

A Community Kitchen in a Neighborhood House

Frances Ingram, Head Resident, Neighborhood House, Louisville

In January the food administration order that with each purchase of wheat some other cereal should be bought went into effect. Soon it came to our ears at Neighborhood House in Louisville that many of the neighbors of the settlement were making no use of the cereals so bought. One woman threw away the unfamiliar cereals she had bought; another said her stomach could not digest such things as corn meal; another conserved hers by giving it to a colored woman, who no doubt was able to use it. Another neighbor, more provident, had stored on her shelves all the packages unopened. An Italian woman said "me maka da corn bread; it coma no good."

So here was our problem. We knew, of course, that our immigrant neighbors cooked each in the fashion of her own people in the old country. To attempt to teach them to eat our American food would be to them like our attempting to co-operate with Mr. Hoover by eating—oh, say snails or bird nests! Besides, they would probably revert to the simpler method of ignoring all strange cereals. Our neighbors are Jewish, American, Italian and Syrian. Their food and their methods of preparing it are as distinctive as their manners. Each nationality has a decided preference for the dishes peculiar to that nationality. It seemed reasonable to conjecture that if a study were made of the flavorings and seasonings peculiar to each nationality that the wheat savers and the meat savers or substitutes might be used with these flavorings and seasonings with a result gratifying to each particular group. For instance, rice which has no flavor of its own, could be satisfactorily combined with any native seasoning. The neighbors were asked whether they would come to a community kitchen to learn to use these strange cereals. The response was eager, and plans for a community kitchen at Neighborhood House were begun.

Co-operation in Government Plan

Just about this time the woman's committee of the Council of National Defense and the demonstration committee of the State Department of Agriculture were considering the establishment of a central war kitchen for Louisville, where housekeepers might learn the prin-

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ciples of the preparation of food and the use of the substitutes recommended by the Food Administration. As no funds were forthcoming for the equipment of such a war kitchen, they cast about in the city for centers already equipped where they might send trained instructors.

Neighborhood House has a domestic science department where all last year it conducted demonstrations in conservation and canning of foods. The women in the neighborhood came through the summer to do their canning, at Neighborhood House, by the cold pack method of the government. We expect not only to can next summer, but also to do much work in drying of fruits and vegetables. But at this time it seemed wise to enlarge our scope of work at once so we asked for the services of one of the trained domestic science instructors in the employ of the committee.

The neighbors were invited. A different time was assigned each group. A program was arranged for the first lesson of each series. Besides musical numbers, an inspirational talk was given. The women came with their whole families, as they have been accustomed to do on special occasions at Neighborhood House. After the formal program, the mothers were invited to the room where the demonstration was held. The fathers and young people either danced in the gymnasium or amused themselves in the game room or on the playground, and, as is the custom at Neighborhood House, the residents cared for the small children. For each of the following demonstrations several musical numbers were arranged for the pleasure of the early comers.

In order to work out the Jewish group which was mainly Russian and Orthodox, the committee on Immigrant Aid of the Council of Jewish Women gave valuable assistance in visiting and urging the Jewish women to come to Neighborhood House community kitchen. A special set of dishes were purchased for the Jewish demonstrations. These dishes are washed only with Kosher washing powder and are kept in a closet which was given over to them. The chairman of the Immigrant Aid is a Jewish woman of orthodox extraction, whom the orthodox trust. She is present at every demonstration to see that all the dietary laws of the orthodox kitchen are carried out. The rabbi's aid was enlisted through the president of the Council of Jewish Women, and in his pulpit he urged the women of orthodox faith to do all in their power not only for the boys "over there" but for their families over here by assisting the government in learning to prepare properly the wheat and meat substitutes. To help advertise the community kitchen, bill heads were printed stating the time of the meeting and also saying that dietary laws would be observed in all cooking lessons. These dodgers were left at Kosher butcher shops and grocery stores frequented by Jewish women. Both the shop keeper and the grocery man were glad to distribute these bill heads because the women had been coming to them for advice and information about their food problems. In establishing a community kitchen it is well to enlist the interest of the grocery keeper because it is he who first hears the complaint if the substitutes do not work out well.

Demonstrations in Foreign Communities

Although the idea of a community kitchen is that the demonstration shall be followed by practice in the kitchen afterwards under supervision, so far the work at Neighborhood House has been mainly that of demonstration, the housewife carrying away with her the government leaflet containing the receipt whenever it is possible to obtain this leaflet. When this cannot be secured, a typewritten receipt is given each woman. At the demonstration the receipt is written in the native language along side the English receipt. The room in which the demonstration is conducted is equipped with a small, two-lid stove with an oven. We are also investigating to find out whether slides on foods or moving picture films on foods can be obtained to supplement or enhance the demonstrations. Neighborhood House is simply making an experiment and so I come to you with only a suggestion of what I hope has great possibilities. It is too soon to proclaim results.

We collected receipts from the women of the various groups—Jewish, Italian, Syrian. Aside from being necessary to us in our effort to adapt the substitutes to their receipts, there was a subtle compliment in this to which the women responded enthusiastically. At the next Syrian demonstration the women are going to prepare a Syrian dish in exchange for an American receipt. At the last meeting of the mothers' club a Jewish woman made a contribution of *strudel*, a delicious Russian dish which was made of a substitute flour and served with coffee for refreshments. When the receipts were collected, they were turned over to food experts for suggestions as to the best methods of adapting to the war program. Mrs. Maury and Mrs. Tachau, who have charge of the penny lunch department of the Louisville public schools, were the experts called on for advice. They were delighted with the receipts. It was most thrilling to discover that the women living in the most congested district of the city had excellent receipts to contribute. These foreign women have a real knowledge of cookery. They follow scientific principles without knowing it. They can make a real contribution to America. We found that, more than in anything else, the women are interested in bread. This is because the amount of wheat flour bought is reduced by the necessity of buying other cereals with it. The women are taking pleasure in experimenting with the cereals. One Jewish woman made noodles out of barley flour and boiled them in milk. These she gave to her husband for breakfast. Unconsciously she had gotten the highest food value by combining milk with noodles. Most people boil noodles in water. From the scientific standpoint, the Kosher food of the Orthodox Jew is an ideally balanced ration. In their receipts, the Jews do not accumulate the tissue building foods. For instance, milk or butter is never combined with meat. They use milk with cereals, and meat with vegetables or cereals.

Syrians Are Natural "Hooverites"

Many interesting facts were discovered in this collecting of receipts.

The Syrians, we found, had much to show for the long centuries behind them. Due doubtless to the hardships of ages, they have eliminated the frills from their cookery and have gotten down to the nutritional value of feeding, so that a single dish contains all the elements of a well-balanced meal. For instance, here is a typical receipt called *loubie*: "Onions, green beans, potatoes, tomatoes, olive oil."

Here are represented protein, carbohydrates, minerals, cellulose and condiments. Among our Syrian neighbors "cubie" is the favorite dish. No Sunday passes without "cubie," if the Syrian is able to prepare it. "Cubie" contains a number of ingredients strange to American cooks, such as "kernel of pine, green peppermint, sweet majorem, sweet maza-dam combined with the quite familiar leg of mutton, grits, mixed spices, peppers, chopped onions, butter and olive oil."

Their receipts require less adaptation than those of any other group. They use rice and mutton mainly with many condiments. Rice and mutton are the foods which the government encourages the use of. As the government asks curtailment in the use of beef and pork only, the Syrians are in line with government requirements since they use mutton in preference to other meats. In their own country they were able only to get mutton because sheep were the only animals that grazed on their hills. For their favorite wheat grits, corn grits may be substituted easily. One Syrian woman said that she was very anxious to learn how to cook as the Americans do, "because the Americans use milk and eggs which are so good for the children while we, very early, give our children all kinds of fried foods and mutton to eat." The fact that the Syrians in their native land do much of their cooking over a single brazier and have a scarcity of fuel probably has caused them to combine many ingredients in one dish.

The Italian also has developed many single, one-meal dishes. Spaghetti is an excellent example of a well-balanced meal in a dish. The *polenta*, mush with grated cheese and butter, corresponds to our mush and milk. Both the Italian and the Syrian formerly used olive oil in their cooking, to the exclusion of other fats. Who will question their use of oil when they behold the wonderful complexion of the Italians and Syrians. On account of the high price of oil at present, they are experimenting with different American oils and fats. The Italian accepts any food substitute more cheerfully than the American cheese. This he prefers to do without rather than use. He considers it fit only for a rodent. Let us hope that at this time when so many foods are being improved that the American cheese may receive the attention necessary for its improvement.

The maximum cost of a demonstration so far has been 67 cents, which covered the cost of two receipts,—one, *Calcutta Rice* containing rice, tomatoes and cheese; the other, *Hominy and Cheese*—both meat substitutes. The minimum cost of a demonstration has been 24 cents, which covered the cost of both spoon bread and corn meal muffins. The majority of the women have tried the receipts in their own homes and

have pronounced them good. At first the foreign women did not like corn bread but now after having learned the proper way of preparing it, they like it very much. Even the woman who said her stomach would not digest such a thing as corn meal, now sings the praises of corn bread.

Lesson for American-Born

Not only the foreign neighbor is receiving attention in the community kitchen at Neighborhood House, but the American women and girls as well are being drawn into the classes. We hope that one outcome of our community kitchen will be not only an exchange of receipts but a finer appreciation of the characteristics of our foreign sisters on the part of the American women. The open-minded American woman not only can learn a new art of cooking, but can gain much from the frugal methods of the foreign housewife. The old saying, that the English can live on what the Americans waste, that the French can live on what the English waste, but that a mouse would starve on what the French waste can be carried still farther. It would take an animal smaller than the smallest mouse to live on what the Jews, the Italians and the Syrians waste. So many Americans are bakery or can-opener cooks. They eat only the food prepared at the bakery or that which comes in a can from the grocery. Food experts today are proclaiming aloud the fact that it is necessary for Americans to change their eating habits to build up the nation.

Just as America has gained much by encouraging the immigrant to preserve his native songs and dances in this country, so the immigrant has become a better American by keeping his traditions and adapting them to his new home. Pride in native background has made for self-respect and good citizenship in America. We all know that, cut adrift from his old moorings, the immigrant, and especially his children, are a prey to faddish and vicious ways. Happy as we are to help these women in their desire to co-operate with the Food Administration, there is greater gratification in the thought that in helping them to adapt their traditional receipts to the present war program, we are helping in preserving to them the old background, and in the making of them Americans "up-to-date"—proud of being American, not ashamed of having been European.

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Taken from The Quill of the Louisville Normal School

ANNIVERSARY NUMBER
1871 - 1931

GRADUATES IN OTHER FIELDS

THE NEIGHBORHOOD HOUSE

"Soaring fire that sways and sings,
And children's faces looking up
Holding wonder like a cup."

They were a queer group--those ten or twelve! Pedro the black-eyed Italian whose very heart was shining up at the story-teller; Muza, a Syrian, who was holding his sleepy little sister in his arms; Jeanne, who had said a few minutes before that the sun seemed wrapped up in the warm, orange curtains of the room; and the rest, German, Swiss, Greek, Armenian, all sat cross-legged, wide-eyed before a fire in one of the loveliest rooms imaginable. Just as the lights from the blazing log touched the darkened surfaces of the beamed ceiling and panelled walls, brought gleams from old brasses and bits of bright pottery, glistened on the seasoned, comfortable furniture so did it find an inspiring echo on the upturned, shining faces of those little children. As the story-teller finished, they sat for a moment smiling at each other, all bound together by ties of fellowship and friendship. Soon they separated, some wandered into the gym; some into a dramatic workshop to work together in the World of Pretense where even a little boy like Isadore could be a hero; others strolled into a class to change cigar boxes into most amusing toys. Some music stole into the room and at its sound the faded, blue eyes of an old German woman brightened--music of the Vaterland! Then as the voices burst forth with the strains of a song from Russia, an old, bent man by the window stirred and pathetic radiance streamed from his face. Then, down the hall came a troop of Italians who were having a spaghetti party.

"Wonderful!" you would say if you could see it all yourself. Still more wonderful when you realize that behind it all stands the figure of Miss Ingram, Head Resident of the Settlement. She it is who opens the door for these people in quest of kindness and understanding. With welcoming hands she draws them in--such a motley crowd--and gives them their chance to find real companionship, fine books, good music, art, and a knowledge of a fuller life. To them she stands for security and stability in an environment that is never stable. She is helping them combine the best things in their own civilization with our best offerings in the molding of their personalities. As a graduate of the Louisville Normal School, Miss Ingram is perpetuating the school's ideals to the fullest extent. Perhaps one can give her no finer tribute than to repeat Bruce Barton's words to express the meaning of her work:

"A young life fitted into its proper place in the world is an investment whose power goes on through the years and even into eternity."

Katherine Sebolt,
Class of 1931

55726

Taken from The Quill of the Louisville Normal School

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~~OF THE~~

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"A young life fitted into its proper place in the world is an investment whose power goes on through the years and even into eternity."
Katherine Sebolt, Class 19

Editorial

Neighborhood House looks before and after, with a growing awe of The Platform of Youth. During the many long months of jobless days, our Settlement has had rare opportunity to know the hearts of its families. In former years, the defects of our social machinery were glassed over by the brush of the speculative artist. The social problems of congested areas could usually be solved within the limits of their neighborhood; so the human dislocations did not affront the public complacency. All that is changed now. We are all assembled in the anteroom working toward a rebirth of purpose. The public has become aware that mental hygiene is the active principle most needed to cure our ills.

Everywhere, there is lively discussion of local needs. The adult feels that he has lost the right to work; he has an excess of leisure time. Idleness is hateful. Parents have a sense of guilt because they cannot support their families. Children cannot have a knowledge of causes. They know only that "good intentions" are futile. The "success" key has been lost. Fathers are sulky and mothers are disturbed.

There is a bright side to the picture, nevertheless: The right to play has not been taken from them, and parents have time now to look in on the varied types of play that are making their young what they will become. More and more, men and women without work in our community are using the opportunity to become better acquainted with our settlement, through their own children. Family interests are merging. Community programs are more than entertainment. Whole families come. They find human personalities beside them. It is a social experience. Recreation chases the shadow of dejection. The happy "fellowship of the lovely" begets the desire for more such happiness. We make good friends.

We have heard a lot about factors which have produced the economic paralysis. The Settlement believes that if this generation is not robbed of its childhood, the anti-social activities, which become expensive delinquency, will not grow so easily after this period of racketeering has passed.

Gipsy blood will continue to flow in the veins of youth. The desire for adventure will always endow each boy with an Olympian point of view in regard to his relation to our earth. With it, he must needs speed through space! It is the opportunity of the friends of youth to extend the riches of our social heritage as we watch the winds of the imagination fan the creative longings of young people. We must not waste our breath on piffling dictates, out-moded and out-worn.

Dry bread will sustain life, but only the right to work, and play, and love will yield the happiness needed for the new pioneering and cooperative work of the future. "The recreation problem ranks in importance with the labor and education problem." The Platform of Youth pleads "that this great service of recreation be protected from interruption and from curtailment."

When should the leadership function of controlling be exercised - for children - adults - for what activities?

There are certain types of activities that require control, i.e., all games of contest. Children as well as adults expect and demand the kind of control that is customary in contests. But the control we have in mind is control over the technique required in the game and the control over behavior. It is the latter where our leaders are most likely to fail. Control over behavior can again be divided into players and spectators.

I definitely believe in setting up a scale of standards in which each player is graded as to conduct. For example. Display of ugly temper can be evaluated as 5 to 20 demerits from the team score of a possible 100 points for the entire game. In this manner not only the individual is punished but he has caused punishment for his entire team. This serves as double check on control. As to the spectators, I have found it most effective to hold the home team responsible. Where points are used the home team as a rule suffers for spectators misconduct. Demerits are applied when, in the judgment of the officials, it can be proven that the disturbance comes from partisan spectators of the visiting team. The control of awarding points, or visa versa, is in the hands of the officials which gives the officials the control that really belongs to them.

Control therefore mainly applies to contest events which are mainly sports.

Other activities for children such as the crafts, arts and aesthetic projects are controlled through personality of leadership. For adults, control is acceptable in few activities. While adults recognize that poor behavior must be maintained in such activities as a dance, still even here, they resent much control.

April 17, 1920

RE THE NEW PHYSICAL EDUCATION LAW.

Department of Education of the Commonwealth of Kentucky.

Official Bulletin # 4.

April 17, 1920.

1. A National Movement.

According to the Provost Marshal General of the United States Army, more than one third of the first three million men examined for the army were physically unfit for full military service.

"It is a comparatively easy matter," says General Wood, "to make an efficient army out of raw recruits, provided the men are physically fit."

"More than half of the physically unfit might have been physically fit," according to numerous experts, "provided they had been properly trained."

The war was unnecessarily prolonged and thousands of lives sacrificed because it took so long to make an efficient army out of men who had not had the proper physical education.

These are some of the things which have given such momentum to the nation wide movement for physical education.

Since it has been determined that universal military service is not to be the policy of the nation, universal physical education becomes a necessity as a matter of national defense.

Fifteen states, including Kentucky, have already passed laws making physical education a part of the public school course. All the other states will soon enact similar laws.

Bills are now pending in Congress, which will likely pass, providing for the appropriation of from \$10,000,000 to \$20,000,000 to aid the states in carrying out programs of physical education which are vital to our national life. The future belongs to the nation whose people have the best minds and bodies.

2. Our Needs and Objectives.

- a. Twenty-eight per cent of all Kentuckians examined by draft boards were physically unfit for military service. We mean to improve our educational system so that in the future a much larger per cent of our people will be fit for the duties of war and peace.

Sixty per cent of all sickness and forty-seven per cent of all deaths in Kentucky are due to the preventable diseases. This is the greatest loss and the greatest expense which the people have to bear. By the aid of the health authorities we aim to work out a practical program of instruction and training which will greatly reduce the amount of sickness and the number of deaths from preventable diseases.

- c. Reports show that the rural sections make even worse showing than the cities from the standpoint of health and physical fitness. Our special concern will be to endeavor to devise practical measures for the improvement of the health and physical fitness of country children. They need physical education of the proper sort even more than city children.

- d. Physical exercises will have a comparatively small place in the program of physical education. Other means will be relied on chiefly to promote health, bodily vigor and muscular coordination. The most important ones follow:

At my earnest request, Dr. John W. Carr became the first State Organizer and Director of Physical Education in Kentucky. As the representative of the National Physical Education Service he rendered valuable aid in

- (1) Play, nature's method for educating children. We do not mean to recommend costly apparatus but to suggest suitable games and sports and how to utilize whatever we have or can improvise.
- (2) The formation of certain simple but important health habits.
- (3) Instruction in personal and community hygiene which will leave the children open minded in reference to problems of health and sanitation.
- (4) A few simple gymnastic exercises.
- ((5) Proper attention to the physical environment of the children-housing, temperature, lighting, ventilation, play grounds, etc.

e. In carrying out the program of physical education we are not only developing the bodies of the children, but awakening their minds, adding joy to their lives and developing some of the most admirable moral traits of character. Among the things for which we shall strive are poise, self control, grace, beauty, courage, alertness and fair play.

f. Let us also remember that the morals and economic efficiency of the people are largely affected by their health and general physical condition. With this thought in mind the program for physical education has greater significance, and becomes a matter of prime importance.

3. Synopsis of the Law

- a. A course of study in physical education to be prescribed by the State Board of Education for all the schools of the state.
- b. A manual setting forth the course to be prepared by the State Superintendent in cooperation with the State Board of Health. This manual to be sent to all teachers.
- c. The time when the course is to become effective left to the State Board of Education.
- d. At least thirty minutes each school day must be devoted to instruction and training (1) in health and safety, (2) to physical exercises (3) to recess play under proper supervision.

(Note that part of the recess periods is to be utilized and that play is to be recognized as a part of educative process)

- e. All persons graduating after July 1, 1921 from State Normal schools and from teachers' courses in all other institutions supported wholly or in part from public funds are required to complete one or more courses in physical education.
- f. County, city and graded common school district boards of education may employ supervisors and special teachers of physical education
- g. Two or more districts may jointly employ a supervisor or special teacher of physical education.
- h. Boards of education may allow the use of school buildings and school grounds after school hours and during vacations as community centers for the promotion of play and other healthful forms of recreation.

4. State Organizer and Director.

At my earnest request, Dr. John W. Carr becomes the first State Organizer and Director of Physical Education in Kentucky. As the representative of the National Physical Education Service he rendered valuable aid in securing the passage of the law and is acquainted with most of the leaders of the physical education movement in the State. He is an experienced school man and is thoroughly familiar with the organization and management of both county and city schools. He was educated in the country schools, taught country school, village school, and city high school. He has had ample experience as superintendent of city schools and has organized physical education in a large city school system. He is one of the national leaders in the great movement to make physical education a part of the school course in every state in the Union. It has been made possible to secure his services through the cooperation of the National Government and the University of Kentucky.

5. A Manual in Physical Education.

A manual containing a preliminary course in physical education will be prepared at an early date. If possible it will be distributed on or before July 1, 1920. This course will be tentative and will be used chiefly for experimentation and criticism. We trust that the course will prove helpful to teachers and the work interesting and beneficial to the pupils.

6. Place in the Daily Program.

We are aware of the overcrowded condition of the daily program especially in the rural schools. It will be our concern at an early date to give special consideration to this matter with a view to improving it. But what we do to improve the physical condition of the pupils, lightens our burden rather than the reverse. Not only will the pupils work better but the cases of discipline will be fewer and the interest of the pupils increased.

The law provides for at least thirty minutes daily to be devoted to physical education. The details will be set forth in the manual, but in general they will be as follows:

- a. Supervised play at recess time.
- b. Brief periods of two or three minutes during the day devoted to "setting up" exercise, marching and relaxation.
- c. Regular place on program as now for hygiene.
- d. General observation of pupils relative to their health, and conditions surrounding them.

7. County Institutes.

The subject of physical education should be presented at all county institutes. Not only should the law and tentative course of study be explained, but practical demonstrations of certain types of physical exercises given.

The State Superintendent and all the members of his staff, including Dr. Carr, will be available for institute work without expense to the institutes. No member of the staff will be able to stay more than one or two days in an institute.

8. Certification of Teachers.

Supervisors and special teachers of physical education will be certificated in the same way as supervisors and special teachers in other subjects are certificated. The law and the rules of the State Board of Education will set forth the details.

The rank and file of class room teachers will not be required to be examined in physical education (except in physiology and hygiene) until such time as may be designated by the State Board of Education.

9. Teacher Training Institutions.

Physical Education will receive greater attention than heretofore at the University of Kentucky, the State Normal Schools and other teacher training institutions supported wholly or in part from public funds. The number of instructors will be increased, the scope of the work enlarged. After July 1, 1920 all persons graduating from a teacher's course in any of these institutions must have completed one or more courses in physical education.

The heads of several other schools have said that their institutions also will maintain excellent courses in physical education. We appreciate their cooperation and trust that every institution for the training of teachers in the state will maintain strong departments in physical education. By this means we shall have an ever increasing number of teachers properly trained to give instruction in this important subject.

10. Special Teachers for City and County Schools.

Only a few cities of Kentucky employ special teachers of physical education. I am pleased to note, however, that other cities are planning to employ such teachers next year. I urge that such action be taken by all cities of the State at the earliest date possible. If you cannot afford to employ a full time special teacher, employ one on part time.

No county has a special teacher of physical education, but the employment of such teachers is now authorized by law. In many of the wealthier counties funds will be available for this purpose next school year. What county will take the lead?

With genuine good wishes.

Sincerely,

W. C. C. C.
State Superintendent.

At all the dances held in the city, there is one thing bad feature, a feature that is the most pernicious and undermining of all the bad influences that have so far been introduced into dancing and that is the tight holding. Every where it is rampant. At the lowest of dances and at the dances given by the best organizations in the city, the dancers whirl around held in the tightest of grips. ~~Augion~~ has made it so that a girl who would scream if a man laid his finger on her shoulder will permit that man to hold her in the closest of embraces when dancing. The Turkey Trot and the Arizona Anguish are ugly and disgusting, but tight holding is pernicious. Dancing demands at least a free movement of the limbs, and there is absolutely no excuse for a tight hold. It hinders, rather than helps the dance. It is not ragging, therefore it is permitted, but it is bad, bad in the sense that it introduces a subtle appeal to the senses, an appeal that may not, and probably is not, recognized in most cases, but an appeal that sooner or later tells. This is the point where a standardization of dancing can help. Ugly dancing may be in vogue for a short while, but it will kill itself. ~~xxxxxxx~~ need but see its swayings and contortions for a while to be disgusted, ~~xxxxxxx tight hold~~ but the dangers and indency of the tight hold are not so apparent. I have seen even at a dance given by a welfare agency, a large number of instances of the tight hold. ~~xxxxxxx~~ But if it was recognized that tight holding had absolutely no place in dancing except and evil and if it became recognized that the girl who permitted it was doing something that she ought not to do, it would soon go. Dancing will not be reformed by the dance hall proprietors. It will not be reformed by laws and ordinances. Laws have their place and can eliminate the worse features of the undesirable halls, but further than that they can not and will not go. Dancing must be reformed by the dancers themselves, must be reformed by the thousands of young people who want to dance for the pleasure that is in dancing, and who would not permit anything in their dancing that was not clean and decent. They must be taught what is clean and decent in dancing, and welfare agencies must do the teaching. One has only to have a little experience in running a dance hall where decent dancing is taught to observe the willingness with which the majority of the young people meet suggestion. At Neighborhood House we have frequently told a young man or woman that their dancing was not proper, and only in a few times has there been any unpleasantness about it. Let the welfare agencies teach proper dancing to all with whom they come in contact, let the parents of the dancers be taught what is right and what is wrong, let the public give each dance hall the reputation it deserves, and let the public patronize only those halls that have the proper reputation, and the dance hall problem will be solved. There will still exist a few low dives where there may be dancing, but they will not appeal to our young people. Let the young people dance, they will whether you want them to or not, But teach them what is proper and decent in dancing and they will dance properly and decently.

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dance halls whose very reputation would keep any decent self respecting girl out of them, for that of the halls would soon do away with the objectionable dance.

The two summer parks are very different in character. One of them the crowd is mostly made up of young people, only a small number of families attending. At the other a far larger number of families attend the park, probably as many as young folks. Peculiarly enough, the latter was the worse. One would imagine that the the families in the one would tend to keep the hall straight, but this is not the case. At the family park the dancing was very bad, the character of the people on the floor was not up to standard and there was usually a number of intoxicated girls either on the floor or around the park.

At the better park the dancing is very good for a commercial dance hall. There is adequate supervision of the dancing and a rather close censorship of it is maintained. Only a suggestion of ragging is needed to have the offender put off the floor. Two private policemen, and five young men keep order and altogether the dance hall is very satisfactory. At the end of the hall soft drinks are sold and during intermissions large quantities of Coco Cola and lemonade are sold.

The park halls work under a handicap in a number of directions. Liquor is sold at both of them at tables scattered throughout the park. Return checks are given and a number of couples go out into the park during the evening to get drinks. Near one of the parks a Raines Law hotel has sprung up and this is a bad influence.

There is one thing that is bad and should and can be removed from the dangers. Laying between the two dance halls, drawing thousands of young girls during the week, is Shawnee Park. One on side of the park is the Broadway Street car line, on the other the Market street car line. It is a very nice walk throung the park in the moonlight, with the trees shadowy in the half light and the river glistening silver. Nightly a large number of couples take this walk presumably to take the car on the other side. Along the main road there are lights, and somewhere in the park there may be guards. But down near the river, in the prettiest part of the park there are no lights, and semmingly no guards. Many a girl has gone into the park, intending to enjoy the moonlight. Many a girl has left the park a sadder and a wiser girl.

At all of the dances, be they good or bad, held all over the city there is one very bad feature, a feature that is the most pernicious and undermining of them all, and that is the close holding. Everywhere it is rampant. At the lowest of dances, and at the dances given by the best organizations in the city the dancers whirl around held in the tightest of grips. The Turkey Troop, and the Arizona Anguish are ugly and vulgar, but tight holding is immoral.

There should be a standardization of dancing. Standards should be set up, so that it will become known what is good dancing and what is bad dancing. I have seen, at dances given by welfare agencies, dancing that from many standpoints was bad. It was not ragging, but it was bad, bad in the sense that it introduced a subtle appeal to the sensual. No girl can dance through an evening, ~~held~~ tightly embraced by a succession of men and not suffer from it. One thing should be recognized, that it is not necessary to tightly embrace in order to dance. Dancing demands a free movement of the limbs.

Substitute for the Saloon 1919

NEIGHBORHOOD HOUSE

428 SOUTH FIRST STREET
LOUISVILLE, KY.

July 1, 1919.

U. S. became 1st great
saloonless nation of the world.

June 30, 1919

Mr. Street has scheduled me to talk this evening on "Interesting points about the needs of the Local Community at the National Conference of Social Work." I shall, however, address myself to only one topic, and that is, to the substitutue for the saloon. This is a most vital question today, since tomorrow the United States of America becomes the first great saloonless nation of the world. I am glad to bring ~~this~~ message on this vital topic to this group, for it is thru this group most likely that the best substitution for the saloon may be brought about in this municipality.

Much evidence has come in from the great states of the Union which have within recent years written prohibition laws into their consittutions. The saloons have been banished from certain great cities for a period long enough to show definitely how social substitutes for the saloon have developed in the absence of the saloon itself. This ~~Ex~~perience makes it possible to guage with some degree of definiteness the course to be pursued all over the country when prohibition becomes a national reality. These results were summarized as follows, by Dr. Calkins who was formerly a member of the Committee of Fifty which investigated the Liquor Problems on Substitutes for the Saloon nearly twenty years ago.

(1) Much saloon property is gradually taken over by philanthropic enterprises, and by business interests which use the premises as soft drink establishments, billiard and pool rooms, and similar resorts:

(2) The natural centers of recreation, expecially the home, take the place of the saloon when the abnormal appeal to the drink appetite has been removed.

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(9) The provisions for social comfort and recreation formerly provided by the saloon are easily within the reach of the civic and philanthropic enterprise, when once the saloon itself has been abolished.

The abolition of the saloon has naturally suggested to public-spirited citizens, to settlements and to other welfare organizations, the possibility of using vacated saloon-property for restaurants, temperance bars and social centers for former saloon habitues.

Much more important and permanent results, however, in the utilization of saloon property for social ends will be found in the taking over of this property by business interests, which will operate it for profit. Indeed, it will probably be found in the long run that philanthropy will not need to give over much attention to this aspect of the problem.

I shall quote from a report of George F. Cotterill, former mayor of Seattle, in regard to the situation in Seattle after prohibition was inaugurated in that state, " It is certain that a very large share of the so-called 'social need' for the saloon disappeared with it. The alcoholic appetite is notoriously and scientifically artificial and cumulative almost in proportion to the temptation of opportunities for satisfaction. With the facilities absent or difficult of access, the average normal individual gets 'out of the habit' about as easy as he got in.

"Practically speaking, the saloon never needs a 'substitute' for there was never any real need for the saloon. The transition stage from the cumulative social habits of a saloon era is abundantly met by the transformed, de-alcoholized resorts which I have described. These

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cater commercially to a social opportunity, but their number tends to grow less rather than more. The fact is that the home, the garden patch (these daylight-saving days especially), the lodge, the social gatherings of all sorts, and more than all other forms of entertainment, the moving-picture house, - these have abundantly 'substituted' for the saloon everywhere that my observation has covered during three years of prohibition in the Pacific Northwest."

Edith M. Mills, associate editor of the Scientific Temperance Journal (see issue of December 1918), recently sent questionnaires "to a number of cities in which the saloon had been abolished and which were sufficiently divergent in point of location and interests to be fairly representative," to gather information upon this and other aspects of the problem of saloon substitutes in the prohibition era. She writes that: "every city interrogated reported that although in a number of instances it had been supposed necessary, and, hence, planned, to establish new places specifically intended as saloon substitutes, such as coffee houses and the like, in no instance had it been found necessary. Most of the few attempts having proved complete or near failures, those mentioned in one or two reports as having prospered were not philanthropic but ~~are~~ purely business enterprises."

The interesting and important point seems then conclusively established, that the 'trade' will take over saloon property as rapidly as possible and convert much of it into what once were called "temperance resorts."

(2) Again, it seems to be definitely established that when the saloon is abolished, its patrons turn naturally to those normal centers

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of recreation that were neglected because of the abnormal appeal of intoxicating liquors. Chief among these is, of course, the home. In the questionnaire already referred to, the Testimony is practically unanimous that men who once frequented the saloons find the true substitute for it in the home, which now has just been permitted to come into its own. The reaction of the home is suggested in the report from Richmond: "Hundreds of men are taking the pay envelope home now and spending their evenings there; men who had not done so before in twenty years." Without doubt, one of the first things that drinking men do when the saloon is no longer open to them is first to move back into their homes, and then to move themselves and their families into better homes." In five years of a continued No-License regime, there were several hundred new tax-payers without any special change in the city other than the abolition of the saloons. In the city of Denver, the Gas Company, under the prohibition laws, found that in spite of the loss due to the shutting down of the saloons, ~~the~~ the business steadily increased. The explanation was that more gas was being used in the home.

The fact is, that the home is the natural social center. Let a man get his system free from the demoralizing effects of drink, and he turns to the source and center of human affection and fellowship. Immediately those trades which bear upon the home, the provision and clothing stores, the heating and lighting establishments, reflect this revived interest in home-making. Immense importance is thus given to all the agencies in a community which go to the creation of better housing conditions for the people. Upon this subject the intelligence

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and conscience of the community needs to be focused as never before. The opportunity is now presented to us to create a finer and better type of American Home than we have ever known. And since the home makes the nation, we reach here one of the fundamental contributions that can be made to the permanent welfare of the American people.

Without doubt, also, other natural centers of recreation will be utilized by the former habitue of the saloon. Labor unions, and lodges, pool and billiard rooms, and moving picture theatres, athletic clubs, parks and playgrounds and other centers of recreation and amusement, all of which are now in existence, will feel the beneficial impulse of the renewed interest and attendance of men who used to spend their time in the saloons.

(3) It does not follow, of course, that there is nothing for enlightened sentiment and public spirit to do in making provision of certain facilities which have been offered by the liquor saloons. The importance of working ceaselessly for better housing laws and home conditions has already been mentioned. But attention should also be focused on certain utilities for which provision should be made apart from the saloons. One of these is the public toilet and lavatories of which our American cities have an altogether ^{inadequate} supply. It is plainly the duty of each municipality to provide for these physical necessities of all its people, both men and women. ~~The Young People's Civic League of Chicago has made this propaganda a part of its program, an example which should be followed in every American city until these necessities of normal life are provided. Again, the saloons have furnished the returns from base-ball and athletic meets, and~~

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~~have thus catered to a natural interest. A plan might well be inaugurated whereby pool-rooms, barber shops and fruit stands should be furnished with these reports in every part of the city so as to reach all men who are interested and desire this information.~~ Once more, the saloons have always served the public by being often the only place where a glass of water could be asked for and received without fear of intrusion. Certainly each community should now exercise renewed care in the provision of an ample number of well-placed drinking fountains.

The community has a certain responsibility also to furnish public meeting places for its citizens. Chicago has installed municipal club-houses in its parks, an experiment which should be repeated in every city in the country.

The time has surely come also for a wider use of school buildings. This reform for the use of these great educational and civic plants for the welfare of the people as a whole, can now be no longer delayed. Especially their use for the great Americanization movement now under way all over the country cannot be too strongly urged.

Finally, it seems certain that the provision of proper and wholesome recreation for the people cannot be secured short of the creation in all of our municipalities of a Community Recreation Department of the City Government. The situation especially with regard to the moving picture house, and to the dance halls, and to burlesque theatres which now offer the people dramatic entertainment providing dancing, color and music at prices within their reach, but

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under conditions which are often simply deplorable, cannot adequately be controlled without direct municipal interest and supervision. Commercialized recreation which seeks only money-profit cannot do the work which needs to be done. The times call for community recreation departments which shall continue in times of peace the admirable work done during the war by the War Camp Community Service. The city of Cambridge, Massachusetts, has recently organized for this purpose a Community Recreation Association the object of which is to urge the City Government to coordinate and improve the recreation facilities in Cambridge. The objects desired are briefly these-

- (1) to provide recreation and physical development, the year round, for adults as well as for children;
- (2) to provide community centers where people of all ages may meet for social and educational purposes;
- (3) to provide our foreign born citizens with opportunities for Americanization in the best and widest sense of the term;
- (4) to coordinate all these activities under the control of a municipal recreation commission with an expert community organizer in charge of the work.

Thus there has been outlined a large area of activities which may well claim the time and attention of all who are interested in providing the people with rightful means to the enjoyment of life. And there is ~~not~~ no time to be lost. Soldiers and sailors who have been accustomed to the restraints, the discipline, the moral control of camp life, are being landed on our shores by the thousand. Demobilization from camps at home is proceeding at a rapid rate. The men already accustomed to sociability without liquor will be ready for its

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continuance when liquor no longer can be had. The great organizations which have pooled their resources in order to attain these results in the time of war, should continue their effective and unified organization in order to secure and perpetuate them in times of peace. Imagine what it would mean for all of our American cities if on the same scale, with the same determination, and with the same outlay of money and energy, a great social program should be adopted having for its object the permanent provision of the social recreation of the American wage-earner which he has heretofore found only within the walls of the liquor saloon! Would not this rightly be looked upon as one of the great moral gains of the war? Never perhaps was such an opportunity and responsibility thrust upon the mind and the conscience of those interested in, and responsible for, the social welfare of our American manhood. At last we have a real chance to provide social substitutes for the saloon. Will we have the courage, the intelligence and the persistence which will bring these great ~~tax~~ ends to pass?

The Filson Historical Society

91255

Game Book.

1728

RECREATION COUNCIL - VOLUNTEERS' BUREAU

G A M E B O O K

1 9 2 8

The Filson Historical Society

5426

VOLUNTEERS' BUREAU - RECREATION COUNCIL

Group Games Taught at Training Course - Fall 1928.

<u>Name</u>	<u>Type of Game</u>	<u>Ages for which best suited</u>	<u>Book in which found</u>
Animal Chase	Running	9 to 12 yrs.	Bancroft - P.46
Automobile Race	Relay	10 to adult	Manual of Play - P.12
Black Tom	Running & Alertness	7 to 10 yrs.	Bancroft - P.54
Center Club Bowl	Skill	7 to adult	Bancroft - P.355
Changing Places	Sense	7 to 12 yrs.	Schoolroom Games - P. 12
Charades	Dramatic	10 to adult	
Cheese It	Alertness	9 to 12 yrs.	
Come with Me	Party Game	7 to adult	Manual of Play -P.5
Crooks & Crowns	Alertness	9 to 12 yrs.	Manual of Play-P.13
Grab A Back	Alertness	10 to adult	Manual of Play-P.12
Hands Up	Guessing	9 to 12 yrs.	Bancroft -P.221
Have You Seen My Sheep	Alertness	9 to 12 yrs.	Bancroft - P.102
How Do You Like Your Neighbor	Party Game	10 to adult	Manual of Play-P.11
My Father Keeps A Grocery Store	Mental Development	8 to 14 yrs.	Hospital & Bedside Games - P.24
Railroad Relay	Relay	10 to 14 yrs.	Manual of Play-P.7
Run Old Bear	Running	7 to 10 yrs.	
Shuttle Relay	Relay	10 to adult	Manual of Play-P.6
Singing Syllables	- Party Game	10 to adult	Manual of Play-P.5
Snatch the Handkerchief	Alertness	10 to adult	Schoolroom Games P. 15
Touch	Sense	10 to adult	Manual of Play-P.13
When I Go to California	Memory	10 to adult	Schoolroom Games P. 14
You're It	Alertness	10 to adult	Manual of Play-P.8

F I N G E R P L A Y S

This is mother's knives and forks,
This is mother's table,
This is sister's looking glass,
And this is baby's cradle.

Pat-a-cake, pat-a-cake baker's man
Make a cake as fast as you can,
Pat it and prick it and mark it with T,
Put it in the oven for Tommy and me.

To market, to market to buy a fat pig,
Home again, home again, joggety jig,
To market, to market to buy a fat hog,
Home again, home again, joggety jog.

Here we go up, up, up,
And here we go down, down, down,
Here we go backward and forward,
And here we go round and round.

This is the way the ladies ride, Tri, Tre, Tra, Tree, Tri, tra, tree.
This is the way the ladies ride, Tri, tre, tra, tree, tri, tra, tree.
This is the way the gentlemen ride, galpp-a-trot, gallop-a-trot.
This is the way the gentlemen ride, gallop-a-trot, gallop-a-trot.
This is the way the farmers ride, hobbledy-hop, hobbledy-hop.
This is the way the farmers ride, hobbledy-hop, hobbledy-hop.

Dance to your daddy
My little baby,
Dance to your daddy
My little lamb.

You shall have a fishy
In your little dishy
You shall have a fishy
When the boat comes in.

You shall have an apple
You shall have a plum
You shall have a little basket,
When your dad comes home.

Hippety hop, hippety hop, doggie went to Dover,
He came to a stile, he waited a while,
And then he jumped right over.

Humpty, Dumpty, sat on a wall,
Humpty, Dumpty, had a great fall,
All the King's horses and all the King's men
Can't put Humpty Dumpty together again.

Is John Smith within?
"Yes, that is he within"
Can he set a shoe?
Ay, marry too.
Here a nail, there a nail,
Tick, tack, too.

Two little gray birds sat on a stone,
One flew away and then there was one,
T'other flew after and ~~thxxx~~
then there was none,
So the poor stone was left all alone.

One of the gray birds back again flew
T'other came after, and then there were two.
Said one to t'other-"How do you do?"
"Very well Dickson, and how are you?"

Here is the fence around the yard
Here is the house for mother.
Here is the church for all of us
Here is the cradle for brother.

Little Robin Red Breast
Sat upon a rail
Niddle noddle went his head
Wiggle waggle went his tail.

This is the church
And this is the steeple.
Open the door and see all the people.

Knock at the door
Peep in,
Lift up the latch
Walk in and
Take a chair
Way down there.

Here's a little wash bench,
 And here's a little tub,
 Here's a little wash board,
 And here's the way to rub.
 (Not Mother Goose)

This little pig went to market
 This little pig stayed at home,
 This little pig had roast beef,
 This little pig had none.
 This little pig cried, wee, wee,
 All the way home. (wee.)

Jack be nimble,
 Jack be quick,
 Jack jump over
 The candle stick.

Ding, dong bell,
 Pussy's in the well.
 Who put her in?
 Little Johnny Green.
 Who pulled her out?
 Big John Stout.

Little Miss Muffett
 Sat on a tuffett
 Eating her curds and whey,
 There came a big spider
 And sat down beside her
 And frightened Miss Muffett away.

This little pig stubbed his toe,
 This little pig said "OH!" (glad,
 This little pig laughed and was
 This little pig cried and was sad
 This little pig ran and picked
 As fast as he could go. (him up
 (Not Mother Goose)

Five little holes in the baby's shoe,
 Five little buttons to be put thru,
 This one says "I'll begin",
 This one says "Please let me in",
 This one says "I think I'll try",
 This one says "So will I",
 This one says "I'll stand up and see"
 "If there's any room left there for me".
 So he stood up straight
 And put his head thru,
 And that's the way
 To button a shoe.
 (Not Mother Goose)

Here sits the Lord Mayor,
 Here sit his men,
 Here sits the cock,
 Here sits the hen,
 Chin chopper
 Chin chopper
 Chin chopper chin.

Ten little squirrels sitting in a tree
 The first two said "What do I see?"
 The next two said "A man with a gun"
 The next two said "Let's run?"
 The next two said "Let's hide in the shade"
 The next two said "We're not afraid!"
 Bang! went the gun
 And away they all ran.
 (Not Mother Goose)

Two funny old men from our town
 Went out for a walk one day.
 The wind blew so hard that they
 Turned around and walked the
 other way.

Mr. Frog hopped out of the pond
 one day
 And found himself in the rain.
 Said he, "I'll get wet and I
 may catch cold,
 So he jumped in the pond again.

Hickory, dickory, dock,
 The mouse ran up the clock.
 The clock struck "one"
 The mouse ran down,
 Hickory, dickory, dock.

Five little mice on the pantry floor,
 Looking for bread crumbs or something more
 Five little mice on the shelf so high,
 Feasting so daintily on a pie.
 But the big round eyes of the wise old cat
 See what those five little mice are at-
 Quickly she jumps and they all run away
 And hide in their hole till another day.
 Feasting in pantries may be very nice
 But home is the best, say these five
 little mice.

Two little black birds
 Sitting on a hill.
 One named Jack-
 One named Jill-
 Fly away Jack
 Fly away Jill
 Come back Jack
 Come back Jill.

1
 1
 1 The little mice are creeping, creeping,
 creeping,

The little mice are sleeping,
 sleeping, sleeping,
 The little mice are sleeping
 all thru the house
 The old gray cat comes creeping,
 creeping, creeping,
 The old gray cat comes creeping
 all through the house,

1
 1 The little mice are creeping, all
 thru the house.
 The little mice are nibbling, nibbling,
 nibbling.
 The little mice are nibbling all thru
 the house,
 The little mice are scampering, scamper-
 ering, scamperin-
 The little mice are scampering all
 thru the house

SALLY GO ROUND THE MOON

Sally go round the stars, Sally go round the moon,
Sally go round the chimney pot, On a Sunday afternoon -whoop

Children join hands and skip round to left, while singing. On the whoop all kick left foot forward and upward and skip round in opposite direction; next time kick right foot, and so on.

LOOBY LOO

Here we dance looby loo, Here we dance looby light,
Here we dance looby loo, All on a Saturday night.
Put all our right hands in, Put all your right hands out,
Shake them a little, a little, a little, And turn yourselves about.

Children join hands in ring and skip round while singing first two lines. They then stand still and sing, turn quarter and put right hand toward center of ring, turn and put right hand outside of ring, then with right hands outside, shake vigorously. Then turn completely about; at the end of turn hop on left foot, throw right foot forward and upward, and at same time clap hands and whoop loudly.

Repeat from beginning, putting left hand in instead of right.
Repeat with right foot, left foot, right ear, left ear, nose and head.
To finish sing:

Put all yourselves in, put all yourselves out, (run in toward center of ring and out).
Shake yourselves a little, (shake vigorously)
And turn yourselves about. (turn completely about and whoop)

OUR SHOES ARE MADE OF LEATHER

Children join hands in ring and walk round singing:

Our shoes are made of leather, Our stockings are made of ~~silk~~ silk,
Our pinafores are made of calico As white as any milk.
Here we go around, around, around, Here we go around, around,
around,
Till our frocks all touch the ground.

On the words "Here we go," etc. children skip very rapidly. On the word "ground" all drop in deep knee-bend position.

HERE WE GO ROUND THE MULBERRY BUSH

Children join hands in ring and skip round, singing:

Chorus: Here we go round the mulberry bush, The mulberry bush, the mulberry bush;
Here we go round the mulberry bush, On a cold and frosty morning.

2. This is the way we wash our clothes, Wash our clothes, wash our clothes,
This is the way we wash our clothes, So early-Monday-morning. Repeat chorus.

4. This is the way we scrub our floors, etc.
5. This is the way we mend our clothes, etc.
6. This is the way we sweep our floors, etc.
7. This is the way we bake our bread, etc.
8. This is the way we go to church, etc.
9. This is the way we say our prayers, etc.
10. This is the way we go home from church, etc.

May substitute following: Wash our face; comb our hair; brush our shoes; mend our clothes; go to school, etc.

RING A RING O' ROSES

Children join hands in ring and skip round, singing:

1. Ring-a-ring-o'roses, A pocketful of posies,
A curtsy here and a curtsy there, And a curtsy all together.
(On word "curtsy" with hands joined, they curtsy to left, to right and then facing center).
2. Ring-a-ring-o'roses, A pocket full of posies;
A-tish-u and a-tish-u, and we'll all fall down.
(On words "A-tish-u" all stop and sneeze twice; and on "all fall down" all drop down).

ISABELLA

Children join hands in ring. One child representing Isabella stands in center of ring. Children walk round, singing:

1. Isabella, Isabella, Isabella, farewell, Last night when we parted, I left you broken hearted,
And on a green mountain you were standing alone.
(all stand still and sing)
2. Chosse your sweetheart, choose your sweetheart,
Choose your sweetheart, farewell. (Isabella chooses one of children and they walk away hand in hand while others sing)
3. Go to church, love, go to church, love, Go to church love,
farewell.
4. Kneel down, love, kneel down, love, Kneel down, love, farewell.
5. Put the ring on, put the ring on, Put the ring on, farewell.
6. Come back, love, come back, love, Come back, love, farewell.
7. What's for dinner, love, what's for dinner, love,
What's for dinner, love, farewell. (children walk to left, Isabella and partner stand with both hands joined).
8. Roast beef and plum pudding, roast beef and plum pudding,
Roast beef and plum pudding for dinner today.
(circle skips rapidly to left, while Isabella and partner with both hands joined skip round and round in center).

HERE COME THREE DUKES A RIDING

Children form two straight lines facing each other, one side representing boys, other girls. While one line advances and retires, the other stands in place. Boys, pretending to be riding horses, gallop toward girls and back to places, singing:

1. Here come three dukes a riding, a riding, a riding,
Here come three dukes a riding, with a rance lancy dog.

(On "Rancy tancy tay" they put both hands to the lips and pretend to blow horns).

Girls join hands and skip up to boys and back to places, singing:
And what is your good will, sirs? Will sirs, will sirs,
And what is your good will, sirs? With a rancy tancy tay!

Boys gallop up and back as before, singing:
Our good will is to marry, to marry, to marry,
Our good will is to marry, with a rancy tancy tay.

Girls skip up and back as before, singing:
Then marry one of us, sirs, us sirs, us sirs,
Then marry one of us, sirs, with a rancy tancy tay.

Boys walk up and back, in pantomime pushing girls away in disgust,
You're all too black and dirty, dirty, dirty,
You're all too black and dirty, with a rancy tancy tay.

Girls skip up and back, tossing heads haughtily, singing:
We're quite as clean as you, sirs, you sirs, you sirs,
We're quite as clean as you sirs, with a rancy tancy tay.

Boys march up and back, with legs and arms stiff, singing:
You're all as stiff as poker, poker, poker,
You're all as stiff as poker, with a rancy tancy tay.

Girls skip up and back, inclining head and body on word "bend" singing:
We can bend as well as you, sirs, you sirs, you sirs,
We can bend as well as you sirs, with a rancy tancy tay.

Boys sing:
Through the kitchen and through the hall I choose the fair-
est of you all. The fairest one that I can see is Miss ----
come walk with me.

During the last verse the end boy skips up to the girls, chooses one by bowing to her while saying her name, takes her by the hand and leads her either walking or skipping, to the bottom of the boys' line. She then acts as one of the drakes and the game continues until all the girls are on the boys' side.

HERE WE COME GATHERING NUTS IN MAY.

Children join hands and form two straight lines. First line skips toward second, singing:
Here we come gathering nuts in May, Nuts in May, nuts in May;
Here we come gathering nuts in May, On a cold and frosty
(morning.

Second line advances and retires, singing:
Whom will you have for your nuts in May, Nuts in May, nuts in
Whom will you have for your nuts in May, (May?
On a cold and frosty morning?

First line agrees upon child in second line whom they will choose, and advance and retire as before, singing:
We will have ----- for nuts in May, Nuts in May, nuts in May:
We will have ----- for nuts in May, On a cold and frosty morning.

Second line advances and retires, singing:
Whom will you have to pull her away, Pull her away, pull her away,
Whom will you have to pull her away, On a cold and frosty morning.

First line chooses one from their own side and advances and retires,
We will have --- to pull her away, To pull her away, to pull her
We will have ---- to pull her away, (away,
On a cold and frosty morning.

Two children chosen advance midway between two lines, join right hands and pull over a line. Losing child goes with winner to her side. Winning side begins the game again.

OATS AND BEANS AND BARLEY.

Children join hands in ring, with one child standing in center, representing farmer. Those forming ring walk round, singing.

Oats and beans and barley grow, Oats and beans and barley grow,
Do you or I or anyone know How oats and beans and barley grow?

All stand still, release hands and, ~~sitting~~ actions to hands, sing:

First the farmer sows his seed (scatter seed) Then he stands and takes his ease (fold arms), stamps his foot and claps his hand,
(stamp right foot and clap hands),

And turns around to view the land. (all turn right about with backs to center of ring, shade eyes with right hand).

All call; "Yo-ho, Yo-ho!" (cup hands around mouth). One in center joins the activities. All turn back facing center of ring, join hands and walk round, singing:

Waiting for a partner, waiting for a partner,
Open the ring and take one in.

How you're married you must obey, You must be true to all you say,
You must be kind, you must be good, And help your wife to chop the
(wood.

Yo-ho, Yo-ho!

On words "take on in" farmer chooses a partner. They both join hands, pull back and skip rapidly round and round in center. At the same time the ring skips round. On "Yo-ho" those forming ring release hands and, facing center, call as before. Farmer joins ring, partner stays in and game is repeated.

A-HUNTING WE WILL GO.

Oh, a-hunting we will go, a-hunting we will go: We'll catch a
And put him in a box And never let him go. (little fox
Children stand in two lines facing each other. Head couple joins inside hands and skip or walk down the middle, back again. They then separate each going outside his own line, skip to the foot of the line, and stand. Each couple repeats. Those standing in line clap in time with music.

THE ROMAN SOLDIERS.

Children form two straight lines facing each other. One line represents Romans: the other English. Romans walk toward other line, and retire:

1. Have you any bread and wine? For we are the Romans:
Have you any bread and wine? For we are the Roman Soldiers
2. Yes, we have some bread and wine, For we are the English:
Yes, we have some bread and wine. For we are the English soldiers.
3. Then we will have one cup full, For we are the Romans, etc.
4. No, you won't have one cup full, For we are the English, etc.
5. Then we will have two cups full, For we are the Romans, etc.
6. No, you won't have two cups full, For we are the English, etc.
7. We will tell the pope on you, For we are the Romans, etc.
8. We don't care for the Pope of you, For we are the English.

9. We will tell the King on you, etc.
 10. We will send our cats to scratch, etc. (pretend to scratch)
 11. We will send our dogs to bite, etc. (like cats).
 12. Are you ready for a fight, etc? Yes, we're ready for a fight, etc. (All say, "shoot, bang, fire").
 13. Now we've only got one arm, For we are the (Romans, English, etc.)
- All fall into circle and each player supports his right ~~arm~~ elbow with his left hand.

14. Now we've only got one leg, For we are the (Romans, English, etc.)
(All limp round as if lame).
15. Now we've only got one eye, For we are the (Romans, English, etc.)
(Each covers one eye with hand).

THE KING OF THE BARBAREES.

Half the children join hands and stand in a ring, representing the castle. 10 or 15 feet away other half form two straight lines facing each other, with a child representing the king, sitting at one end between the two lines. Another child, representing the King's Captain, marches around the castle, singing:

O, will you surrender, O, will you surrender,
To the King of the Barbarees?

Throughout game castle stands, while Captain sings and marches to left. While answering him the castle marches to the right and the Captain continues marching to the left.

Castle - We won't surrender, we won't surrender.
To the King of the Barbarees.

Captain - I'll go and complain, I'll go and complain,
To the King of the Barbarees.

Castle - You may go and complain, you may go and complain,
To the King of the Barbarees.

Captain then marches up to King, salutes him and says:

"Good morning, young King."

King - Good morning.

Captain - I have a complaint to make.

King - What is your complaint?

Captain - They won't surrender to the King of the Barbarees.

King - Take two (or as many as he pleases) of my brave soldiers. As many as names of the King's soldiers, following the Captain, walk round the castle the game is repeated until all the King's soldiers are following the Captain. When the Captain again complains to the King, the King says,

I'll come myself."

With the King leading, they march round the castle as before, singing

O, will you surrender, etc.

Castle - We won't surrender, etc.

Captain - We'll break down your castle, we'll break down your castle, The King of the Barbarees.

Castle - You can't break down our castle, you can't break down our castle, The King of the Barbarees.

King - Break down their castle (spoken)

Those representing the castle then release hands, and form into two straight lines facing each other. The last two join both hands and stand ready for the test of strength. Captain's men form one straight line. Two of the castle men at one time join both hands ready for the test of strength. One of the Captain's men at a time try to break through at the count of ten. Those of the Captain's men who lose stand beside the Captain. Those who win stand beside the King: thus the score is kept. At last the Captain makes an attack and then the King.

POOR MARY SITS A WEEPING.

Poor Mary sits a weeping, a weeping, a weeping,
Poor Mary sits a weeping on a bright summer's day.
On a carpet she must kneel, When the grass grows in the field,
Stand up, stand up on your feet, And choose the one you love so
Choose her once, choose her twice, choose her 3 times over. (sweet.
Now you're married, you must obey, You must be true to all you say,
You must be wise, you must be good, And help your wife to chop the
(wood.

(One child representing Mary covers her face with her hands and kneels down. The other children join hands in a ring and walk round her singing: "Poor Mary sits a weeping, etc." On the words "stand up" Mary stands up and chooses a partner. On "Now you're married, etc." the ring skips round and with both hands joined, Mary and partner skip round in the center as fast as possible.

DID YOU EVER SEE A LASSIE?

Children stand in ring. One child stands in center while all sing:
Did you ever see a lassie, a lassie, a lassie,
Did you ever see a lassie Do this way and that way,
Do this way and that way, Do this way and that way,
Did you ever see a lassie do this way and that?

On the words "do this way" child in center shows any activity, such as hopping first on one foot, then on other, washing clothes, etc. in rhythm to the end of the song. All children immediately join in imitating center child. She chooses a child to take her place and the game is repeated. When boy in center change "lassie" to "laddie",

THE BANDS OF FRIENDSHIP

1. Within the leafy forest one evening I did stray, With stray,
And there I met a maiden, so pretty and so gay, so gay,
And there I met a maiden so pretty and so gay.
2. She greeted me so kindly, she gave to me her hand,
She greeted me so kindly, she gave to me her hand,
And now we are the best of friends throughout this happy land,
land, land,
And now we are the best of friends throughout this happy land.
3. The golden bands of friendship no one can loosen here,
The golden bands of friendship no one can loosen here,
Forever and forever she is to me most dear, most dear,
Forever and forever she is to me most dear.

Players join hands in circle with one or more boys in center.
Verse 1 - Circle walks to left, boys in center to right. They each nod

to a girl on "there" and girls step into circle and stand facing their partners. Verse 2 - Partners join right hands on "hand" (end of first line) and left hands on "hand" (end of second line). They pull and push with alternate hands to the end of verse. They alternately pull and push on "now" "out" "hap" "land" and "land." Verse 3- With hands still joined, they turn so the girl is on the boy's right, and skip round to the right close to circle during first two lines of verse. They then repeat sawing movement as before.

GIRL IS WALKING IN THE RING

The girl is walking ~~in~~ with steady steps around the ring,
She's looking for a partner with whom to dance and swing,
Hi, hop-san-sa, fal-le - ral-la! Hi, hop-san-sa, fal-le- ral-la la!
She's looking for a partner with whom to dance and swing. Hi, swing

Players join hands in circle and walk to left, while one or more in center walk to right. Those in center bow to a partner, who steps into circle. With hands on hips, partners face each other and dance sixteen kicking steps, clap, join right hands or link right arms and turn completely round twice with running steps. They repeat, linking left arms in turning.

PRINCESS THORN ROSA

1. Thorn Rosa was a pretty child, pretty child, pretty child,
Thorn Rosa was a pretty child, pretty child.
2. She lived up in a castle high, castle high, castle high;
She lived up in a castle high, castle high.
3. One day there came an ugly witch, etc.
4. Thorn Rosa slept a hundred years, etc.
5. A horny hedge grew giant high, etc.
6. One day there came a handsome prince, etc.
7. Thorn Rosa wakened at his touch, etc.
8. Oh, all our hearts are happy now, etc.
9. Tra la la, la la, la la la, la la la, la la la;
Tra la la, la la, la la la, la la la.

A small group join hands in a circle representing castle; a larger group join hands round the castle forming the hedge. Thorn Rosa sits within the castle; the witch and prince are outside the hedge on opposite sides. Inner circle walks to right and the outer to left thru first verse. Both circles stand during 2d verse, the inner circle with hands upraised to make a high castle. During 3d verse circles remain standing. The ugly witch comes into castle, touches Thorn Rosa, who falls asleep, and she immediately goes away. During 4th and 5th verses both circles stand with arms upraised. On 6th verse prince pretends to cut the thorns with his sword and the arms drop. On 7th verse prince enters and touches Thorn Rosa, who wakens. On 8th and 9th verse Thorn Rosa and prince join both hands and skip round and round in center. At same time inner circle dances gaily to right and outer to left. The tempo is increased for the last verse.

GREEN GRAVEL

Green gravel, green gravel, the grass is so green,
 The fairest young lady that ever was seen;
 O Mary, O Mary, your true love is dead,
 He sent you a letter to turn round your head,
 I'll wash you in milk and I'll dress you in silk,
 And write down your name with a gold pen and ink.

Children join hands in ring and walk round singing. At the end of the
 verse child named turns and faces out and so on until all are facing
 out. Sometimes the game ends here, and sometimes children repeat until
 one by one they turn back and ~~are~~ all are facing the center.

HERE COMES A BLUEBIRD

Here comes a blue bird through the window, Hi-did-dle-dum-a-day,
 Take a little partner, hop in the garden, (day, day.
 Hi - did-dle-dum a-day, day, day.

or, the following may be sung:

Here comes a blue bird through the window, through the window,
 Here comes a blue bird through the window, My fair lady.

Take a little partner and hop in the garden, hop in the garden.
 Take a little partner ~~and~~ and hop in the garden, my fair lady.

Children stand with hands joined in ring. One child walks in and out
 under the arches. On "take a little partner" this child takes a partner
 and with both hands joined they face each other and gallop out thru
 opening where the child was taken from the ring, and back again, or
 dance the same around inside the ring. First child joins ring and
 partner becomes bluebird and game is repeated.

MUFFIN MAN

Oh, have you seen the Muffin Man, the Muffin Man,
 Oh, have you seen the Muffin Man that lives in Drury Lane O?
 Oh, yes, I've seen the Muffin Man, the Muffin Man,
 Oh, yes, I've seen the Muffin Man that lives in Drury Lane O.

Children join hands in ring and skip round ~~in~~ a blindfolded child, who
 stands in center with a stick in his hand. All sing the song through
 to the end and then stand in place, while center child touches someone
 with the stick and asks him a question. This child must answer in a
 disguised voice, and, if the center child cannot guess who it is after
 asking three questions, he still remains in center and the game is re-
 peated: if he guesses correctly the games is repeated and children
 change places.

Other ways of playing:

Center child tries to guess by feeling child whom he touches with stick
 Center child has no stick, but catches one of the children as circle
 moves around and then tries to guess who it is by feeling.

THERE WAS A JOLLY MILLER

There was a jolly miller and he lived by himself,
 As the wheel went round he made his wealth:
 One hand in the hopper and the other in the bag,
 As the wheel went round he made his grab.

Oh, Sandy he belongs to the mill, And the mill belongs to Sandy
Oh, Sandy, he belongs to the mill, (still;
And the mill belongs to Sandy.

Couples side by side, all with left hands toward center of circle, walk or skip round. One child stands in center until the word "grab" is sung then those nearest center move quickly backward and those on outside move forward, thus changing partners. Center child tries to get a partner during change.

DOLLAR - DOLLAR

Dollar, dollar, how you wander, From one hand to the other:
Is it fair, is it fair, To keep poor ----- standing there?

Players sit in circle and pass a silver dollar from one to another, while one in center tries to discover who has it in his hands. Rhythm is as follows: Hands together on first beat, joining momentarily with neighbor on either side on second beat and so on. If rhythm is kept it is more difficult for one in center to discover the dollar. Whoever is caught with dollar in his hand changes places with one in center. Center player should stand with eyes closed to count of ten to give players a chance to start the dollar.

WILL YOU KNOW ?

Will you know, will you know, How all the little girls play?
Dolls they rock, dolla they rock, and turn around.

Will you know, will you know, How all the big boys play?
Whips they crack, whips they crack, And turn around.

Will you know, will you know, How all the young girls do?
Thus they bow, thus they bow, And turn around.

Will you know, will you know, How all the young men do?
Hats they raise, hats they raise, And turn around.

Will you know, will you know, How all grandmothers do?
Thus they beckon, thus they beckon, And turn around.

Will you know, will you know, How all grandfathers do?
Snuff they take, snuff they take, And turn around.

Children in circle, hands joined, walk round, singing. Stand still when imitating the various activities, such as rocking dolls, etc. All turn singly in place on "turn around." At end of last verse, instead of singing "around" all sneeze.

NEEDLE'S EYE

The needle's eye, that doth supply The thread that runs so truly;
There's many a lass that I let pass, Because I wanted you:
Because I wanted you, Because I wanted you:
There's many a lass that I let pass, Because I wanted you.

One or more couples form arches at intervals around the room; the other children walk under, one behind the other as in London Bridge, while all sing the verse. On the last bar the boy of each couple determines the girl who shall be chosen, the couples drop their hands, catching her, and she and the girl of the couple immediately change places. The line proceeds and next time a boy is chosen, etc.

One child representing Jenny Jones kneel down, another child representing the mother stands with her skirts spread out in front of Jenny, hiding her. Other children form straight line facing the mother. The line, with hands joined, skips up to the mother eight steps forward and back, sing:

We've come to see poor Jenny Jones, Jenny Jones, Jenny Jones,
We've come to see poor Jenny Hones, How is she now?

They then stand while mother, (washing in pantomime), sings:

Jenny is washing, washing, washing, Jenny is washing, you can't see her now.

Children walk up four steps and back four as before, singing:

Very well, ladies, ladies ladies, Very well ladies, gentlemen too.

We've come to see poor Jenny Jones, etc.

Mother- Jennie is starching, etc. (dipping clothes in starch).

Children - Very well ladies, etc.

Mother - Jenny is ironing, etc. (ironing in pantomime).

Children - Very well ladies, etc.

Mother - Jenny is ill, ill, ill, Jenny is ill, you can't see her now.

Children - Very well ladies, etc.

Mother - Jenny is dying, etc.

Children - Very well ladies, etc.

Mother - Jenny is dead, etc.

Children - Very well ladies, ladies, ladies, Very well ladies, gentlemen too.

We'll come to the funeral, funeral, funeral,

We'll come to the funeral, will that do?

Mother* You may come to the funeral, funeral, funeral,

You may come to the funeral, that will do.

Children - Very well ladies, ladies, ladies, Very well ladies, gentlemen too.

We'll come in red, red, red, We'll come in red, will that do?

Mother - Red's for soldiers, soldiers, soldiers,

Red's for soldiers, that won't do.

Children - Very well, ladies, etc. We'll come in blue, etc.

Mother - Blue's for sailors, etc.

Children - Very well ladies, etc. We'll come in yellow, etc.

Mother - Yellow's for jealousy, etc.

Children - Very well ladies, etc. We'll come in pink, etc.

Mother - Pink's for babies, etc.

Children - Very well ladies, etc. We'll come in white, etc.

Mother - White's for weddings, etc.

Children - Very well, ladies, etc. We'll come in black, etc.

Mother - Black's for mourning, mourning, mourning,

Black's for mourning, that will do.

Children crowd about while six of them pick Jenny up by her head and ~~heads~~ and carry her a short distance, where they lay her flat on the ground. Mother and children follow, weeping. Jenny jumps up, chasing them. First two she catches become Jenny and mother for next game.

The Filson Historical Society

A Recreation Committee under the Welfare League organized at the instigation of the Kentucky Child Welfare Commission, held its first meeting at Neighborhood House, December 17, at 3 p.m. The meeting to which were invited representatives from various city agencies dealing with recreational problems was a preliminary gathering to discuss tentative plans for a later general meeting when not only social agencies but the Park Board, Board of Education and all interested groups or individuals both in the city and state, might draw up a plan for state-wide recreation.

Mr. J. R. Batchelor of the Playground and Recreation Association of America met with the Committee to advise them upon the need for recreation, the general recreational situation, and how other states are meeting the problem. Those present were: Charles Nemser, Secretary of the Young Men's Hebrew Association and Chairman of the Recreation Committee, Miss Frances Ingram, Chairman of the Kentucky Child Welfare Commission, David C. Liggett, Director of the Welfare League, Miss Lois Harbage, Girl Scout Director; Miss Emma Deitsch and Miss Florence Palmer of the Young Women's Christian Association. Mrs. J. A. Miller, Public Health Service; Mrs. Elsworth Schan, Family Service Organization; Miss Annabell Kahn, Children's Protective Association; and Miss Ann Bell, Executive Secretary of the Kentucky Child Welfare Commission.

Mr. Nemser opened the meeting by explaining that the present Committee was an outgrowth and extension of the old summer camps and outing committee, as a result of a motion to that effect proposed by the Kentucky Child Welfare Commission at the last meeting of the Board of Workers. Mr. Nemser further stated that Mr. Batchelor, as an authority on Community Recreation had been asked to meet with the Committee to develop a group consciousness of the value of community recreation. He asked Miss Ingram to sketch briefly the growth of the recreational movement in Louisville.

Miss Ingram: In 1910, at the request of the Louisville Conference of Social Workers, Neighborhood House in cooperation with the Council of Jewish Women undertook a survey of the dance situation in Louisville. Thru the counsel and aid of the Playground and Recreation Association of America the scope of this survey was widened to include the whole recreational field. However, the only permanent results from this survey were better dance hall regulations. In 1915, a Recreational Association, with Mr. E. S. Tachau as President, brought Mr. Weir of the Playground and Recreation Association of America to make an exhaustive survey of the leisure time of the people of Louisville. As a result of this survey a bill was introduced in the Legislature to create a Recreation Commission for Louisville but commercial interests combined to defeat this bill. The Kentucky Child Welfare Commission feels that the time for surveys is past. The interest evinced by Women's Clubs, social organizations and men's groups in Louisville and thruout the State calls for definite action for a state-wide recreational program.

Mr. Nemser introduced Mr. Batchelor.

Mr. Batchelor: The speed and intensity of modern life ~~makes~~ makes the need for recreation greater than ever before. With no more hours to

our day and no more health, we are trying to do a thousand more things than our grandfathers dreamed of. The fact that three-fourths of all school children are below par physically, that ninety per-cent of middle aged women are partially incapacitated and the death rate among men of 45 is climbing rapidly as a result of nerve strain, justifies the consideration of recreation as a public concern. The American business man does not need to be taught how to work-- it is born in him-- but he does need to be taught how to play.

Our Juvenile Court judges and wardens of reformatories and prisons attest the fact that it is during the playtime that boys and girls get into trouble. The younger adults who work all day in factories and shops are forced to seek their recreation in the dark picture show, the dance hall and other commercial amusements. There must be recreation of some sort to relieve the strain of modern life; it should be a municipal responsibility to provide the right sort of recreation.

The municipality is as responsible for clean recreation as for pure water, police and fire protection. Because the happiness of people is determined by the use they make of their leisure time, it is the city's responsibility to provide a year round recreation program for children and adults. There are three main factors of a recreational system.

(1) Facilities for recreation.

- a. Playgrounds:- within reach of every child under nine, there should be a playground, at a distance not greater than a quarter of a mile.
- b. Play parks:
- c. Play fields--of sufficient area to permit many baseball diamonds, tennis courts, etc.
- d. Indoor centers-- for which the modern school building is ideal. Educational Boards are unexplainably averse to getting the best out of the money invested in these buildings.

(2) Program - as essential to recreation as the curriculum is to the school.

- a. Community dramatics and singing
- b. Municipal athletics-- great possibilities of factory and business teams for both men and women
- c. Playgrounds-- an unsupervised playground is always a menace.
- d. Education and entertainments-- handicraft, cooking, sewing, etc.
- e. Social recreation--adult group games promote a spirit of friendly cooperation.

(3) Leadership

When leadership is under the Board of Education or the Park Board there is always the danger that the Board will assume responsibility only in its own field. Often there is a duplication of program and expense. Therefore it has been found most satisfactory to have an independent recreation Commission. Such a Commission is composed of from five to nine members including a representative from the School-Board and the Park Board. The members of the Commission,

appointed by the Mayor, or elected to serve for five years. The Recreation Commission oversees and supervises the work of a salaried trained recreation director, who in turn connects and organizes the recreation work of public and private agencies.

Fourteen states have passed laws granting taxes for recreational programs, and the majority have created recreation commissions. Recently resolutions endorsing the community recreation plan have been passed by various national organizations such as The Federated Council of Parent Teachers, American Legion, Federated Womens Clubs, Federal Council of the Churches of Christ in America, etc.

Juvenile Court cases are almost wholly the result of leisure time misspent. A five year study made in Des Moines showed that no cases came from any play center. In another city in one playground area there was a reduction in three years of 75 per cent of the crime. I made a study of how a boy spends his time until he is 21. The time he would spend in school if he went thru grammar school, high school, preparatory school, and college, amounts to only two years. Subtracting time spent in eating--three hours a day, in sleeping--nine hours a day, and in religious service--four hours a week, there remain eleven and a half years of leisure time before a boy reaches 21. The way in which the boy spends these years determines the whole course of his life. The only sure all year recreational program is the municipally supported program.

Mr. Liggett: How shall we dovetail the municipal recreation with the private organizations, Y. W. etc. ?

Mr. Bathelor: The recreational system should serve every individual and organization. The Recreation Commission, or the Director under the Commission, gives cooperation, suggestion, and leadership to both public and private agencies. It furnishes a recreational personnel to any recreational organization in need of leadership, such as workers to schools, to Park Boards, etc.

Mr. Liggett: Is the Recreation Council of Cleveland a tax supported organization ?

Mr. Batchelor: The Cleveland Council is not functional; it is an incentive to see that the city carries on the right kind of recreational program, and to see that recreation does not become entangled in politics. A Recreation Commission, on the other hand, is a purely legal body to expend tax collected funds in the municipality. The whole system can be put on under the School Board or the Park Board, but experience has shown that a separate Recreation Commission is the most satisfactory method.

To put on the program in Louisville not less than \$ 20,000 would be required. The law should be framed to include not only Louisville, but at least cities of the second class.

The next step of this Committee is to call a general meeting of representatives from the Park Board, from the Board of Education, from Rotary, Kiwanis, and other interested men's groups, from the Woman's Club, from social agencies--in fact a meeting of all people in Louisville and throughout the State who are interested in a city and state plan for community recreation.

A motion was passed to the effect that in the near future a general meeting be called of all agencies and individuals in Louisville and the state at large, interested in recreation to decide on some legislative plan providing for a state and municipal program of recreation

Respectfully submitted,

Ann Bell, Secretary Pro-tem.

The Filson Historical Society

"May the face of good news and the back of bad news be always towards you."

Favorite Irish saying of Mark A. McCloskey

Recreation in Louisville: An Historical Sketch
Elizabeth A. Wilson

1938

Definition: Recreation is that physical & mental diversion brought into play upon the individual in order to reanimate him after some special strain or work. Recreation may be in the form of organized play, simple amusement, change of occupation, or merely a gayness of heart in contrast to great seriousness. (Puthackan - 1925. prize ^{winning})

(p 9) 1916 Mr. S. H. Muir's survey of rec. facilities was made.

(p 17) 1938 Otter Creek reservation will make available camping facilities on land acquired by the Federal Gov. and the City & improved in the latest Nat. Park manner

(p 23) 1778 When gen. George Rogers Clark set out upon his expedition against the British garrisons in the Illinois territory, some 20 families assembled at Redstone for the purpose of emigrating to Ky. These families, accompanied by a few soldiers came to the Falls & landed on Corn Island, May 27, 1778. They were the first settlers of Louisville.

(p 24) 1778 First Christmas in Louisville Mr. Hurst describes most delight,

ally, in which he brings into light, Uncle Cato, the
 negro fiddler who traded 12 coon skins to
 a Frenchman for three fiddle strings, etc.
 From the fort at Twelfth & River grew the great
 city of Louisville.

p 28

p 30

The City Fathers did not see fit to follow the
 way (of Louisville) designed by Clark. Now, was
 first laid out in 1789 by Wm. Pope.

p. 42

1888

Organization of the Athletic Club.

p 45

1876

The Jockey Club organized

p 46

1881

The Penderm's Club - First location at First &
 Walnut. Then on Walnut near 4th. This
 house was owned by Abram Hunt who
 moved in for one who then decided to go to Europe.
 Mr. Wm. Bellamy bought it & the Club procured it
 from him. Later it moved to present quarters
 on Walnut bet 2nd & 3rd.

Filson club
 p 46. 1884

met at home of its founder Col. R. T. Barrett,
 was organized for the purpose of collecting,
 preserving & publishing matters relating to
 the early history of the

was responsible
 for first
 banks in city

Salamanca Club, membership limited
 to 24. flourished in "gay nineties"
 also Conversation Club -

p 48

1835

Galt House. This famous hostelry was built at
 2nd & Main - occupied by Dr. W. C. Galt.

- p 62-67. ✓ Mr. P. C. Kinhead, Pres. of Recreation League, Sm. Ky
First report. dated Feb. 15, 1902.
- p 68 ✓ Arthur Seland, 1st head of Sm. Playgrounds, described Louisville
playgrounds in Charities (June 4, 1904) under title,
"Playground Self-government." Vol. XI, No. 3.
- p 74-1910 ✓ appointment of Vice Commission by Mayor John
H. Buschmeyer.
- 1911-1916 Communities centers were conducted in a number of
public schools financed by Woman's Clubs & other agencies.
- 1915 ✓ The Recreation Association was formed with
Mr. E. S. Tachau as Pres. The object was
to assist in securing an adequate opportunity
for wholesome recreation for every man, woman,
& child in Louisville. Mr. Rowland Haynes at
meeting, following this Mr. Weir made an
exhaustive study of the leisure time of the people
of Louisville, (a model of its kind
at a joint meeting of the Ky Child Welfare League,
a state-wide Rec. Com was formed for the purpose
of passing the Home Rule Rec. Act, (Senate Bill No. 274)
- 1924 ✓ Survey made
- p 88 ✓ Mr. Batchelor - "78% of crimes committed by those
under 21 and 90% during leisure time."
- p 88 ✓ Feb 6, 1924 Home Rule Recreation Act was passed. introduced
by Mr. Caywood. ^{you read down} enlarge its program, & supply
- p 95. 1927 ✓ Passage of Bond Issue - permitted Park Board to

1929

under the City Government Bill, recreation became a division of the Department of Welfare. The Board of Park Commissioners continued to maintain the majority of physical equipment in public community centers & provide facilities for tennis, golf & baseball. The Recreation Division is responsible for leadership & program. The Department of Welfare is one of the six major city departments. The Div. of Rec. was formerly under the supervision of the Board of Park Commissioners.

1932 Aug 17

Preceded by a committee of 3, known as the Municipal Relief Committee, which consisted of the Mayor, Pres. of the Board of Aldermen, & Director of Welfare, the Municipal Relief Bureau was created by ordinance approved Aug 17, 1932. The name was changed to Municipal Bureau of Social Service on Sept 1, 1935.

1934

Under Mayor Neville Miller, Griffenhagen & Associates were retained to make a survey of the City Govt. its departments - making recommendations & suggestions for a more efficient administration. (Those who made survey knew nothing about Recreation)

P. 116

Mr. Edward Lindeman says that "recreation is no longer to be considered as mere bodily exercise, but rather as an opportunity for continuing education, for participation in civic affairs, for partaking in aesthetic experience, for developing skills & for the enjoyment of nature."

P116 (5) C. W. Burns said, "Civilization may depend for its roots upon the way in which work is done; but it depends for its finest flower upon the use of leisure"
C. W. Burns, Science and Modern Society, Harper Brothers, 1932

P117

"My hope springs from necessity, because I see no way by which the values essential to a technological society can be discovered & realized save through such leisure as will conform with the democratic ideal." Lindeman, Edward C.

The Filson Historical Society

Richmond
Birmingham
Cleveland
Detroit
Grand Rapids
Charleston
Macon
New Orleans

A COMPLETE RECREATION POLICY FOR A CITY

INCLUDES

1. Promotion of Outdoor Recreation, such as:
 - (1) Playgrounds
 - (2) Public Baths
 - (3) Play away from Playgrounds
 - (4) Proper celebration of Holidays
 - (5) Pageants
 - (6) Children's Gardens
 - (7) Summer Camps
 - (8) Conducting Girl's and Boy's Badge Tests
 - (9) Band Concerts and other Municipal Music

2. Conducting Evening Recreation Centers, (in school buildings churches etc.)

3. Supervision of Commercial Recreation

4. Promotion of Home Recreation, by
 - (1) Teaching Games that can be played at Home
 - (2) Providing places where Parents and Children can take recreation together
 - (3) Bringing Recreation Workers into contact with the Home

5. Investigations and Surveys of
 - (1) Recreation Conditions and Needs of the City
 - (2) Recreation Facilities
 - (3) Recreation Furnished by other City Departments
 - (4) Recreation Furnished by Private Organizations(In order to meet the recreational needs of city and avoid duplication of effort or waste, utilizing fully present recreational facilities)

6. Co-operation with all other Agencies Furnishing Recreation, such as:
 - (1) Public Schools
 - (2) Libraries
 - (3) Churches
 - (4) Y.M.C.A
 - (5) Y.W.C.A
 - (6) Athletic Clubs and Federations
 - (7) Social Settlements
 - (8) Women's Clubs and Organizations
 - (9) Boy Scouts
 - (10) Camp Fire Girls

1. Conditions of leisure time:

a. Passive not active

b. Commercialized

c. Not remedied by leisure - Culture is not what youth wants

2. Education the remedy:

Education for leisure as it is in leisure that man likes to see wrong.

3. Our civilization at adolescent stage when we are emerging into group instinct. Formerly civilizations have decayed - we are again performing the experiment.

History shows that forces which have been broken down are:

1. wrong use of leisure time

The might use mass power strength - team games

The family as a unit should be rebuilt

The place of the settlement culture - p 143.

p 147, 148 - work in detail

Settlements

55724

music - 9152

VERA PASCHAL
NEIGHBORHOOD HOUSE
LOUISVILLE, KY.

The Filson Historical Society

Fundamental Skills

Summarized for
Nat. Playground & Rec. of America

The topic for discussion in the section I am to summarize was "What are the Differences in the Nature of Leadership for Different Age Groups for Different Activities."

Each speaker confined his discussion to a certain phase of this topic ^{which deals} covering the length and breadth and depth of life.

Dr. Ernest Hermann treated the subject from a psychological standpoint. He discussed the kind of leadership needed to train children under nine years of age in fundamental skills. He pointed out that a child's biological background, inherited tendencies and natural interests were the prime considerations. A child's growth he said, should be that of a healthy animal; spirituality comes later with a sound physical nature for its basis. Play should be carried on only in the best out door environment as close to nature as possible. Children should love their play. Imitation is a fundamental law of psycho-physical action. A child's ability to imitate is a determiner of how educable he is. It was pointed out that since long continual motor activity among people promotes intellectual development, there should be persistent effort and continuity in the daily program, a few interests and tools and not too great variety until outstanding skill is acquired, or the proper coordination of the senses, muscles and brain.

The fundamental skills underlying all special skills and underlying and involving the harmonious coordinations of every faculty of body, mind and character should be developed before the child enters adolescence. If they are not acquired in childhood when the child is predisposed to a great number of simple tasks, they can later on be acquired only to a limited

degree and only through the expenditure of enormous effort and exhausting drill. By inheritance the child is pre-disposed to simple physical tasks. His biological fitness, his interests, his imitative and creative faculties make him a splendid learner. With the natural interest and spontaneous attention the child fixes images more permanently. On account of this simple mindedness the child repeats these tasks in innumerable ways. These repeated simple reflexes then easily become automatic. The educational value of imitation in early years is great: - it makes good habits possible, it relieves our higher faculties by relegating the non-essential to lower reflexes. Youth has pets, tills the soil, builds, manufactures, uses tools and masters elementary processes; the skills are truly repeating the history of the race, and are the best foundation for intellectual careers. The playgrounds should and must furnish it. The kind of leader who is needed to train children under nine years of age in fundamental skills is the kind who is worthy of imitation. He must possess a deep love for the soil, for pets, and for animals. He must be able to build, manipulate, use tools and be a master of the elementary skills.

Dr. L. R. Burnett in his discussion of the responsibility of the recreation executive for the teaching of the technique of activities, of rules, regulations, customs of activities and good sportsmanship, developed the value of a further training in the skills thru the playing of such simple games as marbles, jackstones and horsehoes and urged that the executive should know the technique of all games from baseball to jackstones.

Mr. Charles H. English in further considering the responsibility of the executive urged that he employ trained leadership. If however trained leaders are not to be obtained, then the executive himself must thru conferences and institutes teach them the fundamentals of activities. He must take his staff into a partnership on every project undertaken. He must be careful not to smother that enthusiasm that results in the joy of creation and a sense of achievement. This same rule the leader should apply to participants in his recreational program.

The workers knowledge must be so complete in games- especially those of contest, that there is no doubt as to his mastership. A note of warning was sounded to the executive in the new community. Customs of activities vary with localities and as they are generally deep rooted. A wise executive familiarized himself with the customs of the community in which he finds himself before making up his approach to program building.

Miss Ella Gardner in discussing in what ways leadership for recreation in rural communities differed from that in cities stated that there was not much difference and that the leader should stress those activities which could be carried over into the rural homes.

Mrs. Chester G. Mrash discussed the question, "How does the function of leading vary with different ages and activities?" She stated that the fundamentals are the same for all ages and activities; that standards should be kept high and the vision broad; that there must not be organization for exploitation. The leader must be flexible, malleable and adjustable. He must have enthusiasm, personality and human understanding.

Frances Ingram, Summarizer.

1.
Recreation as a factor in Community Betterment.
Asked Miss Klingman if priorities were establishing centers
or settlements now a day.

The Baptist W. M. U. Training School, 334 E Broadway
was established in 1907 to train young women to
take charge of the Goodwill Centers. Mrs. McClure
the first head of the school trained herself for
the purpose in the New York School of Philanthropy
work under Mr Edward J. Devine. The Goodwill
Center (1912) was the first center established.

Miss Elizabeth Russell - Headress, Wesley House, Louisville,
called Wesley Houses Church Settlements instead of
Religious Settlements. I think this the better term.

The Wesley Houses grew out of needs of city - First
was established in 1911. The Methodists began to
consider the settlement as a means of reaching the
needs and called on Mr. Graham Taylor in 1902.
Then several were pretty well organized by 1911. Bishop
Walter Sappeth was a prime mover in exalting the
settlement ideals. Miss Belle Bennett of Kentucky saw
the need of training. Scarrit College ^{was} an outcome of
this need.

Miss B. stated a request had come from Pine Bluff, Ark
for negro work. This is to be supplied.

- Divisions of effort - Types of work -
- ① Cotton Mill work
 - ② English-speaking work
 - ③ French & Italian work
 - ④ Gulf Coast work
 - ⑤ Industrial work - work with miners
 - ⑥ Industrial work - Fish Canneries
 - ⑦ Industrial work and other industries
 - ⑧ Mission work
 - ⑨ Negro work
 - ⑩ Rural work.

WHO IS MY NEIGHBOR IN CLEVELAND?

Prepared by
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H. M. MOYER,
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