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COMRADES IN PLAY



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National Recreation Association

Comrades in Play

Leisure Time Activities which *the*
Young Men *and* Young Women
of America Can Enjoy Together

Community Service (Incorporated)
One Madison Avenue, New York City

February, 1920

THE
NATIONAL RECREATION ASSOCIATION

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Foreword

THE new conception of comradeship which has come out of the war, and the necessity for creating social groups equipped to carry on the new social spirit through which the lessons learned during the war are to be conserved, have made it desirable to point out the fundamental principles involved in formulating a program of leisure-time activities which young men and young women can enjoy together. For the reason that organization of people and a program of activities are means to a conception of comradeship which will make for citizenship of the highest type, it is the purpose of this booklet to indicate from among the activities which proved so valuable in the entertainment of soldiers, those which should be continued in a peace-time program, and to discover additional activities which may be utilized.

No attempt is made in this booklet to discuss the activities which will naturally be developed in a peace-time program for young men and women, boys and girls, in separate groups, although recognition is made of the value of such

activities as a part of the community program. Nor is there any desire to minimize the importance of developing in a community program activities in which families as a whole and all members of the community, whether young or old, will share. On the other hand, it is keenly felt that in the development of a comradeship between young men and women which will be wholesome, democratic and a vital force in community life, it is most desirable to begin the process of social education with separate groups of boys and girls, emphasizing those activities making for initiative, alertness, loyalty, team play and all the other qualities essential to good citizenship.

All these considerations are of vital importance, and in a community program there must be developed activities for all groups as well as for young men and women. It has been felt wise, however, to emphasize at just this time the particular phase of community recreation which has so important a bearing on community life, in that from the young men and women of the community will come largely the leadership and power which will vitalize community life.

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IT is not recreation and places to do things that is needed, as much as it is home ties and friendship. Comradeship is a fundamental human need. It may grow through common interest in any of a hundred things. What we have always to remember is that, while activities are important, the object is affection of one kind or another; that is, we are organizing people, not activities. It is hopelessly inadequate merely to establish playgrounds, parks, skating rinks and dance halls. We must create social groups that will carry the new social spirit.

Luther H. Gulick

CHAPTER ONE

Social Education

THE DEVELOPMENT OF THE SOCIAL INSTINCT

ONE of the humanizing outgrowths of the war activities conducted by communities near training camps for the benefit of men in training is the appreciation of the need for a social and recreational program which will bring young men and young women together in a natural and wholesome way. No single factor in the social life of the race is more important than the satisfaction of this normal craving for companionship, and the development of the right kind of comradeship between young men and women must be a primary motive in a peacetime program of Community Service.

Importance of Social Education

It is unfortunate that in the case of many young men and young women, training for comradeship does ~~not~~ as a rule begin with early childhood. We need, all of us, to have developed in our youth an essentially social instinct. It is obvious that

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any activity, either for boys or for girls, which tends to develop in the individual physical fitness, mental alertness, sportsmanship, courtesy and ease of manner, naturally aids that individual later in his contacts with others. Public Recreation Departments, settlements and other private organizations such as the Boy Scouts, Girl Scouts and Camp Fire Girls have realized and are attempting to meet the need for this social training in separate groups, which will provide the equipment for the highest type of companionship in later years between young men and women. The development of outdoor activities in particular, of team games, of summer camps, of dramatics—which are so valuable in eliminating self-consciousness and developing in boys and girls the ability to forget themselves—will go far to create the wholesome spirit which must characterize relationships between young men and young women. Through home training and previous social experience many young men and women are capable to a large degree of meeting the demands of social life and of community contacts of various kinds, but for those individuals who have not as children enjoyed these privileges and who because of home and working conditions have not

had the opportunity to develop their social instincts, there exists a distinct demand for supplying the opportunities for a wholesome comradeship.

Value of Play Activities in Developing the Social Instinct

The value of play activities in developing the social instinct and their bearing on social education has been well pointed out in Chapter I of "Social Games and Group Dances" by J. C. Elsom and Blanche M. Trilling. "If we are to be successful in any line of life's endeavors, we must constantly be thrown with our fellow men and must learn to be easy and natural in the presence of others. It is no mean accomplishment to be able to converse with ease, to convey our thoughts and feelings to others, and tactfully to meet our fellow men in social intercourse. It is unfortunate that the veneer of artificiality so often exists in modern society and in our every-day dealing with our associates. We are not quite ourselves with our company manners and our dress clothes; we too often seem to try to appear what we are not.

"But in our play and in our games our most

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intimate characteristics and points of individuality show themselves. In plays which are natural, unrestricted and enjoyable we throw off all artificialities and abandon our pretense. A spirit of comradeship immediately takes possession of us in our games, and some of the most valuable social characteristics are developed. Groups of young people thrown together for the first time are apt to be stiff and unnatural, strained in their feelings and formal in their outward expressions. Bashfulness and uneasiness are often felt and shown; but when a game is proposed and played with enthusiasm, all is changed. Natural and unrestrained conduct now takes the place of formality and artificiality and everybody has a good time. Self-forgetfulness has been developed."

FUNDAMENTAL PRINCIPLES INVOLVED

When young men and women have a common interest in sport and games, in topics of the day and in problems of community-wide significance, they are laying the foundation for a wholesome comradeship which is bound to have its effect upon their neighborhood group and, through it, upon the community at large. The working out of a program of social, recreational and service

activities which will contribute to this comradeship must be a matter of careful planning. There is a morale to be kept up in play if the social value of the game, the play or recreational activity in question is to have full expression. Certain fundamental principles must be kept in mind, among them the following:

Progression in Activities

There should be standardization and progression in leisure-time programs. That is, one game or activity should lead to another; games should be so arranged as to increase in interest or should become harder and harder. There should be a climax in an evening's entertainment, a week's program, and in the planning of progressive activities for a year. Activities repeated over and over again soon lose their interest. There must be variety in the programs, with a fundamental purpose behind them, though insistence on these principles should not result in making the program rigid.

Necessity for a Well-rounded Program

A well-rounded program will not concern itself exclusively with the development of recrea-

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tional activities. It will not develop purely social activities or the solely recreational activities which make for health and physical efficiency. It will give these activities proper emphasis, but it will also bring into prominence dramatic and art interests and educational features, and will throughout the program seek to interweave with recreational activities, community and civic interests so that the young men and women of a community will gradually be led to an appreciation of their duties and responsibilities as citizens. Games and activities, therefore, which develop alertness and keenness of intellect, the power of quick decision and ideals of sportsmanship and team play are essential. Program-making which neglects to take into account all these factors will fall far short of its goal.

The Unit or Group Plan

The question of the advisability of using the unit or group plan in building up a program of leisure-time activities for young men and young women, and the nature and size of the unit, have a very important bearing upon the success of the work. By the term unit as used in this connection is meant a group of people coming together for

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some definite purpose. The unit may be a neighborhood group, a group representing industrial and business interests, or community organizations such as churches.

The experiences of War Camp Community Service in providing recreational activities for service men and for young women have demonstrated sufficiently the value of the unit plan to make it advisable to continue its use in a peacetime program. It is pretty generally felt that the unit plan presents the only method for doing intensive work; it reaches more individuals, gets closer to homes than any other form of organization, stimulates local interests, develops local leaders and minimizes formality and lack of spontaneity. It lends itself to grouping into larger units and is the means of bringing about efficient organization in a big club for the reason that a small group carries a certain enthusiasm and momentum which will give stability to a larger club. It develops individual initiative, since people are more likely to take a larger share of responsibility in a smaller unit; contests and competition are made possible, and leaders are readily discovered.

In general, the size of the unit must be governed by the purpose and activities of the group,

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the facilities available and the types participating. Activities vary in their requirements regarding the number of members necessary to develop them. A unit should be small enough to offer a working basis and to allow every individual expression, but not so small that it will be exclusive and undemocratic. A unit may be larger where good leadership is available and where the social group has been formed naturally along fraternal, religious, industrial or other lines in which the individuals are accustomed to acting together.

It is generally felt as a result of the war experiences in War Camp Community Service that for most purposes the small unit of from twenty to thirty members is preferable, though some workers feel that a unit of from fifty to one hundred members can be advantageously handled. Local neighborhood conditions, leadership and the activity of the unit must determine this. If the city is so divided as to concentrate the young men and young women in certain sections, the size and character of the section would have a decided bearing on the size of the group.

Whether the basis for unit grouping shall be neighborhood or industrial or commercial interests is another problem which must depend upon

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local conditions and upon the work planned. The basis for forming a unit should be in general the natural group—that is, the group which has natural cohesion and like-mindedness. Community of interests must be the determining factor in bringing individuals together in a group. This is necessary if people are to work and play together in close association. In most cases these natural groups will have much the same background, and in the development of small group activities it is generally felt that most successful work can be done if the young men and women come from practically the same groups and have about the same mental and social development. For instance, a club organized for historical research would necessarily have to possess a membership about on a par educationally. On the other hand, there are groups, such as church groups, where the social background is very different and where the cohesion comes from other sources.

Congeniality of thought and personality among members is fundamental in planning a successful program for a small group. Though we cannot as workers disregard the lines of so-called social cleavage which are so sharply drawn in some communities, we must not permit our communi-

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ties to go back to the hard and fast distinctions which existed before the war and which were to a certain degree swept away by the emergencies arising from a national crisis.

“It was a great thing for Mrs. Toscana to see how much her richer neighbor, Mrs. Mountain, envied her skill in sewing, knitting or other practical arts. The wife of a mining superintendent in a small town during the war period attended the meeting of the Women’s Community Club, where she found numbers of foreign-born women entering into games and dances and trying to learn American ways. She was amazed to think they were personalities that could make themselves felt in American life. She had always patronizingly regarded them as little old ladies with bright-colored shawls on their heads and hand-made trimmings on their aprons. That woman learned to lay aside her hat and gloves and appear less formal at the meetings, but she never gained the ability which the other women had of entering actively into the spirit of things. She would have given anything in the world to develop that ability.”

While it will not be wise to force the mixing

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of groups of different social backgrounds Community Service must provide a big unifying overhead interest in leisure-time activities and service to the community which will bring each group constantly in contact with others and, through a process of education to a broader viewpoint, will gradually bring about increased mutual respect and sociability among existing groups. There is a leveling and fusing influence in bringing together people of different interests, and this can be accomplished if the attracting force is big and vital enough.

A wise plan of procedure in many instances, therefore, may be to organize by small units the young men and women whose natural interests, ability, congeniality of thought and associations—whether neighborhood, business or social—draw them together. In doing this, however, emphasis should be laid upon the value of the entertaining of one group by another, upon the responsibility of each unit toward the rest and the importance of all coming together for large group activities such as community singing, pageantry, dramatics, participation in community projects and philanthropies in which all are interested, and for such undertakings as will make tangible the

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big unifying interest and bring about the natural intermingling of groups which will make for mutual respect and liking. A closer association may be brought about between the different units if they are held together by a central council with representatives from all the units who will consult on mutual problems and interests.

Under a wise leader, who leads but does not direct, the units should themselves control their own affairs, decide upon the activities they wish to undertake and the policies to be followed. The question of membership dues and of the basis of membership should in large measure be left to the group itself to determine. Some workers have suggested that the desire for membership, a common interest, a willingness to comply with rules, to render service and to accept responsibility, is a sufficient basis for membership; also that admission might be based on a known or demonstrated interest in community work. It is felt that any effort to determine a basis for membership should take into account the value of giving each member an opportunity to measure his abilities and standards with those of others. This will be to the mutual advantage of those

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who may seem to have little to give and of those whose opportunities have been greater.

A natural solution of some of the difficulties which might arise in forming a group may lie in the suggestion offered by a worker to the effect that the proper kind of dancing invites participation by those who enjoy such dancing. Other kinds attract other types. It should be the effort of Community Service to popularize the proper kind of dancing. This is true of other activities. At first a unit will attract only such individuals as are appealed to by what is being offered; some people may be driven away. Gradually, however, under sympathetic and wise leadership a unit should be able to educate its community to an appreciation of the value of the activities promoted and there will be a gradual raising of standards on the part of those who may not at first have shown any inclination to accept the high standards set.

The Club Leader

It is not the purpose of this statement to discuss in any detail the problem of club leadership or the technique of club work. The importance of securing as club leaders people who under-

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stand methods of club work, who will lead without directing and who will have the ability to develop leadership from within the group itself needs no discussion here. It is, however, important to note that while it is necessary for the leader to know club organization, to be always on hand at club meetings, and to have the ability to put through a program, the leader who really succeeds is the one who identifies himself or herself with the outside life of the girls and boys, young men and young women. The leader who occasionally invites her club to her own home, goes with them to the theatre or functions of various kinds, is establishing the personal relationship which vitalizes club work.

The Value of Short Time Intensive Interests ✓

The value of short time intensive interests and activities should be taken into account in formulating a program. "Learn to swim" week, when under the best instructors available, young men and women are given the opportunity not only to learn to swim but to display their prowess; an exhibition for a few days of handicraft work and paintings produced by local young people; the production for two or three nights of a play which

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has been written by one of the group members and produced by others—all such devices for intensifying and concentrating interest have a distinct value.

Using All Community Resources

In developing the program it is important to remember that under a plan of community recreation all community facilities should be utilized to provide meeting places for the groups. Schools, lodge rooms, municipally-owned properties, private club houses and churches should all serve as meeting places. Gymnasiums may often be put to use for auditoriums if no better facilities are available. The use of these facilities involves a careful directing of organized groups, so that they will use these resources to the best advantage, and a scheduling of activities to meet the convenience of local groups providing the facilities.

RECREATION FOR YOUNG COLORED MEN AND WOMEN

Leisure-time activities which young colored men and women can enjoy together differ little from the program suggested for young white

[*twenty-one*]

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men and women. It is suggested that in order to achieve the best results in the shortest time, the young people be trained in separate groups until they lose the shyness and self-consciousness that will at first be evident. Units may be selected according to age or previous training, and as with white boys and girls, progression must be provided for in every program. In a beginners' class, simple calisthenics, which include some corrective gymnasium work, breathing exercises, instruction in the right way to stand or walk, and military drills have been found most beneficial. Young people usually enjoy these activities, but in order to insure continued interest a part of the time may well be devoted to playing games. Here, too, the idea of progression must be kept uppermost, simple games being chosen for the first meetings.

The suggestions regarding games and activities outlined in this article are, with a few exceptions, adaptable for the use of young colored men and women. It is suggested that in order to educate the young Negro in the music, literature or famous men of his race, games may be invented or adapted. For example, in an adaptation of *Authors* would involve the substitution of such names as Booker T. Washington, Charles Wad-

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dell Chestnutt, Paul Lawrence Dunbar, W. E. Burghardt Du Bois, Frederick Douglass, Phillis Wheatley and other well-known leaders.

The wonderful musical capacity of the Negroes and the charm of the Afro-American songs have been recognized for years, and every effort should be made by the race to preserve its rich heritage along these lines. Probably there is no recreation which the young people of the Negro race may enjoy in their leisure time that will have more lasting benefits than singing schools, choruses, glee clubs and orchestras.

CHAPTER TWO

Indoor Social Activities

THE test of activities, as has been suggested, should be the value they have in developing the comradeship which will carry on the social spirit necessary for citizenship. The formation of the small social groups or units based on mutual interests and congeniality, through which comradeship will grow and will make possible large group interests, involves a very important step in the program.

During the war the hospitality motive brought together for wholesome recreation service men and young women who were strangers. Today a tremendous force exists for perpetuating this motive and for providing any machinery which may be needed to bring young men and young women together in a peace-time program. The possibilities represented in the American Legion, with its thousands of young men no longer soldiers but civilians back in their communities and already organized under the Legion, are stupendous. Similarly, thousands of girls organized

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during the war by War Camp Community Service and other agencies present a force the strength of which we are only beginning to realize. Combination under wise leadership of these two great forces, with all the power they represent, has in it undreamed-of potentialities for the future of America and for democracy.

With this nucleus formed during the war a foundation has been laid on which to build. Since nothing brings people together as does play, it is natural that any program undertaken shall pave the way for more serious interests by a continuation of the social and recreational activities which young men and young women have enjoyed together during the war.

Social Dancing

Among these activities is social dancing, which ranked high during the war as a form of entertainment for young men and young women. The tremendous popularity of the dance is a factor to be reckoned with in planning a community program, and the dance unquestionably has a distinct social value. A worker who has had considerable experience in developing activities for young people points out that in gathering together a group

[*twenty-five*]

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of from twenty to fifty young men and women in any locality, where interests are diversified and home environment different, it becomes necessary to decide upon some one thing which has demonstrated itself as a fundamental relaxation and interest from the time of prehistoric man. Out of the beating of time developed our present music and dancing; therefore, going back to the fundamentals of leisure-time activities, one of the first channels through which to interest and unify a group of young people is that of dancing.

In a number of communities Community Service is very successfully using the dance as an initial step in bringing together the two forces represented in the girls' unit developed through War Camp Community Service and the American Legion. The plan as worked out in one district is as follows:

In every community where Community Service girls are organized contact is made with the leaders of the American Legion Posts with the idea of promoting Community Service—American Legion dances. All girls coming to the dances must be vouched for by the Community Service Club. All the young men attending are not necessarily members of the American Legion, but must

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be vouched for by leaders of the Posts. Such a plan, varied to meet the needs of the individual community, might well prove the entering wedge for a joint program of activities and service for returned service men and the girls of the community.

Requisites for Good Dancing

Chaperonage. Great care should be taken to safeguard dancing through careful chaperonage. It is an excellent idea to follow the plan of asking the mothers of the young people to act as chaperons, and occasionally the fathers may be invited to serve as floor directors, as has been done with marked success in the Boston social centers.

Music. Music is another very important consideration. No factor is more potent in determining the standard of dancing than the music, for clean dancing and group poise are almost wholly dependent on this feature. It will be decidedly worth while to try out the idea of having really good music played for the waltz, one-step and fox trot, to see whether it is not appreciated and does not eventually prove quite as effective as the ordinary rag music. There is a wealth of good

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music in many of the old scores of comic operas and operettas which may well be used for dancing.

Artistic Surroundings. Another requisite is that any room used regularly for dancing shall be as attractive as possible. One of the art clubs of a community might well expend its efforts in an artistic arrangement of colors, flowers, chintzes and furnishings. A person on entering the room should be impressed with a sense of beauty. This is sadly lacking when clothing is piled in corners and the room is bare and filled with smoke.

Dance Diversions. A means of adding diversity of interest to the dance lies in the introduction of dance figures. Among these dance diversions are the following:

Elimination	Grab
Pairing Off	Arches
Unlucky Numbers	Robbers' Two-Step
Statues	Salute
Weaving	Waltz Relay
Property	Accumulation
Circles	Paul Jones
Lucky Circles	Patriotic Figures

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Very often folk games can be interspersed with social dancing. A few moments of community singing between dances adds to the interest of the program. Then there are the old-fashioned dances, such as the Virginia Reel and the Barn Dance, which instill a zest for the good things of all times, and serve to bring people together. It may be possible, too, to revive the Quadrille, Lancers and Minuet.

Another means for making dancing of real significance lies in making each dance a special celebration. For instance, plan to have a series of twelve National Nights—an Italian night with Italian dances featured by soloists, a Russian night, an old English, a French, and a Mexican night. Paper costumes might well be a feature of one of these affairs. A short talk on the customs of each particular country could be given. On Russian night have tea served from a samovar; on French night provide coffee and French pastry. The intermissions could be given over to solo dances, and to the singing of national airs. By giving a different spirit and different significance to each dance through some special plan, as the one described, a sense of the beauty and meaning of the dances of the various coun-

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tries may be instilled into the minds of the young people participating, and the social and aesthetic will be successfully combined. Thus the dance becomes the medium of artistic expression and has a purpose.

Dancing Instruction. A community dancing teacher is a great asset. It is a good plan to have one step taught properly at each dance. Classes in dancing other than the one-step, fox trot and waltz give variety and tend to promote general sociability. The English and American country dances are especially good. Many of these, collected by Cecil Sharp, Elizabeth Burchenal and Emily O'Keefe, may be obtained from Schirmer.

It has been found helpful in some instances to conduct a trial dance in which the teacher tactfully shows the couples their faults as they dance by, thus not interfering with the dance in general. Standards should be insisted upon. The men and girls should learn that stooping, hollow chests and heavy feet are neither graceful nor in good taste.

Since dancing is perhaps the most popular form of social recreation, and one in which young men and women wish to excel, it may easily be made the channel for bringing home lessons in courtesy

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and social conduct. Dancing instruction gives an opportunity for the teaching of proper decorum on the dance floor, for instruction in presenting friends, acknowledging introductions, serving on reception committees, and conducting formal and informal receptions. The power which acting as hostess gives a girl will mean much in her individual development.

Through the Charlotte, North Carolina, War Camp Community Service a novel idea was carried out in an endeavor to remedy the incorrect and objectionable dancing. Announcement was made in the local papers that War Camp Community Service would entertain at a certain dance for soldiers, one, Mrs. Sarah Hopkins—familiarly known in her rural community as Aunt Sarah. She had several sons in the service, and she wanted to observe the kind of entertainment conducted by War Camp Community Service for the soldiers so as to be able to make a report to her Ladies' Aid Society back home with special reference to the modern dance. It was rumored that Mrs. Hopkins "had heard tell of so many carryings on at the dances" that she had volunteered to make the trip to the city, visit a dance hall and report her findings to the church society. Interest

[*thirty-one*]

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in the visit of Mrs. Hopkins was stimulated by a series of newspaper articles, and by the announcement that on the occasion of her visit there would be a demonstration of proper positions for dancers, and of correct modern dancing. This feature was given by a professional instructor and one of his pupils. The instructor was a clever actor, who emphasized each point and greatly exaggerated the bad form practiced by the young people. He feigned extreme embarrassment upon being asked "to cheek" with his pupil as an illustration of how not to dance. The effect of this on the dancers was like magic. For the first time they saw themselves as others had seen them. Aunt Sarah Hopkins sat on the platform throughout the demonstration and spoke her opinions afterward. She was impersonated by the chairman of the local War Camp Community Service Dance Committee, who disguised herself and her voice and recited a clever monologue which she had herself composed. The evening proved a novel and entertaining event for hundreds of spectators, and was so highly beneficial to the dancers that it was not thereafter necessary for War Camp Community Service to exercise any censorship.

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In another southern community the Charlotte demonstration was successfully undertaken without the impersonation of the rural character. The hall was crowded with spectators, among them the most conservative men and women of the community. So pleased were the parents with the demonstration of the modern dance that they declared themselves heartily in favor of this kind of entertainment as sponsored by War Camp Community Service.

Favor dances can be made very pretty affairs. The St. Louis War Camp Community Service has made a feature of handicraft work done by both men and girls which can later be used as favors at dances.

The masquerade is always popular and can be varied in countless ways, as, for instance, the historical masquerade, which can be made a most interesting and educational affair.

Game Evenings

Interest in dancing should not be permitted to usurp the place of other forms of entertainment, and care should be taken that dancing is not over-emphasized in planning a program. The social value of games is unquestioned, and everything

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possible should be done by community workers to make the playing of well-chosen games a part of the program.

With careful planning in advance, an evening of games can be made a most happy and successful affair. Too often these occasions fall flat because no capable people are on hand to act as leaders, and young men and young women feel shy and awkward about entering into the games. The successful engineering of social affairs, as has been pointed out in "Social Games and Dances," depends largely on a committee who must consider and prepare a rather definite program, and upon a leader who must specifically direct the activities of the group. Much depends upon the qualifications and tact of the leader. He should himself possess the social instinct and be of good address and temperament, free from formality. The spirit of comradeship and friendship is essential. The leader should tactfully lead in the activities, and not drive them.

Very often when people who do not know one another begin to play games together there is much of shyness and self-consciousness to be eliminated. This will be accomplished most easily by selecting games which call for quick activity

[*thirty-four*]

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and initiative on the part of all the players. For example, such games as Posing, Going to Jerusalem, Slap Jack in Couples, Cats and Rats, Dodge Ball, Singing Proverbs, Black and White, Hands Up, Three Deep and the like are better for the purpose than those in which one player is made conspicuous, as in Orchestra, Beast, Bird or Fish, and Rhymes. Since a very important purpose of games lies in the coordination of groups, it is unwise in a mixed gathering to choose games which use part of the players for the entertainment of others, or which introduce the kind of horse play which makes one player the butt of the joke.

It is necessary in an evening of games to devise easy methods of forming introductions and of breaking up the company into small groups, as must be done in large gatherings. Simple expedients may be used, such as having each person wear in plain sight a card on which his name is written, or grouping individuals according to the months in which they were born, according to colors given each person, or according to the states, cities or countries from which they come. Another device consists of pinning on the back of each person the name of a well-known man

[*thirty-five*]

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or woman, the individual so labelled being required to guess by the questions asked him by other guests who it is he is representing. These devices go far to promote a spirit of informality and good fellowship which must characterize these gatherings.

Some of the games suggested as excellent social activities for young men and women are the following:

Up Jenkins	I packed my trunk
Simon Says	for Paris
Twenty Questions	Proverbs.
Dumb Crambo	Magic Music
Animal Blind	Spin the Platter
Man's Buff	Winking
Neighbor, Neighbor,	Going to Jerusalem
Want to Buy	Stage Coach
a Rooster?	Bird, Beast or Fish
Buzz	Good Morning
The Minister's Cat	

Among the simple games and activities which have been found helpful in social education are the following:

"Do This, Do That" for concentration.

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Buzz, and the giving of words beginning with a certain letter, for mental agility.

Guessing who holds the coin after it has been passed continuously, for close observation.

Passing the Ball, Volley Ball, and a variety of contests for speed, for physical agility and for accuracy of motion.

There are in addition to the innumerable games available a number of relays and races which can be made to contribute to a successful evening of games. Among these are Eat a Cracker Relay, Weavers Relay, Drive the Pig to Market, Peanut Relay, Potato Race, and Shuttle Relay. Minstrel shows, dialogues, impersonations, monologues, and motion pictures are all forms of social activities which may well be used during the course of an evening's entertainment.

Some of the books on games which give exceedingly valuable suggestions for games and stunts of various kinds are to be found in Exhibit A of the Appendix. These books contain directions for practically all the games, dances, and activities mentioned in this booklet.

Additional Indoor Recreational Activities

The old-fashioned spelling bee can be devel-

[*thirty-seven*]

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oped into a delightful party. A good idea is to have the young people come dressed as country school children in pinafores and overalls, carrying slates and pencils. The girls may each have a basket or pail filled with old-fashioned things to eat, which they can later share with their partners. Appropriate prizes may be offered to the winners of the spelling contest, and the evening brought to a close with some of the old songs and country dances. The same idea might be developed in connection with the old singing school.

A debate on some humorous subject is another possibility, particularly if members of the group know each other fairly well. Although it is advisable to have two or three people prepared to start the ball rolling, the speeches should be largely extemporaneous. There are always several clever people in a gathering of this kind who can present some amusing arguments which provoke good-natured banter. Care must be taken to keep the debate from becoming too personal or in the slightest degree vulgar.

An unusually successful party was given not long ago at one of the Soldiers' Clubs in a city in Texas. The girls brought odds and ends to the club and the boys dressed in the costumes con-

[*thirty-eight*]

INDOOR SOCIAL ACTIVITIES

cocted from them. Prizes were awarded to the soldiers who were most successfully costumed. A worn velvet curtain, old tinsel Christmas-tree trimmings and the chef's pancake turnover for a scepter made such a gorgeous King of No Man's Land that the soldier devising the costume won the first prize. A smock and grease paint made a splendid Bolshevik, while a sheet and a long white bandeau converted a plain American doughboy into a Roman charioteer.

The minstrel show has a never-failing popularity and stimulates originality in the writing of local topical songs and stories. Then there are such old favorites as mock trials, charades, sleight of hand performances, basket and stunt parties, and progressive luncheons. The various holidays offer suggestions for original entertainments, though this fact is too often overlooked.

The idea of leaving one night open at a community center is a good one. Various clubs may then reserve it for special parties or, in case the evening is not taken, an opportunity is afforded for an informal sort of get-together—a valuable thing in itself.

Swimming Parties. Swimming parties, though they must in many instances necessarily be in-

[*thirty-nine*]

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doors, may be a source of great enjoyment and much physical benefit. In this connection it is important to bear in mind the value of the "Learn to Swim" weeks previously mentioned.

Recreation in Gymnasiums. Gymnasiums offer valuable facilities not only for gymnasium classes, but for the playing of games of various kinds and other activities which young men and young women can enjoy together. (See Exhibit B for a list of games and activities.)

Folk dancing is another activity which may well be encouraged in gymnasiums and other available indoor centers. Among the folk dances suggested for mixed groups are the following:

American Contra	Swedish Weaving
Dances	Dance
The Circle	Oxdans
Virginia Reel	Sellengers Round
Old Dan Tucker	"Come let us be joyful"
Square Dances	Magarepolska
Quadrille	Seven Jumps
Minuet	The Hatter
The Crested Hen	Little Man in a Fix
Farandole	Gotlands Quadrille
Mountain March	Gathering Pescods
Tarantella	The Bridge of Avignon

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Bowling is another form of indoor recreation which may very advantageously be developed for young men and women. Such features as tournaments arranged for the various bowling clubs add great interest to this form of recreation.

Hospitality Clubs and Special Activities for Strangers through Churches and Other Groups

As one of the primary motives in War Camp Community Service was the development of hospitality and comradeship for the men in the service who were strangers in the city, so in the peacetime program it is of the utmost importance that young men and women who are newcomers to the city, detached from all social groups, shall have the opportunity to satisfy their hunger for social contacts with other young men and women.

Very much can be done to develop the social resources of the churches. Church suppers and socials, through which a special effort is made to reach the young men and women who may be strangers in the city and not affiliated with any group, are important elements in meeting the craving for companionship for which social conditions so often provide no outlet. (See Exhibit

[forty-one]

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C of Appendix for program for church entertainments.)

Hospitality Clubs through which strangers are welcomed are therefore a much needed activity. In Detroit such a club was started as the result of an advertisement in a local paper inserted by a lonely man who wanted friends. A member of a certain church answered the advertisement, inviting this man and any other stranger to the Parish House on a specified evening. At that first club meeting seven strangers in the city were present. At the third meeting there was an attendance of 86, and the club is still growing. Through advertising and personal contacts a series of strangers' nights will draw a surprising number of lonely people desiring companionship. Community Service in New York City, building upon the experiences of the Girls' Division in war work, is making the motive of hospitality to strangers and people living in boarding and lodging houses function very largely in its program. The plan involves the bringing into affiliated relation with Community Service all the accessible groups of young women willing to incorporate in their program for the coming year the two following provisions:

[*forty-two*]

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- (1) They will make an effort to bring into their membership a certain proportion of young women who are living away from home.
- (2) Once a month, at least, they will extend hospitality to a group of young men.

All activities will aim toward the promotion of comrade centers which will give expression in an organized way to a spirit of hospitality toward young people living away from home. Comrade centers shall comprise one or more comrade units. The units will be made up of unorganized girls who are active in Comrade Clubs operating under War Camp Community Service, unorganized girls connected with Welcome Home Clubs and organized clubs in settlements, churches and other agencies which are co-operating with War Camp Community Service.

HOME RECREATION

It would be most unfortunate if, in developing a program of activities for young men and women, we should fail to take into account the unity of the family. With so many interests drawing young men here, girls there, and parents nowhere at all, there is danger of home ideals being low-

[*forty-three*]

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ered. Someone has suggested that home duties should count in service records, and that members of the unit might well tell at the club meetings of home evenings. Socials should be carried into the homes, and fireside recreation for small groups encouraged. Here—in the conducting of home recreation—mothers need particularly to be brought into the neighborhood plan. Certain games should be taught them, so that they will be in a position to initiate entertainment. As community workers we ought to counteract the tendency of the present day to permit the function of hostess to pass too rapidly from the older generation to the younger. There should be evenings, possibly once a month, when parents are entertained by certain of the units. It is well to develop through the units activities for older members of the community and phases of recreation which will draw in the entire family. No more important service activity can be carried on by a group of young people than the development of home recreation for the entire family.

CHAPTER THREE

Dramatic and Musical Activities

DRAMATICS

MANY workers feel that the development of the dramatic instinct is the most vital single factor in a program of joint activities, not only because of its artistic and cultural value, but because of the broad training which participation in dramatic activities gives to the individual. To accomplish creditable results along dramatic lines the direction of a competent leader is essential. Possibly the most valuable way of making a beginning lies in the organization of a mixed dramatic society. A plan which has been found successful in a number of places consists of presenting a series of one-act plays with different casts, having as the culminating dramatic event of the year a more ambitious production, possibly a three-act play, in which the most talented players of each group take part. As the work develops—and here there is opportunity for a carefully planned progressive program—it may broaden out into the establishment of a little theater where the plays of local authors

[*forty-five*]

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may be produced by talented young men and young women. It is important, too, that one dramatic unit of the group plays occasionally for the benefit of the others. In any broad program of dramatics the pantomime should not be neglected. This is always a charming and delightful novelty.

(Some of the plays suggested as being particularly good for casts made up exclusively of young men and young women may be found in Exhibit D.)

Pageants and Special Celebrations. The pageant provides an excellent means for bringing young men and women together and giving them contacts with other members of the community. The time element involved, necessitating rehearsals over an extended period, makes possible the establishment of the personal contacts which are so important. (See Exhibit D for suggestions regarding pageants particularly well adapted for the use of young men and women.)

In the celebration of special holidays young men and young women can play a very important part. It is essential that through Community Service (Incorporated) and all community groups there shall be brought out the significance of cer-

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tain national holidays which emphasize so fittingly various phases of citizenship. Among these special days are Election Day, Thanksgiving, Christmas, Lincoln's Birthday, Washington's Birthday, July 4th, Labor Day, Columbus Day, and Armistice Day. It has been suggested that the celebration of these special days might well lead up to a community Naturalization Day celebrated on one of the holidays, which through appropriate ceremonies and exercises will emphasize the importance of citizenship.

A timely suggestion regarding costumes has been offered by an experienced community organizer. Ordinarily individuals retain the ownership of their costumes after the pageant or masque is over, and when a new activity is planned it becomes necessary to go through the work of securing new costumes, incurring fresh expense and trouble. It is, therefore, suggested that after each event all costumes be stored with the community organization that they may be available whenever occasion demands. After several pageants or masques have been given, a large variety of different costumes will have been secured. In other words, there may well be developed in connection with community drama a

[*forty-seven*]

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community property, costume and scenery storehouse.

MUSIC

The war has demonstrated the tremendous popularity of community singing. In most cities there has already been laid a good foundation for the organization of community choruses and choral clubs. Such clubs made up of young men and young women can be made not only enjoyable for those taking part, but can perform a real service at community functions of various kinds.

Musical Clubs. The organization of musical clubs makes possible singing group contests which offer possibilities for very interesting events. Such a contest may be held at one of the large public schools, any singing club being allowed to enter. The five clubs which prove themselves successful are chosen to furnish the program for the evening.

Orchestras. The orchestra, which may be composed of both young men and women, provides another medium for combining the recreational and artistic. When such an organization has had the advantage of sufficient training and practice under a good director it can become a real

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factor in community entertainment. A stimulus for serious work is found in planning for the year a series of concerts, the programs of which shall include talented soloists. The orchestra may be regarded as almost indispensable in connection with a great many of the large community activities such as holiday festivals, pageants, dramatics, dances and sings. It can be made a valuable accessory to an evening of motion pictures. Instead of having the rather hackneyed piano accompaniment to the movies at the community center, the help of the orchestra and one or two good soloists might effect a transformation in the evening's program. In the organization of such an orchestra an effort should be made to lay a foundation for community-wide education in good music. Good music is always appreciated, but the opportunity to hear it is often denied a community. The orchestra may be used as a basis for a broader development, perhaps along the line of a civic music federation. As a means for providing a wholesome recreational interest for its members, and as a real service to the community at large, the value of the orchestra cannot be over-emphasized.

Music Study Clubs. There is, too, the club
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organized solely for the study of music. Each meeting may be given over to a special study of oratorios, operas and other forms of musical expression, these being illustrated by selections from the compositions under discussion.

The following club plan was worked very successfully in a southern community. Grand Opera was the primary study of the group organized for the study of music, but unfortunately there was little opportunity for the people of the community to hear opera. The city was little visited by artists and many of the citizens were quite unfamiliar with the compositions of the great masters. With this in mind the program of each evening was planned to include a sketch of the life of the composer, a story of one of his operas and an interesting bit of information regarding the circumstances under which it was written. There was also included a brief history of certain stars who had made great artistic success in the various roles, with a little story of the period and country in which the opera story was centered.

The proprietor of one of the city's music stores who specialized in the sale of victrolas and opera records was made a member of the club and in re-

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turn for the use of his victrolas and records members of the club made it a point to introduce to his shop possible purchasers. Frequently the program of these musical evenings was published in the newspaper and visitors were always welcome. The programs proved a boon to many lovers of music who never had the opportunity to visit the opera centers and the members of the club were constantly under the stimulus of doing something of educational value to the city.

A plan similar to this was tried out in another small city by a woman who entertained her neighbors and friends at porch parties where opera records were played and described in an informal way by people who knew the story of the operas.

From such small beginnings as these the taste for good music is cultivated. Groups of young people studying in this way might easily be instrumental in bringing to their home towns the best artists by stimulating the sale of tickets and helping in various other ways to finance such ventures. Reference or text books on music are usually available at public libraries but books not to be found there might be purchased by the club. A small membership fee would provide a fund for this purpose.

CHAPTER FOUR

Outdoor Activities

THE war has demonstrated beyond a doubt the need for building up our national physique. Because outdoor activities develop not only health and strength but grace and ease of manner, a broad and varied program of outdoor activities should be promoted.

Hiking

While the hike is a very simple form of outdoor recreation it is a highly beneficial exercise and can be made most enjoyable and interesting. Organizations such as the Mountaineers of Washington, the Mazamas of Oregon and the Appalachian Walking Club of the East have created a wide enthusiasm for walking, and every possible effort should be made to further this interest.

In preparing for hikes, too much emphasis cannot be placed on the wearing of proper costumes, particularly by young women whose enthusiasm is often quickly dampened because their clothing and shoes are not appropriate for walking.

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Greater interest is aroused when the walk is scouted, with a leader in charge and a definite program outlined. The progressive element should always enter into hiking; each walk should be a little longer than the preceding one and should test the ability of the walker to maintain certain standards.

If a community can maintain a camp or lodge at some distance from the town which can be used as a destination for all-day or week-end hiking parties, a great deal of interest will be added. Such a place can very often be secured at small cost and the upkeep would be slight. Where municipal summer camps are maintained week-end trips may well be arranged at least once during the season.

An interesting feature consists in combining walking with nature study, with talks given by individuals who can present their subjects in an attractive way. It is also suggested that zest is given to hiking parties if the young men and women have previously been drilled in military tactics so that they may occasionally march in formation singing popular songs.

A great many walking clubs have found it valuable to work out in connection with their trips

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a series of maps showing the condition of the roads, points of interest, places where fires can be built, water secured and food cooked.

The hiking club will find it interesting to have during the winter season an occasional dinner followed by a Kodak-Travelogue when pictures taken on hikes are projected on a screen or passed about.

Motor Trips

Week-end motor trips for large groups are rather a novelty, and during the very warm weather are more enjoyable than long hikes. It should be possible to secure cars from interested citizens in the community.

Riding Clubs

Riding clubs are not as numerous as they should be. They are quite easily organized in rural communities, and even in the cities horses may be had at special rates when large groups ride together at regular intervals.

Water Sports

The great desirability of securing the use of indoor swimming pools has already been mentioned. Every possible opportunity should be

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developed for outdoor swimming during the summer season with the arrangement of swimming instruction. Where there are beaches, beach parties with food cooked over the camp fire or basket lunches provided by the young women, are delightful forms of entertainment.

Very jolly rowing, sailing, and motor boat parties can be arranged with little trouble, and a fishing expedition might prove a novelty for a group of young men and women.

Tennis Clubs

One of the most popular outdoor activities to be developed is tennis, with the possibilities it affords for tennis clubs and tournaments.

Picnics, Lawn Parties, and Similar Events

With the many forms of athletics, games and races which can be enjoyed by young men and women, picnics can be made very successful. A novel variation in a picnic program is suggested in kite flying contests. The young men in their spare moments construct kites out of cigar strips costing about ten cents a bundle. A kite flying contest is held, with prizes for the winners.

Lawn parties with games and music and with a
[*fifty-five*]

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setting of Japanese lanterns if the party is held at night, make a pleasant diversion.

Hay Rack Rides

Hay rack rides may be organized by using old, wide spreading wagon racks or loads of hay or grain. Where wagons are not available it may be permissible to use automobiles, but the farmer or "rube" character of the party may well be preserved by requiring cheap straw hats, gingham aprons and overalls.

Block Parties

Block parties, if they are properly managed and supervised, may well supersede indoor dancing during the summer. A city block having a smooth asphalt surface should be roped off with the permission of the city authorities, and be made a neighborhood dance floor for certain evening hours. The houses along the block may be prettily decorated with Japanese lanterns and other lights. Ice cream and soft drinks may be sold at moderate prices.

Utilization of Playgrounds and Vacant Spaces

Where there are city playgrounds they should be utilized to the full during the evening hours for

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young men and young women. Volley ball, playground ball, croquet, roque, and folk dancing are activities which young men and women can play together. Nine Court Basket Ball, in which boys and girls play in the same game, may also be developed for young men and women. The game of quoits may be made exceedingly interesting for young men and women playing together. (See Exhibit B for additional games and activities which may be enjoyed out-of-doors.)

If there are no playgrounds, or if the grounds are not advantageously located, vacant lots or free spaces in parks may be utilized. A box such as has been devised by Community Service in Chester, for carrying around equipment greatly facilitates the development of vacant lot play.

Winter Sports

The winter months afford opportunity in certain sections of the country for skating, sleigh riding, tobogganing and coasting parties. It always adds greatly to the enjoyment of such parties if after several hours of outdoor sport a house can be secured where the party may go to crack nuts, pop corn, play games and enjoy music.

CHAPTER FIVE

Educational and Service Activities

RECREATIONAL and social activities have in themselves a distinct value and should be emphasized in all their varied phases as a part of the program of social education. They are not, however, complete in themselves and in a peace-time program of Community Service which must concern itself with citizenship making and the building of community life, one of their primary functions should be to pave the way for the educational and service activities in which a well planned program should culminate.

Educational Activities

It is not enough that young men and young women shall play together; they must think and study together in order that they may most effectively work and serve together. Activities may well be purely recreational at first, the educational interests coming as a normal outgrowth of the social and recreational interests which are so valuable in bringing people together and in

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making the initial contacts. For example, the girls in an eastern community found that some knowledge of parliamentary law was necessary to the successful conduct of their recreational club activities; therefore, they attacked with eagerness Roberts' *Rules of Order*. They discovered that returned service men liked to talk about current events and foreign countries. This stimulated their desire to have classes in these subjects.

The average girl is sadly lacking in conversation. The returned soldier has been heard to remark that he wished girls would talk more about subjects and less of persons and personalities. To provide a thorough training in the fundamentals of etiquette, the duties of a guest and the responsibilities of a hostess should be the aim of every worker among girls.

A girls' worker in War Camp Community Service states that it was her experience to watch two groups of girls develop into good, dependable hostesses for groups of soldiers and others. These girls, on the occasion of their first social meeting, which was a supper for themselves, revealed that they had everything to learn. They were self-conscious, awkward and constrained;

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either silent—having nothing to communicate—or noisy without knowing it. They were quite ignorant of simple conventions governing social contact. Their evolution was wrought through diversified activities. Every Tuesday these groups had supper together. Afterward the first hour was given to singing, games and dancing, the second hour to some serious study. One group had a course of lectures on household economics and administration, the other a course in reading and storytelling. The advisor for each group was a college woman, and on every occasion one or two women socially active in the community attended these functions as guests of the girls. Every activity conducted by these groups contributed to building up a general poise and self-possession. The mere practice in social contact with each other and with their guests was as powerful a factor as any in fitting them for recreation with young men.

This experience and many others which might be quoted show the great benefit to be derived by both young men and young women alike through short talks and discussions on etiquette, tactfully given, and through instruction in the

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graces, conventions and courtesies of social intercourse.

Many of the returned service men will belong to classes and clubs organized in a community to broaden the educational, cultural and civic interests of its young people. Their enlarged interests and the contributions which they have to make from their war experience should do much to increase interest and create a desire for a broader knowledge of the factors involved in reconstruction and in political and economic problems.

Very many opportunities for increasing the cultural and civic interests of young men and women may be brought into play through study classes, clubs and various activities in which they may be associated. Debating clubs under the proper vitalizing influence can accomplish much in stimulating thought and expression on local, national and international problems. The activities of literary societies can be developed in so popular a way that a large number of young people may be drawn in. Short talks on literature, a study of the best authors, the presentation of papers written by members and an occasional visit from a writer of distinction are features of such a program. In order to stimulate a wide interest

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in reading, the community group should have available classified lists of good books. In this connection emphasis should be laid upon the importance of giving young people instruction in the use of the public library. Some clubs may wish, through the payment of a small sum by each member, to purchase books from time to time which may be circulated among the members. It may be possible for a club to have a room where books and magazines will be available at all times for members.

Public forums are becoming a helpful medium of popular expression and are well worth promoting if sufficient care and thought can be given them. The current events class is another means of stimulating thought on topics of the day.

There is an increasing interest in the organization of groups for the study of municipal problems. A Junior Chamber of Commerce for young men with a young women's auxiliary is an excellent means of bringing young people together for the discussion of local affairs. The young men may concentrate on the civic and political needs, the young women on matters relating to education, health, civic cleanliness and beauty. A "Know Your Own City" series of joint expedi-

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tions to factories, mills and large mercantile establishments would prove of great benefit as would trips to places of historical interest and to museums where the services of an official guide might be secured to explain various exhibits.

A "City Beautiful Organization" for girls will go far as a means of effecting a transformation in a city. Competition in window boxes, flower beds and hedges should be stimulated and publicity secured through "Before and After" pictures published in the newspapers. In one city a certain district won the prize as the "tulip ward." All the women in the ward had planted tulips in the spring and each tried to rival her neighbor. The ensemble was remarkably beautiful. A garden club might be practical in certain communities. The organization of a vigilant committee which would look after public property offers another suggestion for joint service.

Too much emphasis cannot be laid upon the necessity for preparing for their responsibilities the young men and women who are about to vote. Classes in parliamentary law and instruction in national and state constitutions and in methods of voting will make it possible for young men and women to render joint service at the polls. Such

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instruction is being offered in Chicago and other cities.

One of the members of the Federal Education Board at a meeting in Cincinnati suggested the following plan of organizing young men and women who have reached the age of twenty-one into groups of a civic and social nature.

“Call the young men and women who are to reach the voting age this year to a meeting. Have present a live-wire speaker who can talk for fifteen minutes on a subject that will appeal to young people of this age. At the close of the talk throw the meeting open for public discussion, then have a period of community singing, dancing and refreshment. Next have the suggestion come from the floor that a similar meeting be held once a month and that questions bearing on the responsibilities and duties of the American citizens to his city, his state and his country be discussed; that subsidiary committees, such as publicity, speakers, music, entertainment, etc., be formed then and there. This can be elaborated upon, of course, so that parliamentary law, political economy, civics, and vital questions of the day can be made to interest these young people, and

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at the end of the year, they will be in a measure qualified as citizens of our country."

As the young men and women become citizens a series of new voters festivals both for foreign and native-born would not only be enjoyable, but would give emphasis to the importance of the occasion. The ceremony of naturalization, as has been suggested, should be made a service of dignity and of beauty rather than a mere form thoughtlessly administered.

Large gatherings to arouse an interest in the government and in a program of citizenship are of immense value in certain communities. There is, for example, the plan of having a roll-call of the nations—in this young men and women should have an important part—in which the various nationalities contribute to a program of songs and dances. One or two good speakers on citizenship should be featured.

A similar idea was carried out recently in an Italian neighborhood, where Columbus Day was chosen as an appropriate occasion for an Americanization rally. This was widely advertised by means of posters, announcements at local theatres and schools and through the Italian newspapers. The music for this program was furnished by the

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orchestra of the local settlement and under the direction of a War Camp Community Service song leader the large audience sang Italian national airs and folk songs. A popular American congressman spoke on "American Citizenship and What It Means," and a leading Italian citizen had for his subject, "Learn English. A pupil of one of the neighborhood night schools testified to the benefits he had derived from learning English and from his life in America. Two films were shown, one having an Italian subject and the other being a patriotic American picture. A most successful evening was brought to a close with the singing of the Star-Spangled Banner.

Through study classes young men and young women should be kept thoroughly alive to conditions in their communities and should be given opportunity to listen to city officials and private individuals interested in various phases of community welfare and to visit city institutions and private philanthropic and civic endeavors. Study classes, however, will concern themselves not only with civic matters, but with such subjects as drama, salesmanship, home decoration and designing, language and history study. Instruction in any subject for which there may be a demand

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on the part of the young people should be provided.

It is suggested that it may be possible to stimulate interest in certain activities through a system of honor points for achievement, through competitive events and through combined programs with other groups. Very often greater interest will result if study classes are followed by games and dances.

Service Activities

In arranging for the training given through study classes and clubs of various kinds, not only ought the needs of the individual and his development be kept in mind, but also the effect such training and development will have on the community when expressed in terms of service. Thus, classes in storytelling in which one member tells a story, the others in the circle offering comments, not only develop ease of manner in the individual, but make it possible for the participant, by becoming a good story-teller, to make a contribution to community life through storytelling at institutions and to children on the playgrounds and on the streets. This is being done at Bridgeport, where wandering story-tellers dressed

[*sixty-seven*]

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as gypsies are eagerly welcomed by numbers of children who gather in groups to hear the stories. Similarly, classes in games will develop leaders to help in the direction of such activities at school centers, churches and small group entertainments, at the same time providing a delightful evening's entertainment for the young people who attend the classes.

Each unit should constantly keep in mind the service which it, as a group, can render the community. Orchestras, choruses and dramatic groups have an unlimited field of service in giving concerts and entertainments in public institutions, in holding birthday celebrations for dependent old people living in homes, in participation in social affairs and in putting on entertainments to raise money for projects of community interest. Many workers have found that when there was need for a large service to the community, as in the matter of a celebration or to raise funds, much better results are secured when the working groups are made up of young men and young women.

Joint service may also take the form of leadership in camp outings and after-school athletics, the conducting of classes for illiterates, in the

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singing of carols on Christmas Eve and in the giving of festivals and entertainments of various kinds for parents, relatives and neighbors.

An interesting idea is that of having a toy shop in which young people make new toys and repair old ones for children. Many young men are clever at mechanical work, while the girls can handle the designing and painting. Through similar channels such articles as picture books, rugs and furniture may be made. In this way furnishings may be supplied for rooms at local clubs, hospitals and homes for crippled children, and gifts prepared for children and old people in institutions. There are interesting possibilities, too, in the suggestion of a self-supporting tea-room with gift novelties made by members of handicraft classes.

Responsibility toward Foreign-Born Citizens

Community Service has no more fundamental task than the development in American-born young men and women of an appreciation of their responsibility to the foreign-born, and of the spirit of friendliness and understanding which must form the basis for work with these new citizens. A means for developing this spirit lies in the presentation of the customs and traditions of the

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foreign-born by American citizens who are thoroughly in sympathy with the foreign-born and who understand them, and by members of the various nationalities who are best fitted to interpret their people to native-born Americans. There can be no successful approach to the foreign-born except by people who understand them, and methods must be developed for giving this understanding to American-born young men and women. But only through a process of intermingling and of sharing together social and recreational activities can the spirit of friendliness and understanding best be fostered. Many people feel that community singing, pageants and special holiday celebrations provide possibly the best means available for bringing together the native and foreign-born population of a community. Such celebrations, however, must be followed up by the more personal contacts which small group activities provide. Hospitality and friendliness must be the motives on which activities for the foreign-born are based, and the expression of these motives must be genuine. Will it not be possible to make one of the primary functions of young American men and women service for the foreign-born? Is it not possible to make this service

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of such importance that they will feel it not only their responsibility, but their privilege to offer hospitality to small groups of foreign-born young men and women, entertaining them as individuals in their homes, their churches and clubs, welcoming them as they become citizens, providing the leaders for their clubs and other activities, workers at information booths serving the foreign-born, and in every possible way expressing the spirit of neighborliness, which alone can make possible mutual understanding?

The process of building for Community Service, of developing on the part of young men and women such interest in community affairs that they will assume their responsibilities naturally and intelligently, must come as a gradual growth which cannot be forced. Games, outdoor sports, singing and dancing indulged in purely for the sake of the joy there is in the comradeship such activities engender, will, if wisely directed, eventually find their normal expression in joint service.

Appendix

EXHIBIT A

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First Steps in Community Center Development. Clarence A. Perry. Russell Sage Foundation, 130 East 22nd Street, N. Y. \$.10.

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Community Recreation. Association Press, 347 Madison Avenue, N. Y. C. \$.20.

Games for Playground, Home, School and Gymnasium. Jessie Bancroft. Macmillan Company, 64 Fifth Avenue, N. Y. \$2.00.

Games and Dances. William A. Stecher. McVey, Philadelphia, Pa. (New edition in preparation.)

Games and Dance Figures. Chicago War Camp Community Service, Room 701, 112 West Adams Street, Chicago, Ill. \$.20.

A P P E N D I X

Handbook of Athletic Games. Bancroft and Pulmacher. Macmillan Company, 64 Fifth Avenue, N. Y. C. \$1.50.

Dances of the People. Elizabeth Burchenal. Schirmer Music Company, 7 East 43rd Street, N. Y. C. \$1.50.

Country Dance Book. Cecil J. Sharp and H. C. McIlwaine. H. W. Gray & Co., 2 West 45th Street, N. Y. C. \$1.25.

Holiday Plays for Home, School and Settlement. Virginia Olcott. Moffat Yard Co., 31 Union Square, N. Y. C. \$1.00.

Patriotic Plays for Young People. Virginia Olcott. Dodd Meade Co., Fourth Avenue and 30th Street, N. Y. C. \$1.25.

Patriotic Plays and Pageants. Constance D'Arcy Mackay. Henry Holt, 19 West 44th Street, N. Y. C. \$1.25.

May Day Programs. Constance D'Arcy Mackay. Playground and Recreation Association of America, 1 Madison Avenue, N. Y. C. \$.05.

EXHIBIT B

Games and Activities for Gymnasiums or for Out-of-doors

<i>General Games</i>	Last Couple Out
Partner Tag	Duck on a Rock
Hindoo Tag	
Triple Tag	<i>Competitive</i>
Maze Tag	(with equipment)
Slap Jack	Day and Night
Three Deep	Club Snatch
Jump the Shot	Stealing Sticks
Circle Jerusalem	Overtake

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COMRADES IN PLAY

Prisoners Base
Master of the Ring
Exchange

Indoor Baseball
Cage Ball
Squash Baseball .

Competitive

(with basket ball)

Pass Ball
Arch Goal Ball
Stand Ball
Call Ball
Center Ball
Dodge Ball
Touch Ball
End to End Ball
Circle Ball
Zigzag Ball

Team Games

End Ball
Corner Ball
Bat Ball
Captain Ball
Volley Ball
Basket Ball

Relays

All Up Relay
Shuttle Relay
Bean Bag Relay
Flag Relay
Zigzag Relay
Corner Relay
Pass Ball Relay
Snatch the Handkerchief

Races and Stunts

Dashes
Potato Race
Hurdle Race
Needle Race
Shoe Race
Hobble Race
Three-Legged Race
Obstacle Race

EXHIBIT C

Church Entertainment

Constance D'Arcy Mackay

For church entertainments a definite program is essential. Nothing should be left to chance. There should be no pauses with people standing about not knowing what to do. Each week there should be something different. One week there may be games; the next a

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"parlor track meet," the next, a musical and dramatic program and the next, a "fad party." Sometimes a musical program prepared or a one act play produced can be sent from church to church.

Special holidays, such as Valentine's Day and Washington's Birthday should always be taken advantage of in church entertainments. Planning a *definite* entertainment always brings out ideas. Shadowgraphs will be found immensely entertaining, if worked up beforehand with two or three rehearsals. There is a very funny shadowgraph called the *Ballad of Mary Jane*, which can be found in the St. Nicholas Book of Plays and Operettas published by the Century Co., of New York City, at \$1.00, or perhaps this book may be found in the town library. While primarily intended for young people, the *Ballad of Mary Jane* is so distinctly funny that it has amused adult audiences all over the country. It is also valuable because it gives illustrations of how shadowgraphs are arranged, so that anyone can manage them. Two songs that would make entertaining shadowgraphs are *Clementine* and the *Bold Fisherman*, which may be found in any collection of college songs. Parlor Magic is always effective and always enjoyed.

A Parlor Field Day, as described on page 87 of *Social Activities for Men and Boys*, by Albert M. Chesley, is excellent for an evening's entertainment. Another good idea is a Fad Social, as described on page 59 of *Social Evenings*, by Amos Wells. Still another idea that is new and interesting is an Open Road Evening. Decorate the parish house with tree branches to give it an outdoor look. Have a gypsy camp with fortune telling, palm reading. Have gypsy fiddlers and songs of the Open Road. Have an improvised "camp fire," and with all lights out. Have singing around the camp fire. Serve coffee from a three-legged gypsy pot swung over

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COMRADES IN PLAY

the fire. Have apples and sandwiches served by gypsy girls.

Still another suggestion for a game called *The Road to Berlin* has been sent out by the War Camp Community Service in its bulletin *An Old English Christmas Revel for Use in Soldiers' Clubs*. This Revel can be used by churches as well as clubs.

Folk dancing both in France and England has been found to be an excellent form of entertainment, because the group work it contains keeps men from being self-conscious while they are learning the steps. *The Morris Dance Book*, edited by Josephine Brower, can be had from Novello & Co., 2 West 25th Street, New York City. Two good books on folk dancing are *Folk Dances and Singing Games*, by Elizabeth Burchenal, and *Folk Dances of Denmark*, by Elizabeth Burchenal, both published by G. Schirmer, 7 East 43rd Street, New York City.

Among the one-act plays which can be given in parish houses, all of which can be obtained from Samuel French, 28 West 28th Street, New York City, at \$.25 each, are the following: *Jimmy*, by A. Patrick, Jr.,—two men. *Peace Manoeuvres*, by Richard Harding Davis—a military play, three males, one female. *The Zone Police*, by Richard Harding Davis—a thrilling military play, four males. *Food*, by William C. DeMille—two males, one female. This is a satire on the high cost of living. *It Behooves Us*, a comedy of Hooverization—two males, two females. *The Flower of Yeddo*, a Japanese play easily given by one male, five females, or could be acted by a cast of all girls. *The Burglar*, by Margaret Cameron, is a highly amusing play for five girls. *The Kleptomaniac* is a splendid farce, by Margaret Cameron, for seven girls.

In France and England an immensely popular way of
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entertaining men and girls have been found in what is called a musical story. Such a story is given here.

A MUSICAL STORY

For this entertainment all that is needed is a piano and pianist, and sufficient cards and pencils. Have the pianist state that he is going to tell a little romance, and that when there is a break in the story the few chords he will play will provide the cue. Any man who wants this cue repeated must call out "encore," and it will be played a second time. The men and girls work in couples. When the lists are finished every man must change lists for the purpose of checking up the corrected replies to the numbered questions. Too much of any one tune must not be played. People must not be allowed to guess too easily. Here is the story:

I once knew a young fellow, such a nice chap. Let me see, what was his name? Oh yes! (Plays three chords of *Robin Adair*) and he had a nice girl. Her name was (plays *Katie, Beautiful Katie*). They had known each other for years and met (plays *Comin' Through the Rye*). She said, "For you I will leave (plays *My Old Kentucky Home*)." So they got married and the bridesmaid's name was (*Annie Laurie*) and the nicest part of her costume was (*Oh, Dem Golden Slippers*). She wore a green dress because she loved (*The Wearin' of the Green*). After the wedding the bride said, "(*Oh, Boy, Oh, Joy, Where Do We Go From Here*)." For their honeymoon they went (*Marching Through Georgia*). Then Robin went (*Over There*). Going over he was (*Rocked in the Cradle of the Deep*) while she watched the papers every day to see what would happen (*When Pershing's Men March Into Picardy*). Before he left Robin said to his wife, "(*Keep the Home Fires Burning*). I will soon be back

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COMRADES IN PLAY

when we have wound up the (*Watch on the Rhine*).” He had a great friend in the same platoon named (*Private Michael Cassidy*). They both talked every night about the (*Old Folks at Home*). (*Private Michael Cassidy*) also had a sweetheart. Her name was (*Kathleen Mavourneen*), but he called her his (*Wild Irish Rose*). He said he wanted to see her but it was (*A Long, Long, Way to Tipperary*) and he could not go there for the week-end, but some day he said he hoped again to be (*Where the River Shannon Flows*). Private Michael Cassidy was very sentimental and would often have (*Just a Song at Twilight*). When Robin’s wife wrote to him she said “(*My Bonnie Lies Over the Ocean*),” and when he wrote to her, he said, “(*There’s a Long, Long Trail*).” Finally the Americans got to the (*Beautiful Blue Danube*) and conquered (*Fritzie Boy*). Then Robin returned to (*Home, Sweet Home*) and his country (*America*).

In the back of such magazines as *The Ladies’ Home Journal*, *The Delineator*, *The Woman’s Home Companion*, etc., there are always good ideas for entertainments. Entertainment Editors will often supply ideas on request.

EXHIBIT D

List of Drama in Which Young Men and Young Women Can Participate

One-Act Plays with Small Cast

Food, by William C. DeMille. Farce about the high cost of living. Two men, one woman. Interior scene. Easy to give. Plays twenty minutes. Can be had from Samuel French, 28 West 38th Street, New York City. Price \$.25.

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The Maker of Dreams, by Oliphant Down. Two men, one woman. Fanciful play with simple interior setting. Play concerns Harlequin, Columbine, and a stranger. It has been widely acted. Can be had from Samuel French, 28 West 38th Street, New York City. Price \$.35.

Miss Civilization, by Richard Harding Davis. Four men, one woman. Simple interior setting. Exciting "crook" play, full of adventure and interesting. Has been very widely used. Published by Samuel French, 28 West 38th Street, New York City. Price \$.25.

Pot O'Broth, by William Butler Yeats. Two men, one woman. Simple interior scene. Delightfully amusing Irish comedy. Can be found in most public libraries; or order from Samuel French, 28 West 38th Street, New York City. Price \$1.35. The volume contains other plays.

The Workhouse Ward, by Lady Gregory, is a comedy. Two men, one woman. Scene is a workhouse ward in Ireland, and very easy to arrange. This play can be found in public libraries in a volume entitled "Seven Short Plays," by Lady Gregory, or it can be ordered from Samuel French, 28 West 38th Street, New York City, for \$1.75.

The Traveling Man, by Lady Gregory. One man, one woman, one child. The child can be played by a small-sized young woman. Simple interior scene. Easy to arrange. It is a very beautiful and mystical play on the theme similar to "*The Servant in the House*." It is written in poetic prose.

In Far Bohemia, by Evelyn Greenleaf Sutherland, from *Poor White Trash and Other One-Act Plays*. One man, two women. Simple interior scene. Whimsical, charming little love story of two struggling artists, and a droll "character" landlady. Very easy to give and

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COMRADES IN PLAY

well worth giving. Can be had from Samuel French, 28 West 38th Street, New York City, at \$1.25. The volume contains other interesting plays.

'Op-O'me-Thumb, by Frederick Fenn and Richard Pryce. A cockney serio-comedy, with both cockney and broken French dialect. One man, five women. The scene is a laundry. The play requires somewhat experienced acting. It was first produced at the Court Theatre, London. Published by Samuel French, 28 West 38th Street, New York City, at \$.25.

The Courtship of Miles Standish, by Eugene V. Presbrey. Two men, two women. Pilgrim interior scene and costumes. This play is founded on Longfellow's poem by a well-known dramatist, and will be serviceable for the approaching Pilgrim Tercentenary. Published by Samuel French, 28 West 38th Street, at \$.25.

Why The Chimes Rang, by Elizabeth McFadden. Four men, three women. Speaking parts. The parts of two children may be taken by small-sized young women. Several men, women, and children; could be done by a cast of twenty in all. A medieval Christmas play in two scenes. It requires two interior settings—one, a peasant's home, the other, a cathedral which is suggested by means of a stained glass window and an altar. It tells the story of how a humble-hearted gift outweighed all the rich gifts at Christmas time. Published by Samuel French, 28 West 38th Street, at \$.25.

Long Plays

Secret Service, by William Gillette. A play in four acts. Fourteen men, five women. Interior scene. Thrilling war drama of the time of 1860. For royalty apply to Samuel French, 28 West 38th Street, New York City.

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Between Two Lives, by Charles Burkett. A "farm" and "city" play in three acts. Eight men and six women. Simple interior scenes. Easy to give. Has already been acted by country audiences five hundred times or more. It tells of actual problems as they exist on the farm to-day. Published by Orange Judd Company, 315 Fourth Avenue, New York City. Price \$50.

Birds Christmas Carol, by Kate Douglas Wiggin. A play in three acts and prologue. Two men, five women, five children. Tells in dramatic form the well loved and world famous Christmas story, introducing several new characters. Published by Houghton Mifflin Company, Boston, Mass. Price \$1.00.

A Scrap of Paper, by J. Palgrave Simpson. Comedy in three acts. Interior scenes. Six men, six women. Very well known play. A trifle sophisticated. Requires knowledge of drawing-room manners. Rapid action and amusing situations. Play concerns famous "scrap of paper" that is always being lost or that turns up in the wrong place at the wrong moment. Published by Samuel French, 28 West 38th Street. Price \$25.

The Adventures of Lady Ursula, by Anthony Hope. Four acts. Twelve men, three women. Interior scenes. Colonial costume. Clever comedy. Sparkling lines. Concerns the adventures of Lady Ursula Barrington after she has donned a man's disguise and finds herself challenged to a duel. Published by Samuel French, 28 West 38th Street. Price \$50.

Isaiah, by Eleanor Wood Whitman. Biblical play in several scenes which can be played against a background of curtains, with simple properties. Five women, twenty men. Other supernumeraries. The important parts are for four men and five women. Poetic Biblical language used throughout. Biblical costumes of simple material, but rich color can be used, copied from Sargent's

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COMRADES IN PLAY

Prophets or from Tissot's *Life of Christ*. Has been produced with great success by the Community Players of Boston and also in several other places. Excellent for church groups. Published by The Pilgrim Press, 14 Beacon Street, Boston, Mass. Price \$.75.

The Piper, by Josephine Preston Peabody. A play in four acts which can be acted out-of-doors or indoors. Fourteen men, six women, five children. Other men, women and children as supernumeraries. Tells a poetic version of the Pied Piper in which the children return to Hamelin Town after having been lured away by the Piper. Medieval costumes and scene setting. Stratford-on-Avon Prize Play. Possible for stage of any size. Has been given at Hull House, Chicago, as well as in theaters. Published by Houghton Mifflin, Boston, Mass., at \$1.20.

Nathan Hale, by Clyde Fitch, a play in four acts. Fifteen men, four women. Colonial costumes. Stirring play combining both comedy and tragedy. Published by W. H. Baker Co., 5 Hamilton Place, Boston, Mass. Price \$.50.

Feast of the Little Lanterns, a Chinese operetta with four principals, and a chorus of fifteen to thirty-five people. Chinese costumes. Simple Chinese setting can be made of screens or the operetta can be given out-of-doors. Men and women can be used in each interchangeably. Very easy to arrange. Has been popular with co-educational colleges. Has both color and tunefulness. Published by Willis Music Company, Cincinnati, Ohio. Music \$.75. Text and stage manager's copy \$.50.

Pageants and Masques

The Bird Masque, by Percy MacKaye. Six men, two women, one child. Outdoor masque. Poetic plea for

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A P P E N D I X

bird sanctuaries that has been widely acted. Very easy to stage. Published by Frederick Stokes Company, New York City. Price \$1.00.

The New Era Pageant, written by the Outdoor Players of Peterboro, N. H. Indoor setting with background of curtains. Fourteen men, thirty-four women. Up to fifty or one hundred participants. Symbolic pageant showing how patriotism is needed in this new era and how the happiness of nations can be obtained. The pageant contains dialogue, pantomime, dances and choruses. Simple costumes. Easy to give. Plays 1¼ hours. Can be had free upon application to Community Service, 1 Madison Avenue, New York.

America, Yesterday and Today, by Nina B. Lamkin. Historical pageant of American scenes. Two hundred to five hundred participants. Outdoor pageant, but can be given on floor of armory or large hall. Pictures of costumes included in volume. Pageant has dialogue, dances and choruses. Published by T. S. Dennison Company, Chicago, Ill. Price \$.50.

The Passing of Hiawatha, a pageant-play from *Plays of the Pioneers*, by C. D. Mackay. Ten or more men, six women. Other men and women to the number of fifty. Indian dances and ceremonials, etc. It can practically be made to fit any size cast between twenty-five and fifty, to be given out-of-doors. Indian and symbolic dances. Indian and symbolic costumes. Published by Harper Brothers, New York City. Price \$1.00. Full illustrations published with text.

The Shining Goddess, by Clara E. Sackett. A pageant which can be given indoors or out-of-doors. Twenty-eight speaking parts. Nine men and the rest women. There should be at least twenty-two women for dances. Pageant contains dialogue, songs and dances and has a full description of costumes. It shows that through
[*eighty-three*]

COMRADES IN PLAY

Service, Enlightenment and Health, the American girl comes to find the spirit of joy, shows the advantages of Exercise, Health and Fresh Air. Plays one hour. Easy and inexpensive to produce. Used by Industrial Groups with much success, also used as a health pageant. Excellent for these or other social centers. Can be obtained from Department of Drama and Pageantry, National Headquarters, Young Women's Christian Association, 600 Lexington Avenue, New York City. Price \$2.00. This includes text and payment of royalty.

Note: The plays mentioned can be ordered through Walter H. Baker, 5 Hamilton Place, Boston, Mass., or through Samuel French, 28 West 38th Street, New York City, or through the Drama League Bookshop, 7 East 42nd Street, New York City.



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