGRAM.

In some country districts travel programs will be found to be the thing, because so few have traveled much or been outside their own limited districts. A travelogue illustrated with lantern slides, albums of pictures or post card collections supplemented by the personal experience of people who have made interesting trips makes a pleasant evening for the community center. Travel games may be played. If children attend, let their school knowledge of geography play a part in the games and the naming of the pictures.

A suggested program for a travel evening taken from "The Community Center" is as follows:

1. Song, led by school choir.
2. Current events.
3. "Where I Spent My Vacation", by a pupil.
4. "My First Visit to a Great City", by a pupil or citizen.
5. Where I would go If I Should Follow The Stream "What Runs Nearest the Schoolhouse".
6. "An Ocean Voyage", by a citizen or pupil.
7. Song.
8. "How to Travel by Reading Books on Travel".
9. "Nearby Places of Interest to the Traveler".

10. "Five Interesting Places in the United States".

11. Song.

LYCEUM COURSES.

The State Young Mens Christian Association of Connecticut has been able by organizing six or eight communities to conduct in a number of counties a high-class lyceum course throughout the winter.

Through this combination it has been possible to secure the course at about 50% of the city rate.

CURRENT EVENTS.

A current event class may be the result of the interest in world affairs aroused through debates, open forums and travel discussion. Perhaps someone in the community will be interested enough to keep a "current events bulletin" written on a large blackboard to be placed in front of the school, the community house or the post office. Cartoons can advantageously be clipped for the bulletin board. As a center of news and gathering place to discuss events outside the village, it is assured of success from the beginning. The person in charge should make the headlines as interesting and as accurate as possible so that it will stimulate regular newspaper reading on the part of more people. Local situations may be discussed.

THE LIBRARY.

Where there is no library building the community center provides a central place for housing the town or country library. The library may consist of only a small collection of books contributed from the homes of the surrounding district, its value will be in the fact that they are available to everyone. It is important, therefore, that only the best

shall be selected from contributed books. If a sufficient number of volumes to start a library cannot be secured, it is possible, as has been suggested, that one of the farmers clubs or the womans' clubs will purchase a small collection to be placed at the disposal of the community at large. Some local organization, such as the Village Improvement Association, may give an entertainment, the proceeds of which will purchase a number of books to serve as the original nucleus for the library. If, however, the community intends making of the library a valuable community asset, it should communicate with the State Library Commission and secure the suggestions and help which it has to offer. If information regarding the State Library Commission is not available locally, or if there is no library commission in the state, it is suggested that communities write the American Library Association for assistance and advice. The addresses of the Association is 78 East Washington Street, Chicago, Ill.

In California a county library system has been worked out which gives to the people in the country the opportunity of going to the county library for all sorts of information, or of having the book sent directly to them. These books go into the mining and lumber camps and into all regions far removed from the main library. In all, twenty-six states now have county library laws, and thirty-nine have library commissions or some official body performing this function. These states see to it that the portions of their territory which cannot provide libraries for themselves are supplied with traveling libraries. Some of the more progressive libraries employ traveling librarians to go into communities, become acquainted with the people and help them determine the kind of books they

want. Package libraries are made up, which may be secured by schools and other groups for debates and similar purposes.

There are now a number of book automobiles or wagons which go into rural districts, taking books directly to the people in their homes. This rural service is gradually increasing in all its phases, and many rural schools are now being supplied, not only with books, but with pictures and exhibits of various kinds.

" YE OLD TIMES "

In his book, "The Community Center", Mr. L.J. Hanifan suggests that the program of "Ye Old Time Schooldays" has proved to be one of the most popular for both young and old.

"The pleasure of the older folk is in relating the experience of their youth, and children always like a story. The latter also gain a better appreciation of the educational advantages they enjoy. It should be primarily an old folks program. The person in charge should take great pains to see personally as many of the older citizens as possible and give them the parts they would prefer to take. Be sure to arrange for some well-known songs. Organize the school into a chorus and have them practice the songs a week or so before the meeting."

The program suggested is as follows:

1. Singing familiar songs.
2. "Kind of School We had", by man of 60 years.
3. "How We Kept Warm", by man of 80 years.
4. "What We Got When We Were Bad Boys and Girls" by a grandmother.
5. "Kind of Teacher I Had," by a citizen.
6. "What I Learned When I was A Boy", by a citizen.

7. "Why I Would Rather Be A Boy Today", by a seventh grade boy.

8. Social half-hour of games, singing and refreshments.

The following suggestions for an olden days party have been successfully worked out in a rural district:

Guests are invited to appear in the garb of father and mother when they were young. They are met at the door by a child in the dress of the eighties or by Father Time in costume and are escorted to the living-room, which is decorated to represent the 1880 period with old-style photographs and with old songs on the piano.

Old fashioned games follow.

REVIVING OLD-TIME ACTIVITIES.

The spelling-match and the singing-school--even though the husking-bee and log-rolling may be gone forever in most sections, should be kept alive, together with the occasional barn-raising, not only because of their natural adaptability to the countryside, but because of their features of neighborliness so appropriate to the community center.

Any other activities which are native to a certain part of the country, as the old Pennsylvania Apple-butter making, and which may be revived or encouraged will be found to contain as great social values, perhaps, as new ones suggested by the community leaders. For example, in a potato growing district it is a habit for the girls of the communities to hold potato paring contests, the girls being divided into two teams, each of which has a quantity of potatoes equal in weight. The score is made on the time consumed and the weight of the parings. Seed-corn stringing, the young people working in pairs each stringing two ears, is another form of contest which an agricultural club exhibits at the county

fair each year.

SOCIAL DANCING.

Social dancing is popular in many towns as a community center activity. Leadership and direction are essential in arranging dances, and too much attention cannot be given to the proper working out of the problem. Small groups of willing people desiring to arrange dances should be encouraged to do so with the help of responsible leaders. It would be unfortunate, however, if too much emphasis were laid on social dancing and game evenings. Other forms of recreation should be given their proper place.

Some of the great instincts of life which have worked themselves out in forms of avocations are the social instincts, the instinctive delight in rhythm and music, and the instincts of physical and mental activity. Practically all of these instincts the psychologist shows us, find normal satisfaction and expression in the dance. It was one of the first forms of recreation of the human race and one of the most natural activities. To-day we are bringing back from the "old country" hundreds of the simple folk-dances which our ancestors danced on the village greens in the olden days. They got from them normal, natural delights and satisfactions. They were considered an important part of the daily life activities. They were frequently combined with religious festivals, and had in many cases a religious spirit and motive. These old folk-dances we are teaching the children of the cities, young and old engage in them.

The dance is one of the fundamental recreational inventions of the human race, and as old as the world. We will discuss it here as a

type of amusement that has been frowned upon in the past which can be magically transformed into something noble through the public schools.

(Suggestions for conducting dances "Comrades in Play" Published by Community Service, 1 Madison Avenue, New York City, Price \$0.30.)

Rapeer says dancing has long been tabooed in country districts. "It has rarely been a means for good," the country people say, "It has been a means of injury rather than a help." But the old ascetic, puritanical, pioneer doctrine has much to do with this attitude.

Children who learn to dance the natural folk-dances will not have the same morbid attitude toward such recreations, as they have when they are carried on with most of the people of the community frowning upon them as illicit activities to be engaged in either by stealth or in defiance of social usage. Health, grace, courtesy, physical education, recreation, and normal human enjoyment can be promoted by this one activity alone, more than by any thing else, and there is no good reason why dancing should not be a means of the greatest happiness and purest pleasure and satisfaction for both young and old in the country.

The Consolidated school is the logical place for the community dance to be held, conducted in the right way and made an educational agency, under the auspices of the recreational committee. These dances should be held once a week or once every two weeks for young and old alike. This has long since been discovered in the city. If those who are interested in the happiness and welfare of the young people will get up the dance themselves; will see that the right people are invited;

will provide for the right kind of music; will provide the right kind of room; and other conditions in which to have the dance; and will give as much attention and supervision to it as is given to the supervision of the children at school then good and only good will come out of it.

If we brought back only this one activity into the lives of the country people; through out the long winter months, at least, there would be a great deal more of wholesome social intercourse among the people of the community; the young people would stay young longer on the farms, and the delights of the farm would be sufficient to hold a great many adult people who find it at present an intolerable bore.

FOLK DANCING.

Much may be said in favor of the development of folk dancing in rural districts. The country girl is eager to acquire the grace and ease which sometimes seems to her to be the possession of her town and city friends alone, and it is important for her to realize that folk dancing is one of the quickest roads toward this goal. An equal number of young men may be interested in this free and vigorous form of dancing if the instruction is made attractive and the element of good fellowship injected. A half-hour of social dancing may follow each class period, and once a month refreshments may be served. If the local school teacher has not sufficient training for the conducting of classes in folk dancing someone in the nearby town may be found who is willing to give her services.

In the countries from which they come, Miss Elizabeth Burchenal has pointed out, folk dances are the traditional rural community recrea-

tion of the people and contain the very essence of social group play. They should, therefore, have tremendous value in a rural community center program.

A list of good numbers for community use outlined by "Folk Dancing as a Social Recreation for Adults" is as follows:

- | | |
|----------------------------|--------------------------|
| 1. Grand March | Gossiping Ull. |
| 2. The Farandole | Roman Soldiers |
| 3. Popularity (or Grab) | Sweet Kate |
| 4. Portland Fancy | The Bridge of Avignon |
| 5. Virginia Reel | The Pretty Sister-in-Law |
| 6. Carrousel | The Circle |
| 7. Negare Polska | Lott' ist Tod |
| 8. Jolly is the Miller | Seven Jumps |
| 9. "Old Zip Coon | Paul Jones |
| 10. Come, Let Us Be Joyful | Komarno |
| 11. I See You | Old Fashioned Waltz |
| 12. Old Dan Tucker | |

The following sample programs are suggested:

A.-Combination of Community Singing and Community Social Recreation.

Begin with a sing of about forty-five minutes with a well-balanced program, containing, towards the end, some "play song" like "Li'l Liza Jane," with amusing action introduced. Follow this with about an hour of social recreation. The following is a suggestive sample program.

- | | |
|---------------------------|-------------------------------|
| 1. Grand March | 4. Pretty Sister-in-Law |
| 2. Popularity, or "Grab". | 5. Roman Soldiers |
| 3. Come, Let Us Be Joyful | 6. Song, "Till We Meet Again" |

B.-Evening of Social Recreation.

1. General Introduction Stunts.
2. Farandole.
3. Grand March.
4. Old Dan Tucker.
5. Come, Let Us Be Joyful.
6. Bridge of Avigon.
7. Pretty Sister-in-law.
8. Roman Soldier.
9. Paul Jones, with old fashioned waltz.
10. Closing Song.

The real old fashioned waltz is a genuine folk dance. Its introduction at close of the evening is usually successful and may be introduced in connection with Paul Jones figures.

(Books on Folk-dances and folk games see bibliography)

EVENING GAMES.

Social games are another form of activity which is an important part of the program of a community center. An evening of games is one of the happiest and most successful ways of bringing together people of all ages and helping them to lose their shyness and self-consciousness.

The program must, however, be carefully planned and cannot be left to the inspiration of the moment. But after planning for the program, leaders should be ready to change to suit the mood of the gathering. The program should be as well balanced as a program of music. To keep an evening of games up to the desired pitch of interest there should be leaders on hand to initiate new games. An old game is apt to go of itself, but even in this case it is well to have a group in charge who will carry out a definite program. Every member of the group should be free from formality and should see to it that all are drawn into the game as often as possible.

GAMES TO MUSIC.

While it is best not to include modern social dancing in the games program, the well-rounded program may well include some of the many folk and group dances which combine the spirit of the game with the charm of rhythm. Games to music are usually suitable for use in the early part of the evening; some teaching of them is usually necessary, and there may be some in the group who will not enjoy them as much as the more active games with which the evening should close. In selecting games for adults, choose only those which require the least teaching. Give frequent changes of partners and necessitate only walking, running and skipping steps.

REFRESHMENTS.

However simple, refreshments give an element of sociability that can be gained in no other way. Appoint a committee at each meeting to arrange refreshments for the next time. Light refreshments will serve for some, while on other occasions more elaborate refreshments may be desired.

HOLIDAY AND SPECIAL CELEBRATIONS.

The celebration of special days should play an important part in rural life. Thanksgiving, Christmas, Lincoln's and Washington's birthdays, May Day, Memorial Day, July 4th, Halloween and many other days around which so much of American life and tradition center should be the occasion for the bringing together of all the community. Suggestions for the celebration of these days may be secured by writing Community Service, which has issued in mimeographed form suggested programs for special days.

OUTDOOR ACTIVITIES.

In the summer, picnics, field days and festivals are always welcome to the country community where the people are at all accustomed to doing things together. There are also simple activities to be enjoyed by the community as a whole or by groups, one of these, hiking. Have an objective for the walk, as some nearby peak or body of water, a historic spot or a visit to some point of interest.

In the winter, sleigh rides and skating parties should not all be private ones. Let everyone in the town decide on a certain evening for a community sleigh ride and arrange the sleighs so that each member wishing to go will have an opportunity to do so. A Hostess may be found who will prepare hot refreshments for the party on its return, or all may meet in the school house for a lively game before going home. A skating carnival has many possibilities in the country, giving an opportunity for an exhibition of the best skaters of the country side, for group singing, for beautiful lighting effects, and for sandwiches around a camp fire. The Community band will be able to make an appreciated contribution on such an occasion, for the poorest skaters will be inspired by music.

SUNDAY RECREATION.

Very often the church feels compelled to stand aloof from a recreational program that includes Sunday activities. It is interesting to know that a minister, after making a survey of the rural conditions in a northwestern state, says: "The strongest country church I found there was one where for more than twenty-five years it had been the custom of the young people to go off together for Sunday after church or Sunday-

school to some place for dinner and a good time. The members met at one of the homes once or twice a month on a week day. Long hikes and trips to definite points of interest will be a source of pleasure to the young people who are hard at work on the farm or in the house during the week. Progressive calls, when all the friends of a certain neighborhood gather at one familys' homestead on Sunday afternoon, going on the following Sunday to the home-stead of another family, may be worked out in a community where the distances are between the farms are great. Singing together and talking over the common problems of the neighborhood may form a large part of these friendly calls. Quiet games for the children on the home playground or the school playground might be conducted by a Camp Fire girls and a girls club can do a real recreative service to the mothers by offering to care for all the young children of the village for a few hours on Sunday afternoon. The secret of all such efforts to provide constructive character building leisure-time activities lies, of course, in the leadership furnished.

ENTERTAINMENT FOR PROFIT.

Whether the community center depends upon entertainment profits for its support or not, there is often occasion for giving a social function for the indirect purpose of accumulating a sum of money. Always popular in the country is the box social, at which boxes of dainties prepared by the women and girls are auctioned off to the men and boys and are sold at fixed prices. The names of the original owners are concealed inside. When the boxes are opened the purchasers find the owners and each sits down to supper with his partner. There is the parcel auction, to which many parcels of various sorts are brought containing anything

from a pound of salt to an old coat. Cakes and candy sales, movies and entertainment with an admission fee, and an outdoor circus with human animals and with side shows in charge of various committees, since members of a community should be given the opportunity of giving such service free as often as possible.

After various forms of activity and organization have been considered, let us be sure of our stand. "No community center enterprise will succeed unless it is something that your neighborhood really desire and need." The center and the center's program must assuredly grow out of the community and its need. It must be planted, pushed and published, however, and the people kept active rather continuously to assure themselves that real life is going on around the center. Its activities must be spontaneous but positive, its spirit neighborly but purposeful, and above all, let it be a place, a group and an action giving an enjoyment and refreshment of spirit that draws the community to it freely.

VI. ART EXPRESSION IN RURAL COMMUNITIES.

Art expression in rural communities must take into account not only art as embodied in music and drama but manifestations of art ideals as they are related to the economic functions of rural life and to country planning.

The beauty of nature as revealed in rural districts and the first-hand knowledge which the farmer has of natural forces develops almost unconsciously an appreciation of beauty which finds expression in the planting of trees and of shrubs and flowers. This is a very vital force in the life of the rural community.

All through the centuries the art impulse has been developed along with the desire on the part of country folk to do things well because of the spiritual satisfaction involved. This impulse has been given expression by the women in farming communities through economic accomplishments. In handicraft days, when everything worn by people living in the country was made in the homes, there was a great deal of real art development. Old coverlets, hand-woven linen and rugs, basketry--are all the result of farm women. The present-day purchasing at stores with the pressure of the daily routine have closed these old avenues of self-expression.

Art in Country Planning.

In recent years there has been an increasing emphasis laid on the tying up of the art instinct with the economic features of rural life. The farmer must have good roads. Why not at the same time have roads which will be beautiful as well as useful?

No one group in America uses as much lumber as does the farmer

group. Farm buildings are constantly being erected. Here the best in architecture should be made to function in producing beautiful buildings instead of unsightly ones. A movement for more beautiful buildings may be presented through the farmers clubs and Farm Bureau and there should be discussions of the subject at the meetings of these and other farm organizations. Agricultural colleges which are giving more attention to this phase of rural life should be called upon to help in planning.

The United States Government has seen the need for more beautiful rural homes and buildings and the necessity of rural planning and has published this last year a number of bulletins on the subjects.

- "Plans of Rural Community Buildings" Farmers Bulletin 1173
- "Organization of Rural Community Buildings" Farmers Bulletin 1192
- "Uses of Rural Community Buildings" Farmers Bulletin 1274
- "Rural Planning--The Social Aspect" Farmers Bulletin 1325

At the 1920 meeting of the American Country Life Association it was pointed out that the construction of farmhouses in such a way as to isolate them from the business of the farm will do much to add to the recreation and social value of rural life. This may be done in part by the proper planting of trees around farm buildings and along the approach to the farm house, and by the laying out of shrubbery and flower gardens.

Much is being done through the schools by courses in drawing and painting and through exhibits to develop an appreciation of the beautiful which will later express itself in improved architecture, more carefully planned farms and better roads.

In the open country of the West, there is much being done along the line of rural planning. The establishment of the Consolidated schools,

the fine architecture of their buildings, the beautiful grounds, and the laying out of the playgrounds and athletic fields, is the wonder and admiration to those who see them.

Consideration of these very important phases of rural planning will bear fruit in an increased appreciation of the finer values of life.

SELF-EXPRESSION THROUGH MUSIC AND DRAMA.

The statement is made over and over again that one of the greatest longings of people living in rural districts is for an opportunity for self-expression. In no way can self-expression be so readily manifested as through Community music, through the pageant, the play--Community drama in all of its phases. For out of the art life comes not only expression of self but community expression, an outgrowth of the group, of community desire and wishes to say something or do something.

The Welsh coal miners of Wales; the berry pickers in the state of Washington; the mill workers in the South; and the farmers gathered in the New England hall have found in singing together something more than a vent of feelings. A new neighborliness has been created and, in many instances, this neighborliness has been effective in co-operative projects for better things in the community.

Kate Douglas Wiggin in describing the festival chorus of the Saco Valley, Main., says: "Just a collection of small country choirs rehearsed separately--but I have never seen enthusiasm equal to it. Such absolute submerging of self--such splendid neighborliness and comradeship all born of singing together."

1. Community Music.

Singing affords one of the simplest and most natural outlets for expression, and its use as a means of creating a spirit of real friendliness is fundamental. If a good director can be secured he will always discover more vocal ability than has been suspected and the people of many a rural community has been surprised at the musical work they have been able to produce under competent leadership. The amount of music in a community and the public interest in its musical entertainments are among the most significant indices of its general culture and progressiveness. Singing should be encouraged in the home, introduced in consolidated and district schools, in connection with Friday evening programs, Community Meetings, Farmers Union, Grange Meetings, County Farm Bureaus and Sunday Schools. With the exception of schools it is generally unwise to plan weekly meetings on other than Friday, Saturday and Sunday evenings during the busy season.

Besides these regular events at which singing may be introduced there are also numerous special occasions: these include Farmers Institute, School Commencement, Saturday night band concerts, Chautauquas, County Fairs, good road meetings, banquets, field days, and play days.

At no events in the rural calendar will community singing appear more fittingly than upon the holidays of the community, for at such times the people will be in a naturally festive mood. Thanksgiving, Christmas, Fourth of July, Labor Day, and special evenings as Old Home Week, Old Settler picnics and Frontier Day. Community singing soon leads into other phases of community music such as orchestra and band. The rural town band which generally supplies an opportunity for musical expression, is not as

easily organized as an orchestra. The community orchestra is of value for indoor entertainment and gives opportunity for the talent of both men and women, old and young. Family and neighborhood orchestras enlisting such varied participation could be used to provide accompaniments for the community songs, picture shows, and also for certain choral performances.

"Where there is music there is life."

Community Band.

A good village band is one of the most effective agencies for promoting community spirit and sociability. The village merchants have also found that it is an economic asset, and in many country towns they contribute liberally for its support. A band concert every Saturday night, or twice a week, never fails to bring a crowd of people to town and it is a common sight to see the streets lined with automobiles of farm people who have come in to enjoy the concert and incidentally to do a little shopping, and chat with each other and their village friends. Although it may be called a village band it is usually a community band, for farm boys who can play an instrument are welcome and frequently form a considerable part of the membership.

The community comes to have a real pride in even a moderately good band and on holiday celebrations and other festival occasions it is an invaluable asset to community spirit. A crowd will always follow a band, for it excites a sort of group leadership for which there seems to be no substitute.

If the consolidated school could operate a moving picture show every Saturday evening, which is preceded by a band concert and part of the profits of the show go to support the band, thus the community finan-

ces and controls its own entertainment.

2. Community Drama.

In the last few years amateur dramatics have become increasingly popular in rural communities. The "little country theater" idea has caught the attention of rural people, and seems destined in one form or another to become a rural institution. Amateur dramatics are one of the most enjoyable and wholesome forms of recreation. The actors enjoy the fun as well as the hard work, for real acting involves putting one's self into the part and gaining an understanding of various types of people and social situations which is a most liberal education. The audience, on the other hand, takes a particular interest in the acting of its children, friends, and relatives, and it enters into the spirit of the play much more fully than when seeing professional actors. The amateur dramatic club tends to become a community organization in which the people have a real pride and for which they develop a loyalty which affords it a peculiar opportunity and responsibility for portraying various problems and phases of life, giving not only enjoyment but a finer and deeper appreciation of human relationships.

For special occasions the historical pageant is not only a most delightful entertainment but is one of the best means of arousing community pride and spirit. The pageant grips both actors and audience with a common loyalty to their forefathers. Such an historial picture of the development of a community brings to its people an appreciation of their common heritage and they come to a new realization of their present comforts and their responsibility for the community's future. All sorts and conditions of people will work together in a pageant and enjoy the asso-

ciation. Any rural community which really makes up its mind to do so can produce an historial pageant of its own, which will give new meaning and inspiration to the common life.

The one paramount advantage of both dramatics and the pageant as a community activity is the fact, that the whole family can participate. Each take his respective part, the adult and the child alike.

See "Suggested References".

3. Suggestions for Other Forms of Art Expression.

There is nothing more pathetic, says Mr. Lorado Taft, the sculptor, than for people to live in a world of beauty without seeing it. Mr. Taft believes that one of the methods of developing the appreciation of beauty and art which should be the possession of everyone is through seeing beautiful pictures. In making a practical application to rural districts, Illinois is taking steps which it is hoped will lead to the building up of an art gallery in many rural communities. A state wide committee has been organized, made up from the people in every community most interested in art. Each community has one representative. This committee is working for better art teaching in the schools and for the creation of exhibits of paintings and prints which can be sent to rural communities at a cost not to exceed five dollars. Some of these art collections have already been set up in libraries in the town hall, and it is suggested that community centers should have such collections.

An effort is being made in Illinois to collect the best art product of the state and the committee is working on a plan of competition which will get people to see the most beautiful things in their own communities. Such competition will include Kodak Pictures and similar forms

of competition.

Moving Pictures.

The time will come, Mr. Taft has suggested, when, through the movies, the best in art will be brought to the people in rural districts. Not only will there be more dramatization of the best in literature and presentation of classic plays, but there will be pictures showing the lives of great masters and their work. The little old lady in a Vermont town who exclaimed, after watching a picture of the Alps by Moonlight, "My here I am taking a trip to Europe for ten cents" voiced the pleasure that people living in the country find in the opportunity to get away imaginatively from their own surroundings through the medium of the movies. Undoubtedly the presence of movies in the country districts relieves the monotony and gives an outlook into other lives. In the case of travel pictures and films treating historical subjects, the influence is undoubtedly a beneficial one. Agricultural movies present information about farm life more vividly and concretely than is possible by means of a lecturer.

Chautauquas.

In many rural communities the chautauqua has been practically the only channel for art expression. At the present time its programs are more interesting and alive than they have been before. Story-telling for children, folk dances and games, as well as bird clubs, present activity for large numbers of people of the community. Operas are being added to the program, such as Robin Hood, Pinafore, Martha and others. Full length plays like Polly of the Circus, It Pays to Advertise and The Man From Home, are gradually taking the place of dramatic readings and impersonations; and Shakespeare is still very much alive on the chautauqua circuit.

Pageants, too, for which the children and young people of the

community are trained in advance by an expert, are giving to the people of small towns the benefit of professional advice, and a taste of dramatic expression. Historical, patriotic and fairy pageants, Biblical and Mother Goose pageants offer a wide choice adaptable to the particular group to present them.

The County Fair.

Although still very much in the hands of commerce, with its undeveloped side shows and money making attractions, the country fair shows promise of becoming in time a real expression of the work and life of the country side.

VII. SUGGESTION FOR COMMUNITY ORGANIZATION AND LEADERSHIP.

The progress of civilization seems to be but a process of social organizations, the establishment of those relationships which best promote the largest measure of human welfare. As the result of the growing conviction that the conditions of rural life can be made satisfactory only through the collective efforts of definite communities, there has arisen a wide-spread movement for the better organization of community interests and activities, which has come to be known as community organizations. Although this movement is being encouraged by many agencies, its greatest significance and importance arises from the fact that, community organization of many diverse types is springing up in rural communities throughout the country as a means of meeting their local needs. This spontaneous movement is the best evidence that changing conditions have brought about a real need for some better machinery for community development.

The objective of community organization is not an organization, but the active cooperation of all the people and organizations of the community for common welfare. The essential is common ideals and loyalties; the mechanism whereby these may be achieved is incidental. If the community organization is to be permanent and is to really function, there must be work for it to do which cannot or will not be done by existing agencies. The welfare of the community can only be secured by a unity of purpose among its organizations in their loyalty to the common good. This tendency to form associations for special interests is shown in the following diagram as classified by Dwight Sanderson:

FOR A SATISFYING .
LIFE EVERY MAN .
NEEDS. .

THESE NEEDS ARE MET BY

. ASSOCIATIONS
. AND ORGANIZA-
. TIONS REPRE-
. SENTING SPECIAL
. INTERESTS OF
. THE COMMUNITY,
. such as

I. ECONOMIC PROSPERITY.
An Adequate Income.

Cooperative Marketing Association.
Cooperative Buying Association.
Commercial Club.
Farm Loan Association.

II. HEALTH.
Physical Fitness.

Public Health Nurse.
Local Health Officers.
Local Hospital.

III. EDUCATION.
The Ability to Learn.

Schools.
Parent-Teachers Association.
Farm and Home Bureau.
Boys' and Girls' Clubs.
Public Library and Museum.
Community Fairs.

IV. SOCIABILITY AND RECREATION.
The Joy of Playing Together.

Loges.
Women's Clubs; Men's Clubs.
Scouts; Camp Fire Girls.
Athletic Clubs and Associations.
Moving Pictures and Theaters.
Public Playgrounds and Gymnasium.

V. ARTISTIC ENJOYMENT.
Appreciation of Beauty in
Nature, Music, Art, and
Literature.

Village Improvement Societies.
Community Choruses.
Bands and Orchestras.

VI. RELIGIOUS LIFE.

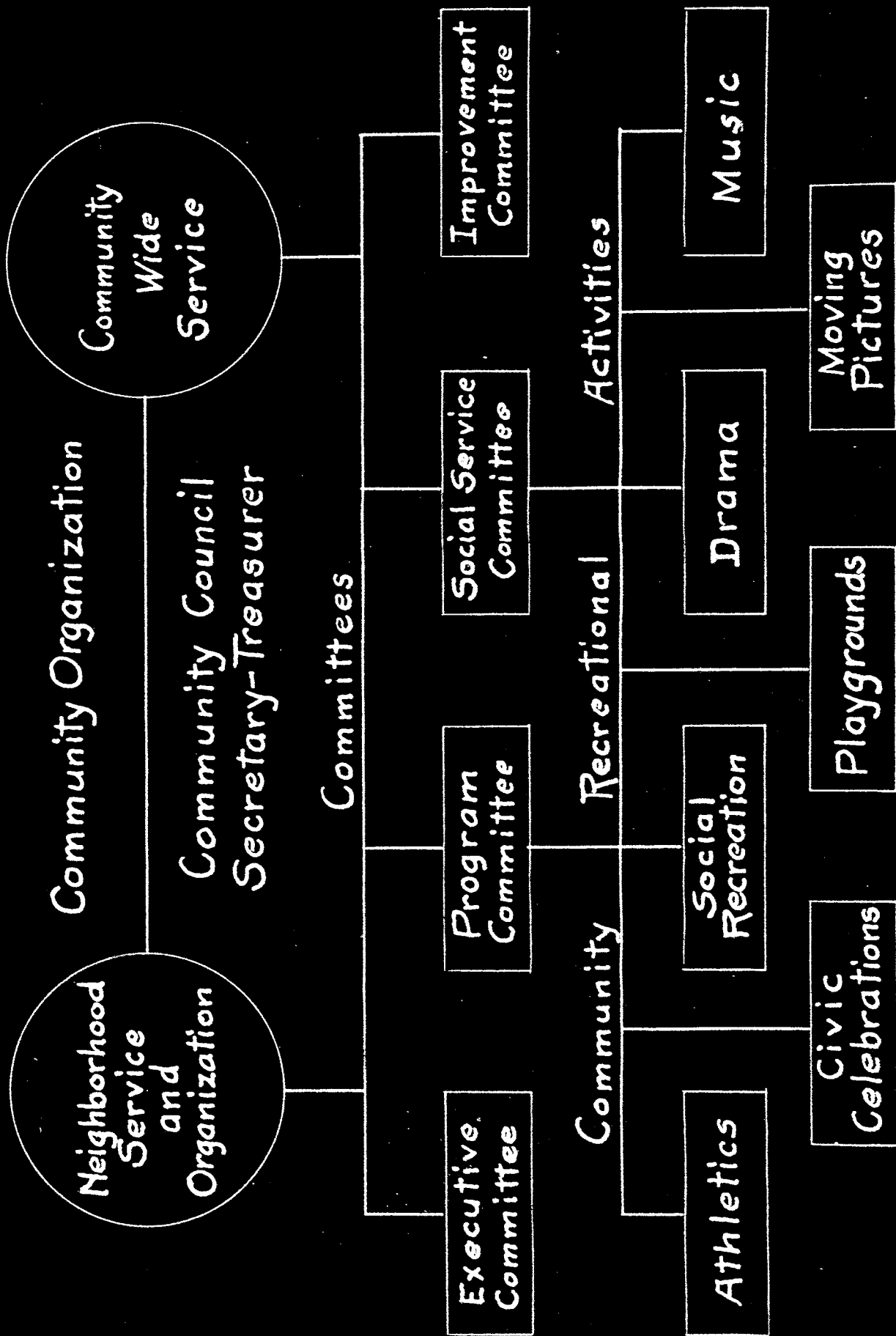
Churches and church federations.
Y.M.C.A. and Y.W.C.A.
Young Peoples Society.

VII. FAMILY WELFARE.

Red Cross--Home Service.
Child Welfare Bureaus and Child
Study Clubs.

VIII. A PROGRESSIVE COMMUNITY.
A Desire for Opportunity
for All--i.e., Democracy.

Some form of a Community Organi-
cation, bringing together
all the above.



1. Organizing a Community For Recreational and Social Development.

The importance of organization of the community for recreation and social development cannot be over estimated. The cause of attempting community organization is the common desire to meet a need which cannot well be realized except through the united efforts of the whole community. When some of these needs, such as a community house, or a public health nurse, or recreational and social activities need promoting and require permanent maintenance, then some permanent form of community organization is desirable.

The following plan has been prepared from the U.S. Bureau of Education (School Life, August 16, 1918.) and the State Department of Public Instruction of Idaho (Constitution, in the "Handbook for Rural Teachers") and Reaper's "The Consolidated School".

A.--How to Organize a Community Center.

MEMBERSHIP: The first step in organization is to define the boundaries of the community. These ought to be determined along natural lines, such as the territory from which the children in the school are drawn, or a district in which the people come together for other reasons than the fact that an artificial line is drawn around them. It should not be too large.

Being a small democracy, all adult citizens, both men and women, living in the prescribed territory are members of it. It must be comprehensive if the public schoolhouse is to be used as its capital. It must be nonpartisan, nonsectarian, and nonexclusive. You do not become a member of a community by joining. You are a member by virtue of your citizenship and residence in the district. Everywhere else men and women

are divided into groups and classes on the ground of their personal taste or occupation. In a community center they meet as "folks" on the ground of their common citizenship and their common human needs. This is the distinguishing mark of the community center.

THE COMMUNITY SECRETARY:- The community secretary, should be elected by ballot in a public election held in the schoolhouse and supported by public funds. The qualifications for this office are manifestly large and its duties complex and exacting. The ablest person to be found is none too able. The function of the secretary is to organize and keep organized all the community activities herein described, to assist the people to learn the science, and to practice the art of living together; and to show them how they may put into effective operation the spirit and method of cooperation.

"The seven cardinal virtues of a community secretary are: Patience, unselfishness, a sense of humor, a balanced judgement, the ability to differ in opinion without differing in feeling, respect for the personality of other people, and faith in the good intentions of the average man." Where possible, the community secretary should be the principal of the school. But where the principal cannot be released from his other duties sufficiently to undertake the work, the secretary ought to be a person who is agreeable to the principal, in order to insure concerted action. These community secretaries should be employed for the whole year.

THE BOARD OF DIRECTORS:- However able a community secretary may be, no one individual is able to carry on the constructive work which the community center requires. Since it is a cooperative enterprise, it is

necessary that it be democratically organized. The next step in its organization, therefore, should be to provide the secretary with a cabinet. It may be called a board of directors, or a community council, or an executive committee. These names suggest its various functions. Its function is to give council and advice to the community secretary, to act as a forum for discussion, out of which may develop wise methods of procedure, and it is to share with the secretary the responsibility for the work, the burden of which is too heavy to be borne by any one alone.

The cabinet is a legislative body to determine what is to be done; an executive body, to carry out the general plans of the association, and also a body of directors to plan and conduct special kinds of activities. In every community there are men and women who have the ability and leisure to render public service. As directors they would have a recognized position and channel through which they can more effectively render service.

Each director ought to be the head of a department of work, or at least the head of each department of work ought to be a director. The head of each department should choose the members of his own committee. Thus, by having the heads of departments work on the board of directors the entire work of the association can be frequently reviewed, and the departments of activity can, by cooperating, not only avoid needless waste through duplication, but also stimulate each other. The board of directors should hold regular meetings in the schoolhouse, and in order that the work may be responsive to public opinion the meetings ought to be open to any who wish to attend them, just as the meetings of a town council are open. The community center stands for visible government and "daylight diplomacy".

PUBLIC AND SELF-SUPPORT.-- The finances of an organization are properly called "Ways and Means". It is not the end; human welfare is the end. Money is a detail and ought to be always treated as such. The superior advantage of a community center over private organizations is that it does not need an amount of money sufficient to cause it any distress. To begin with, there are no dues. They are paid when the taxes are paid. The schoolhouse, together with heat, light, and janitor service, and in some places a portion of the secretary's salary, is provided out of public funds. Thus the overhead charges are comparatively small. The time will doubtless come when the expense will be provided out of public funds, but the movement is new, and for the present and immediate future if the building, heat, light, and janitor service are provided, it is all that can reasonably be expected.

THE WORKING CONSTITUTION.-- The purpose of a community center is of the highest value not only to the welfare of the local community, but also to the welfare of democracy in the Nation and in the world, the making of its constitution is a highly important item in its organization.

As regards the work of the community center, the constitution is a working agreement, a clear understanding as to what is to be done and who is to do it. A clear statement will prevent needless friction and confusion. As regards the growth of the work in the community, the constitution will serve the purpose of propaganda. If a new or uninformed member of the community should ask an active member, "What is a community Center and what is its purpose?" a copy of the constitution ought to furnish a full answer to his question. Each community should draft its own constitution, to express the needs of the community and its purpose.

B.-Constitution.

Article I.-Name.

The name of this club shall be The.....
Community Club.

Article II.-Object.

The object of this club shall be: Conducting public meetings for the presentation and open discussion of live subjects; the physical improvement of the community environment; and the social, moral and educational development of the people.

Article III.-Membership.

Section 1. Associate Members. Every person living in the vicinity of....
.....is considered an associate member of this club.

Section 2. Any person sixteen years of age and over living in the vicinity of.....is eligible to become an active member of the club upon giving his or her name to any member of the executive committee.

Article IV.-Officers and Elections.

Section 1. There shall be the following officers: President; First, Second, and Third Vice Presidents; Secretary, and Treasurer.

Section 2. The officers shall be elected at the annual meeting of the club which shall be held on....., to serve for a term of one year each. Only active members shall be allowed to vote for officers, and only active members are eligible to office.

Article V.-Duties of Officers.

Section 1. President: It shall be the duty of the President to preside at all meetings of the club, and also to serve as chairman of the execu-

tive committee of the club.

Section 2. First Vice President: It shall be the duty of the First Vice President to preside at the meetings of the club in the absence of or at the request of the President. He shall also be chairman of the Program committee.

Section 3. Second Vice President: It shall be the duty of the Second Vice President to serve as chairman of the Improvement Committee of the club.

Section 4. Third Vice President: It shall be the duty of the Third Vice President to serve as chairman of the Social Service Committee of the club.

Section 5. It shall be the duty of the Secretary to keep the minutes of the proceedings of the club; to keep a list of active members; to carry on the correspondence of the club, and to fulfill such other duties as usually pertain to this office.

Section 6. It shall be the duty of the Treasurer to collect and disburse the money of the club; to keep a record of all money received, spent and on hand, and to report upon the state of the treasury at the annual meeting or whenever called upon to do so.

Article VI.--Committees.

Section 1. Executive Committee: The Executive Committee shall consist of the elected officers of the club. It shall be the duty of this committee to confer upon questions regarding the welfare of the club; to consider and recommend matters of importance to the club, and in unusual matters requiring haste to act for the club.

Section 2. Program Committee: The Program Committee shall consist of the

First Vice President of the club and two other members chosen by him. It shall be the duty of this committee to arrange programs for all meetings of the club; to secure speakers; and to suggest topics for discussion, which shall insure profitable and interesting meetings; to promote the publicity of the club through the local papers; to announce programs of the meeting of the club, and otherwise to carry on the work of publicity for the club.

Section 3. Improvement Committee. The Improvement Committee shall consist of the Second Vice President and two (or four) other members appointed by him. It shall be the duty of this committee to investigate and to bring to the attention of the club all matters pertaining to local community improvement. (This committee shall look after business needs.)

Section 4. Social Service Committee; The Social Service Committee shall consist of the Third Vice President and two (or four) other members appointed by him. They shall have supervision of all social, moral and educational activities of the club for the community. (This committee shall look after the social needs.)

Article VII.-Meetings.

The club shall hold regular meetings each.....evening, in the,..
....., between the hours of 7:30 and 10 o'clock.

Article VIII.-Dues.

The dues of the club shall be.....per year for each active member, to aid in meeting the local expenses of the organization.

Article IX.-Quorum.

Eight active members of the club shall constitute a quorum for the trans-
action of all business.

Article X.-Amendments.

The Constitution may be amended by two-thirds vote of the active members present at any regular meeting.

Order of Business and By-Laws.

The order of business in all regular meetings of the club shall be as follows:

- | | |
|---|-------------------------|
| 1. Social half-hour. | 7. Treasurer's report. |
| 2. Call to order. | 8. Unfinished business. |
| 3. Song. | 9. New business. |
| 4. Reading minutes of previous meeting. | 10. Special Program. |
| 5. Report of special committees. | 11. Discussion. |
| 6. Report of standing committees. | 12. Adjournment. |

1. The meeting shall be called to order so that the business routine may be disposed of and the special program of the evening begun by 8:15 o'clock. This part of the program, including the general discussions, shall not usually exceed one and one-fourth hours.

2. The chairman of the meeting may leave the chair in order to engage in discussion.

3. In speaking from the floor in the open discussion which follows the main address or in any other event, the parliamentary rules of addressing the chair, etc., shall be strictly followed.

4. Speeches from the floor are limited to five minutes and the time may be extended only by unanimous consent.

5. No speaker may have the floor the second time, unless all others who wish to speak have had an opportunity to do so.

6. Speeches from the floor must deal with the subject chosen for

discussion.

Finally let it be remembered that community organization is not an end in itself, but that it is merely a means whereby conditions in the community may be made such that every individual in it may have the best possible chance to develop his personality and to enjoy the fellowship of service in the common good. The aim of all social organization is personality, but personality is achieved and can find its own satisfaction only through fellowship. The ideal community but furnishes the social environment in which the human spirit realizes its highest values.

RECREATION SECRETARIES.

In a number of city communities, recreation secretaries have been employed to give their entire time to such activities. A county might well employ such a person to promote these activities. Some of the work now carried on by such secretaries has been listed as follows by the Playground and Recreation Association of America:

Organization and executive management of outdoor playground system: selection and training of play leaders; selection, purchase, and installation of equipment; planning of buildings and alteration of buildings for recreation purposes.

Responsibility for evening recreation centers.

Responsibility for children's gardens.

Responsibility for conducting athletic badge tests for boys and girls throughout the city.

Arrangements for the celebration of holidays.

Arrangements for pageants.

Co-operation in the promotion of Boy Scout activities.

Co-operation in the promotion of Camp Fire Girls activities.

Arrangements for summer camps.

Provision for band concerts and other music.

Responsibility for encouraging wholesome home recreation, arranging that games be taught which can be played at home, providing places where parents and children take recreation together.

Studying recreation conditions in different sections to attempt to meet any special conditions found.

Studying private recreation agencies to find recreation furnished, and number reached, to avoid duplication, and find possible ways of assisting by furnishing places for games and meetings.

Supervision of Commercial recreation.

Promotion of play away from playgrounds.

Arrangements for ice-skating in winter, if necessary through flooding of vacant lots.

Arranging coasting places, if necessary by having certain streets set aside and properly guarded.

Placing recreation workers in actual contact with homes of the neighborhood.

Promotion of school athletics, of school baseball, basket-ball, volley-ball leagues, and of all recreation activities for school boys and girls outside of regular school hours.

Arrangements for tramping trips.

Interpreting to the public through addresses, through public press, the recreation work which is going on in the city.

Cooperation with other agencies such as the juvenile court, settlements, libraries, churches, and various social organizations.

The country Y.M.C.A. and Y.W.C.A. are today doing a great work along this line. The churches are waking up and giving assistance in the field of recreation, and other agencies are helping the movement along. But it is probably the special privilege, opportunity, and responsibility of the public school to promote this more abundant living.

2. List of Topics for Community Meetings.

A suggested list of topics for consideration and discussion, many other will occur to the program committee who knows the local situation. All matters, reports and discussions should be of constructive nature and of special value to the entire neighborhood. The watchword in every undertaking and in each program should be co-operation.

Every community has excellent talent which should be developed and each community must furnish largely its own social, recreational and intellectual life.

The following list of subjects may be used for community meetings:

1. Value of Neighborhood Entertainments.
2. The value of Playgrounds for Country Children.
3. Modern Conveniences on the Farm.
4. Modern Conveniences in the Home.
5. The Kinds of Waste on the Farm.
6. The Kinds of Waste in the Home.
7. How to Exterminate the Typhoid or Common House-fly.
8. Relation of the House-fly to Contagious and Infectious Diseases.
9. Women's Clubs in the Country.
10. How to Make Poultry Pay on the Farm.
11. Do Pure-Bred Dairy Cows Pay.
12. The Farmers Institute.
13. Boys' and Girls' Clubs.
14. How Best to use the Extension Department of the Colorado Agricultural College.
15. Should Agriculture, Manual Training, and Home Economics

be taught in our schools?

16. The Value of Demonstration Work in Agriculture and Home Economics.
17. The Relation of water-supply to Contagious Diseases.
18. Things Every Tax payer should know about local Government.
19. How to Improve Production in our Country.
20. Colorado Highways.
21. The Need of More Social Advantages in the Country.
22. Why Farmers Move to the City.
23. The Business Side of Farming.
24. The Products We can Market Best.
25. Co-operative Marketing.

3. Suggestive Programs for Community Meetings.

"The common school, oh, let its light
Shine through our country's story.
Here lies her health, her wealth, her might;
Here rests her future glory."

Logically the school house is the meeting place and social center, since it belongs to all the people and is a convenient point where the greatest interests of the people center. Recreation is needed in every community, young people must have entertainment, and it is the duty of the community to provide it. The school should be the great social center for the entire community.

Community meetings are valuable to develop intellectual powers of both old and young. People should learn to express themselves in public, every boy and girl should have an opportunity for self expression before an audience and we should all remember that education does not end with school days. All ability should be used for the good of the individual and the community.

In compiling these programs, the aim has been to gather material that might be suggestive to the program committee for their meetings through the year. Acknowledgement is due to the State Department of Education of Wisconsin Bulletin "Social and Civic Work," also to the State Department of Education of Ohio whose bulletin on "Community Meetings" is helpful and suggestive.

SUGGESTIONS FOR SOCIAL PROGRAMS FOR THE YEAR.

1. Labor Day (First Monday in September)
2. Country Life.

3. Columbus Day (October 12)
4. Home Coming Day.
5. Halloween Social.
6. Apple Day (First week in November)
7. Farm and Home Day.
8. Armistice Day (November 11)
9. Corn Day.
10. Thanksgiving Day.
11. Good Health.
12. Christmas Day (December 25)
13. Better Country Homes.
14. Improvement in the School.
15. Local History.
16. Lincoln's Birthday. (February 12)
17. Washington's Birthday.
18. School Exhibit.
19. Spelling contest.
20. An Entertainment For Profit.
21. St. Patrick's Day. (March 17)
22. Music Night.
23. A Debate.
24. Good Roads.
25. Arbor and Bird Day (Day appointed by the Governor)
26. Story Night
27. May Day (First of May)
28. Drama Night.
29. Poetry Night.

30. Club Night.
31. Last Day of School.
32. Peace Day (May 18)
33. Memorial Day (May 30)
34. Bible Night.
35. Independence Day (July 4)
36. Colorado Day (August First)

A Few Suggestive Programs for Community Meetings.

SUBJECT....COUNTRY LIFE.

1. WHY I LIKE THE COUNTRY.
2. THE SOCIAL SIDE OF COUNTRY LIFE.
3. SONG...."SWINGING 'NEATH THE OLD APPLE TREE".
4. BEAUTIES OF COUNTRY LIFE.
5. AGENCIES FOR UP BUILDING THE COUNTRY.
6. READING....PART OF "BAREFOOT BOY".
7. SONG...."AFTON WATERS".
8. READING....PARTS OF "SNOWBOUND".
9. READING...."WHEN THE COWS COME HOME". MITCHELL.
10. SONG...."THE HAPPY FARMER" SCHUMANN.
11. RECITATION...."SEPTEMBER" H.H. JACKSON.
12. READING...."THE HERITAGE" LOWELL.
13. GENERAL DISCUSSION "WHY DO CHILDREN WANT TO LEAVE THE FARM".

WHY BOYS LEAVE THE FARM.

Why did you leave the farm, my lad?
 Why did you bolt and quit your dad?
 Why did you beat it off to town,

And turn your poor old father down?

* * * * *

"Well, stranger, since you've been so frank,
I'll roll aside the hazy bank,
The misty cloud of theories,
And tell you where the trouble lies.
I left my dad, his farm, his plow,
Because my calf became his cow,
I left my dad--'twas wrong, of course--
Because my colt became his horse.
I left my dad to sow and reap
Because my lamb became his sheep.
I dropped my hoe and stuck my fork,
Because my pig became his pork.
The garden truck that I made grow,
'Twas his to sell, but mine to hoe.
It's not the smoke in the atmosphere,
Nor the taste for life that brought me here;
Please tell the platform, pulpit, press,
No fear of toil or love of dress
Is driving off the farmer lads,
But just the method of their dads."

---Anonymous.

SUBJECT....."HOME COMING DAY".

1. MUSIC.
2. SONG...."HOME SWEET HOME".
3. SONG...."OLD FOLKS AT HOME."
4. HISTORY OF THE FIRST SCHOOL.
5. YE OLD TIME SCHOOL DAYS....SEVERAL PERSONS.
6. READING...."THE JOLLY OLD PEDAGOGUE"...ARNOLD.
7. SONG...."THE SCHOOL HOUSE ON THE HILL".
8. READING... "IN SCHOOL DAYS"...WHITTIER.
9. ROLL CALL....ONE INCIDENT FROM THE SCHOOL LIFE OF
EACH PERSON.
10. QUARTET..."THE CHURCH IN THE WILD WOOD".
11. READING..."THE HUSKERS" WHITTIER.
12. READING..."THE ISLE OF LONG AGO".....TAYLOR.
13. SONG..."BEN BOLT".
14. SONG..."AULD LANG SYNE".

This is the old folks' program and will be popular with them and profitable to all. Dinner should be served. The old folks should receive every possible courtesy throughout the day.

Invite all who have ever attended the school and do not forget the former teachers. If any can not come, ask them to write a letter to be read.

Prepare an exhibit of old school books and equipment.

Form a class of old residents and conduct a short recitation from one of the old books.

SUBJECT....."GOOD HEALTH".

1. SINGING.
2. SCHOOL SANITATION.
3. THE HOUSE FLY....A TRANSMITTER OF DISEASE.
4. MUSIC.
5. WHY WE HAVE COLDS.
6. RURAL SANITATION.
7. SOME RULES FOR GOOD HEALTH.
8. SONG.
9. THE SCHOOL LUNCH.
10. TEETH, TONSILS, AND ADENOIDS.
11. MALNUTRITION.
12. MUSIC OR A PLAY OR HEALTH PAGEANT.

A physician and the nurse should be invited to have a part on this program.

HELPFUL MATERIAL WILL BE FOUND FROM THE:

1. Child Health Organization..156 Fifth Ave.,New York City.
2. U.S. Bureau of Education...Washington,D.C.
3. Colorado State Board of Health...Denver, Colorado.
4. National Tuberculosis Assn.,381 Fourth Ave.,New York City.

"WHAT GIFT HAS PROVIDENCE BESTOWED ON MAN THAT IS SO DEAR TO HIM AS HIS CHILDREN?" -- CICERO.

"A LITTLE FIRE IS QUICKLY TRODDEN OUT; WHICH BEING SUFFERED, RIVERS CAN NOT QUENCH." -- SHAKESPEARE.

"WITHOUT HEALTH, LIFE IS NO LIFE." -- RABELAIS.

SUBJECT.....CHRISTMAS DAY, DECEMBER 25th.

1. MUSIC.
2. SCRIPTURE READING...LUKE II, 8-14.
3. SONG..."CHRISTMAS CAROL"....SEARS.
4. SONG..."JOY TO THE WORLD".
5. THE MEANING OF CHRISTMAS.
6. RECITATION..."CHRISTMAS EVERYWHERE"...PHILLIP BROCKS.
7. CHRISTMAS CUSTOMS IN OTHER LANDS.
8. RECITATION..."WHY DO BELLS FOR CHRISTMAS RING"..
EUGENE FIELD.
9. LEGEND..."ST. CHRISTOPHER".
10. LEGEND..."THE SHEPHERD WHO DIDN'T GO."
11. SONG..."HOLY NIGHT".
12. SONG..."O, LITTLE TOWN OF BETHLEHEM".
13. READING..."CHRISTMAS IS COMING"...STURTZEL.
14. READING..."T'WAS THE NIGHT BEFORE CHRISTMAS"...MOORE.
15. READING..."WHILE SHEPHERDS WATCHED"...DELAND.
16. DRILLS AND DIALOGUES.

Decorations and a Community Christmas tree should be provided.
Strive for the real spirit of Christmas. Singing carols around a tree
outdoors is a beautiful custom.

HELPFUL MATERIAL WILL BE FOUND IN:

"CHRISTMAS PROGRAMS"...LOUISIANA STATE UNIVERSITY,
BATON ROUGE..LOUISIANA.

I heard the bells on Christmas day
Their old familiar carols play,
And wild and sweet
The words repeat
Of Peace on earth, good-will to men...Longfellow.

THE FIRST CHRISTMAS CAROL.

Fear not: for, behold, I bring you good tidings of great joy,
which shall be to all people. For unto you is born this day in the City
of David a Savior, which is Christ the Lord.

And this shall be a sign unto you; ye shall find the babe
wrapped in swaddling clothes lying in a manger.

And suddenly there was with the angel a great multitude of the
heavenly host saying,

"Glory to God in the highest, and on
earth peace, good will to men."

---St. Luke's Gospel.

There's a song in the air, there's a star in the sky
There's a mother's deep prayer, and a baby's low cry,
And the star rains its fire while the heartfelt sing
And the Manger of Bethlehem cradles a King....Herreck

Hark! throughout Christendom joy bells are ringing
From mountain and valley, o'er land and o'er sea,
Sweet choral melodies pealing and thrilling,
Echoes of ages from far Galilee;

Christmas is here,
Merry old Christmas,
Gift-bearing, heart-touching, joy-bearing Christmas,
Day of grand memories, King of the Year.

.....

SUBJECT....."GOOD ROADS".

1. SONG.
2. ROADS FORTY YEARS AGO.
3. EXPLANATION OF THE COLORADO ROAD LAWS.
4. MUSIC.
5. INCONVENIENCE OF PRESENT ROADS.
6. VALUE OF GOOD ROADS TO SCHOOL AND CHURCH.
7. HOW MUCH DOES THIS COMMUNITY LOSE YEARLY BY NOT
HAVING ROADS?
8. READING....."PRECEDENT".....WALTER FOSS.
9. SONG....."THERE'S A LONG, LONG TRAIL."
10. COST OF MAKING OUR ROADS WHAT THEY SHOULD BE.
11. IS THE PRESENT SYSTEM OF ROAD REPAIR IN THE DISTRICT
ECONOMICAL?
12. THE BEST MEANS OF IMPROVING OUR ROADS.
13. READING....."THE OLD NATIONAL ROAD".....NAYLOR.
14. MUSIC.

SUBJECT....."BETTER COUNTRY HOMES".

1. SONG.
2. MAKING THE COUNTRY HOME BEAUTIFUL WITH SHRUBS AND FLOWERS.
3. LABOR SAVING DEVICES IN THE HOME.

4. MUSIC.
5. READING..."LOVE OF COUNTRY"...SCOTT.
6. HOW OVERCOME THE ISOLATION OF FARM WOMEN.
7. HOW SPEND LEISURE HOURS.
8. READING....
9. MUSIC.
10. QUESTION BOX.

SUBJECT...."ARBOR AND BIRD DAY.

DAY APPOINTED BY THE GOVERNOR.

1. MUSIC.
2. HISTORY OF ARBOR DAY.
3. THE BEST TREES TO PLANT.
4. THE MOST USEFUL TREES.
5. SONG..."AMERICA, THE BEAUTIFUL" ... BATES.
6. READING..."JACK IN THE PULPIT".
7. HISTORIC TREES.
8. TREE LEGENDS.
9. HOW TO PLANT TREES.
10. READING...."THE PLANTING OF THE APPLE TREE"..BRYANT.
11. RECITATION..."OUT IN THE FIELDS"...MRS. BROWNING.
12. READING..."A MILE WITH ME"...VAN DYKE.
13. WHY WE SHOULD CARE FOR BIRDS.
14. ATTRACTING BIRDS ABOUT THE HOME.
15. DIALOGUE.."WHO STOLE THE BIRD'S NEST"...CHILD.
16. VICTROLA.."THE MOCKING BIRD".
17. RECITATION..."THE FIRST BLUE BIRD"...RILEY.

18. BIRD LEGENDS.
19. RECITATION... "THE SNOW BIRDS SONG"
20. READING... "ROBERT OF LINCOLN"... BRYANT.
21. MUSIC.

Do not fail to plant trees, shrubbery and flowers. A certain amount of ceremony may properly be carried out with the planting. Be sure to plant in the proper place. Do not spoil open places for play. Trees and shrubs, that attract birds may well be planted. Why not make some spot on the grounds a bird home.

BOOKS OF SPECIAL HELP FOR PROGRAMS.

1. U.S. Government Bulletins.
2. State University and Agricultural College Bulletins.
3. State Department of Education Bulletins.
4. Russell Sage Foundation.
5. How Our Grandfathers Lived...Hart.
6. Stories of Pioneer Life...Bass.
7. School Days of the Fifties...Griffin.
8. America First...McBrien.
9. Pageants and Pageantry...Bates.
10. Patriotic Plays and Pageants...Mackay.
11. How to Celebrate Thanksgiving and Christmas...Kellog.
12. Thanksgiving Entertainments...Sindelar.
13. Holiday Entertainments...Shoemaker.
14. Material for Christmas Programs...Bulletin, Louisiana Univ.
15. Entertainments for Every Occasion...Yendes and Brown.

16. Festivals and Plays...Chubb.
17. Holiday Plays...Merington.
18. Neighborhood Entertainments...Stern.
19. Good Stories for Great Holidays....Olcott.
20. Christmas Legends and Stories...Curtis.
21. Catalog of Plays and Entertainments...A Flanagan Co.,
Chicago, Ill.
22. Catalog of Plays and Entertainments...Penn.Pub. Co.
Philadelphia.
23. Entertainment Material...Eldredge Entertainment House,
Franklin, Ohio.
24. Dramatized Scenes from American History...Stevenson.
25. Little Am. History Plays for Little Americans..Hubbard.

The Book Supply Co., and A.C. McClurg Co., of Chicago, and the Baker and Taylor Co. of New York, supply any book wanted.

4. A Years Program Suggestive To Volunteer Committees
Who May Be Able to Develop Some of the Activities.

SEPTEMBER--

1. General Community Play Day.
2. Organization Story telling Club.
3. Organization Game and Play Leader Club.
4. Organization Community Music Club.
5. Organization Dramatic Club.
6. Organization Forum.

OCTOBER--

1. Community Fair and Play Day.
2. Regular Meeting of each local Community Club.
3. Organization Hiking Club.

Bird Club

Camera Club

Botany Club Treasure Hunt

Walnut Hunt.

4. Celebration of Columbus Day.
5. Game Night--Mardi Gras, Halloween.

NOVEMBER--

1. Armistice Day Celebration.
2. Pilgrim pageant celebrating the three hundreth...anniversary.
 since the landing of Pilgrims.
3. Special Thanksgiving stories in schools, churches, etc.

DECEMBER--

1. Organization of Winter Sports.
2. General Development of Indoor Games.
3. Community Christmas Tree

Carol Singing

Candle Signal in Windows.

JANUARY--

1. New Years Eve Party--old customs.
2. Continuation of Winter Sports and Indoor Games.
3. Organization Debating Society (to prepare for county
 debate to be held in late Spring)
4. Home Talent Entertainment (under auspices of dramatic club)
5. Coasting Parties.
6. Ice or Snow Carnival.
7. McKinley Day.
8. Music Memory Contest.

FEBRUARY--

1. Community Chorus Entertainment.
2. Celebration Lincoln's or Washington's and Darwins' Birth-
 days.

MARCH--

1. Boy Scout Entertainment -- St. Patrick's Day Party.
2. Indoor Community Box Supper and Games and Spelling Bee.
3. Audubon Club Organized.
4. Easter Sunrise Celebration-Carol-Egg Rolling and Hunt.
5. Kite Tournament - Manual Training for Kites.

APRIL--

1. Organization of Horseshoe Pitching League.
2. Organization of Volley Ball and Indoor Basket Ball League.
3. Organization of botany Hiking Club (under Scout masters or botany teacher to continue through spring and summer.)
4. Marble and Top Tournament.
5. Baseball and Indoor Baseball.

MAY--

1. May Day Festival and Games.
2. Good Crop Celebration (with an address by county agent and state agriculturist, and inaugurate farm products contest among school children.
3. Playground Institute.
4. Croquet.
5. Tennis.
6. Mothers Day.
7. Memorial Day.

JUNE--

1. Flower Carnival.
2. General school exhibit including Home Economics, Manuals' Training, Bird House Contest.

3. Organization playgrounds.
4. Volley Ball Tournament.
5. Flag Day.

JULY--

1. Horseshoe Tournament.
2. Fourth of July Celebration and Play Day or Picnic.

AUGUST--

1. Croquet Tournament.
2. Tennis Tournament.
3. Community Picnic or Play Day.
4. Colorado Day.
5. Star Study Parties.

SEPTEMBER--

- | | |
|------------------------|---------------------------|
| 1. Labor Day. | 1. Community Music. |
| | 2. Community Games. |
| 2. Community Fair..... | 3. Exhibit farm products. |
| 3. County Fair. | |
| 4. Geological Hikes. | |

Each community committee in charge of the development of a community - wide program must seek out its sources of help, for this is the most important element in its program. Each community, though often with the help of an outside agency, must develop its resident forces, -its local leadership,--for on this depends the permanency of the work.

SUGGESTIVE OUTLINE FOR YEARLY SCHEDULE

OF

PLAYGROUND AND SPORTS AND SOCIAL ACTIVITIES.

<u>MONTH.</u>	<u>PLAYGROUND</u>	<u>SPORTS</u>	<u>SOCIAL ACTIVITIES.</u>
<u>January.</u>	Basket Ball Womens Volley Ball. Grammar School Basket Ball	Winter Carnival Snow sports Sled Race Skiing Race Skating Events Out-of-doors Day.	Fathers' and Sons' Day. Mothers' and Daughters' Day. Pleasant Sunday Afternoon. Movie and Amateur Nights. Forum. Community Nights. Radio Concert.
<u>February.</u>	Basket Ball Girls Volley Ball Business Mens Volley Ball Grammar School Basket Ball	Holiday Observance Lincoln's and Washington's Birthdays. Valentine Party	Soap Bubble Party. Stunt Night. Social Game Evening. Pleasant Sunday Afternoons. Community Night Forum. Movies.
<u>March.</u>	Basket Ball Girls Volley Ball Business Mens Volley Ball Wrestling Grammar School Basket Ball	Gymnasium Exhibitions Marbles Tournament	Table Tennis Tournament. Community Night. Pleasant Sunday Afternoons. Social Game Evenings.

<u>MONTH.</u>	<u>PLAYGROUND.</u>	<u>SPORTS.</u>	<u>SOCIAL ACTIVITIES.</u>
<u>April.</u>	Girls Volley Ball Business Mens Volley Ball Indoor Track Roller Skate Tournament Skipmobile Relay Boys Volley Ball Tournament Senior Volley Ball Tournament	Gymnasium Exhibitions Skipmobile Preliminaries Roller Skate Preliminaries Doll Day: Paper Doll Exhibit Doll Dress Exhibit Doll Carriage Parade Doll House Exhibit Doll Baby Show Doll Drama	Roller Skate Hockey Minstrel Show Clean-up Week Movies Radio Concert Community Night
<u>May.</u>	Grammar Schools Base- ball Kite Tournament	Kite Preliminaries Top Spinning Tour: Spinning Races,- Time Races. Accurate Throw Stunt Events	Home Gardens Week May Day Celebration. Childrens Chorus Festival Community Hike
<u>June.</u>	Grammar School Base- ball Play Festival	Community Play Festival Jackstone Tour. Mumble-the Peg. Tournament	Music Festival Community Songs Outdoor Community Night Twilight Leagués Community Baby Show
<u>July.</u>	Playground Ball	Horseshoe Preliminaries Pet Show	Sane Fourth Celebration Quoits Tournament Twilight League Indian Day Community Sings Outdoor Community Nights

<u>MONTH.</u>	<u>PLAYGROUND.</u>	<u>SPORTS.</u>	<u>SOCIAL ACTIVITIES.</u>
<u>August.</u>	Playground Ball Outdoor Track Aquatic Day: Swimming, Diving, Water Baseball Jousting, etc. Tennis Tournament Badge Tests	Sand Court Contests: Illustrated Stories Sand Modelling Sand House and Garden Sailboat Tournament: Races Tacking, etc. Sails and Construction Prizes Tennis Preliminaries	Doll Dressmaking Exhibit Twilight Leagues Outdoor Community Night Community Sing Outdoor Dramatics Outdoor Pageants
<u>September.</u>	Community Picnic Supper Summer Sports Bonfire Basket Lunch Lantern Parade Checker Tournament	Checker Preliminaries Athletic Stunt Night Junior Exhibition: Handicrafts Exhibit, Wind mills, gliders, kites, beads, laces, sewing, embroidery, doll house, doll clothing, paper flowers, paper dolls, sand table Better Health Week.	Fair Week. Home-grown Flower Show Community Hike Community Picnic Community Pageants Sand Engine Contests Wind-Mill Exhibit Bird House Exhibit.
<u>October.</u>	School Volley Ball Girls School Soccer Boys Soccer Tournament Pushmobile Tournament	Pushmobile Preliminaries Hallowe'en Parade: Novel Costumes Amusing Costumes Beautiful Costumes	Home Garden Exhibit Home Art Exhibit Community Night Pleasant Sunday Afternoons Forum Community Halloween Party.

<u>MONTH.</u>	<u>PLAYGROUND.</u>	<u>SPORTS.</u>	<u>SOCIAL ACTIVITIES.</u>
<u>November.</u>	School Volley Ball Girls School Soccer Boys Soccer Tournament	"Come and See Day" Thanksgiving Day Armistice Day Celebration Winter Sports	Forum Story-Telling Contest Amateur Night Pleasant Sunday Afternoons Community Night Thanksgiving Celebration Movies
<u>December.</u>	School Basket Ball School Volley Ball	Christmas Celebration Community Tree Carol Singing Candle Signal Winter Sports	Declamation Contest Debates Loan Art Exhibit Pleasant Sunday Afternoons Forum Christmas Entertainment New Years Eve party, Old Customs.

VIII. CONCLUSION.

Since one of the great aims of education is the right use of leisure, recreation, wholesome enjoyment, or avocational efficiency, it is one of our principal duties as educators in the public schools, dedicated to the welfare of the whole people, to devise ways and means to bring back into the lives of the people this happy, joyous, esthetic spirit and life which ages of asceticism, of pioneer struggle, and of puritanical narrow-mindedness have too largely driven out of the rural public mind.

The need for providing play facilities and recreation for the children and adults in our cities has largely determined the development of the play movement in the past, but it is now recognized that play should have an equally important part in the life of children and adults in the country. Play and recreation can no longer be left to themselves, but must be consciously and intelligently provided for. Our education and our civilization alike, is still defective in providing for the leisure period of man.

Thus rural play and recreation which formerly centered in the farm home and neighborhood, is now being organized on a community basis, and the increased interest in adequate facilities for play and recreation is, in the last analysis, an effort of the rural community to defend its integrity against the lure of its people by the city. Just as in their economic life and in their educational system rural people are compelled to act together as a community if they are to compete with the advantages of the city, so play and recreation is also becoming a concern of the whole community, and the whole nation.

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Cooperative Extension Work in Agriculture and Home Economics

S.R.S. Document 90.

Cooperative Extension Work in Agriculture and Home Economics,

1919.

, Status and Results of Home Demonstration Work.

Organization of a County for Extension Work-The Farm Bureau

Plan, S.R.S. Document 89.

Boys and Girls Organizations.

NATIONAL HEADQUARTERS ARE AS FOLLOWS:

Y.M.C.A., County Work, 347 Madison Ave., New York City.

Y.W.C.A., County Dept., 600 Lexington Ave., New York.

Boy Scouts of America, Fifth Ave., Bldg., New York.

Girl Scouts, Inc., 189 Lexington Ave., New York.

The Camp Fire Girls of America, 128 E. 28th St., New York.

Boys' and Girls' Club Work (in Agriculture and Home Economics),

States Relations Service, U.S. Dept. of Agriculture, Washington,
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On Boys' and Girls' Clubs.

Bulletins of the Cooperative Education Association of Virginia, Richmond,
Va. (Rural community organizations and community celebrations)

Boy Scout's Handbook, Boy Scouts of America, 200 Fifth Avenue, N.Y.C. price
50¢

A Brief Manual of Games for Organized Play, by Martha Speakman, The
Childrens Bureau, Government Printing Office, Washington, D.C.
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Camp Fire Girl's Handbook, Camp Fire Girls of America, 31 East 17th Street, N.Y.C., price .50¢

Canning Clubs for Girls and Corn Clubs for Boys, Free pamphlets may be secured from the U.S. Department of Agriculture, Washington, D.C.

The Community Center, by L.H. Hanifan, published by Silver Burdett & Co., 126 Fifth Avenue, N.Y.C., price \$1.52.

The Community Center Activities, by Clarence A. Perry, Department of Recreation, Russell Sage Foundation, 130 East 22nd Street, N.Y.C. (Complete handbook of practical school center activities) price .60¢

The Community Fair, Farmers Bulletin #870, U.S. Department of Agriculture Washington, D.C.

The Community Fair, by E.L. Morgan, Extension Service, Mass. Agricultural College, Amhurst, Mass.

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Games, by George O. Draper, Published by Association Press, 347 Madison Avenue, N.Y.C. price \$1.00

Games for the Country, by Raymond G. Bressler, State College, Center County, Penn. price .10¢

Games for the Playground, Home, School and Gymnasium, by Jessie H. Bancroft, The Macmillan Company, 64 Fifth Ave., N.Y.C., price \$2.40.

Play and Recreation for the Open Country, by Henry S. Curtis, Ginn & Co., 70 Fifth Avenue, N.Y.C., price \$1.48.

Play Days in the Rural Schools, Bulletin 118, Extension Service of the College of Agriculture University of Wisconsin, Madison, Wisconsin.

Preparation of School Grounds for Play Field and Athletic Events, by Dorothy Hutchinson, Government Printing Office, Washington, D.C. price, .05¢

Athletic Badge Test for Boys and Girls, Government Printing Office, Washington, D.C., Price.05¢

Practical Handbooks, published by Community Service, 315 Fourth Avenue, N.Y.C.

Games and Play for School Moral

(An excellent collection of games

arranged for school use).....price 25¢

<u>Home Play</u> (Suggestions for recreation with home and neighborhood).....	price 40¢
<u>Rural and Small Community Recreation</u>	price 50¢
<u>What Can We Do, Social games</u>	price 25¢
<u>Fun for Everyone, (an encyclopedia of good times)</u>	price 50¢
<u>Layout and Equipment of Playgrounds</u>	price 50¢
<u>Comrads In Play</u>	price 30¢
<u>Summer Camping--Municipal and Industrial</u>	price 30¢
<u>Community Music</u>	price 50¢
<u>Pioneering for Play</u>	price 30¢
<u>Community Recreation</u>	price 30¢
<u>Recreation Athletics</u>	price 50¢
<u>Community Buildings for Industrial Towns</u>	price 75¢

The Playground and Recreation Association has published a number of pamphlets dealing with rural play and recreation. A list of its publications will be sent on request. Suggestive memoranda on playground administration, equipment, activities and various phases of adult recreation, may also be secured. It also publishes The Playground, a monthly magazine, the subscription price of which is \$2.00 a year.

Publications of the Playground and Recreation Association of America.

315 Fourth Avenue, New York City, including memoranda on laying out and equipping playgrounds, home-made apparatus, rural drama, bibliography and the following pamphlets:

- 63--List of Publications
- 105--Athletic Badge Test for Boys
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Health Essentials of Rural School Children.

Prepared by the Joint Committee on Health and Public Instructions of the American Medical Association. Apply to Dr. Thomas D. Wood, Chairman-Com. on Health Problems--National Council of Education, 525 West 120th Street, New York City.

The Little Town, by H. Paul Douglass, Macmillan and Co., 64 Fifth Avenue, N.Y.C., price \$1.50.

Mobilizing The Rural Community, Extension Bulletin #23, May be secured from Ext. Service Mass. Agricultural College, Amhurst, Mass.

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Schoolroom Games, by Neva Boyd, Recreation Training School of Chicago, 800 South Halsted Street, Chicago, Ill. price .35¢

Scouting for Girls, Girl Scouts of America, 189 Lexington Avenue, N.Y.C. price .75¢

Suggested Programs for Rural Community Clubs, Webb Publishing Co., St. Paul, Minnesota, price .15¢

What to do at Recess, by George E. Johnson, Ginn and Co., 70 Fifth Ave., N.Y.C., price \$1.48.

The National Council of Agencies Engaged in Rural Social Work, (A directory) may be obtained from E.C. Linderman c/o New Republic, 421 West 21st Street, N.Y.C.

Neighborhood Entertainment, by Renee B. Stern, Macmillan Co., 64 Fifth Ave., N.Y.C., price \$1.75

Proceedings of the First Country Life Conference, Baltimore, Md. Price \$2.00. May be secured from National Country Life Ass. Dwight Sanderson, Ext. Secretary, Ithaca, New York.

Rural Community Buildings, Government Bulletins, may be secured from the Department of Agriculture, Washington, D.C. at 10¢ each.
Bulletin 825---Rural Community Buildings in the United States.
Bulletin 1192---Organization of Rural Community Buildings.
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Bulletin 1325---Rural Planning---The Social Aspect.

Rural Life, by Charles J. Galpin, pub. by the Century Co. 352 Fourth Ave., N.Y.C., price \$2.50

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