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Leisure and the church, 1926.

Physical Training
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Leisure and the Church

ABBA HILLEL SILVER, D. D., Rabbi, The Temple, Cleveland, Ohio.

Digest of address given at Recreation Congress, Atlantic City, N. J., October 18-22, 1926. Printed with permission of "The Playground."—EDITOR.

The church is vitally interested in the provision of leisure for men, and in the usages to which such leisure is put. One of the proudest and most justifiable boasts of organized religion is that it made rest at least one day a week compulsory.

It is only as man is able to free himself, if only for a brief period of time, from the vexations and the dull routine of labor and devote himself to the higher exploits of the mind and the spirit that he becomes conscious of his kinship with Divinity.

The church is interested in leisure because it knows that no culture, no civilization, no spiritual religion is possible without leisure for culture requires leisure, civilization requires time for mental adventure in undiscovered continents of glory; and a truly spiritual religion requires time for meditation for the calm contemplation of life's profundities. The Kingdom does not come with haste. Unless leisure is wisely utilized and exploited it may destroy society even as it may save it. Leisure makes possible idleness and a moral indolence which in turn may beget vice and corruption. What a people does with its leisure time so far as the moral point is concerned is of even greater importance than what a people does in its hours of industry. It takes initiative, it takes a definite effort of the will for a man to make up his mind to use leisure recreatively, purposefully, wisely, rather than using it wastefully and harmfully.

I am not at all convinced as some of my friends are that the church ought to try to bring under its roof all the recreational enterprises of a community. I am not so ambitious for organized religion. I rather think that in some instances such an all-comprehensive and embracing policy is distinctly harmful, for very often the still, small voice of the church and its spiritual message is drowned in the din of the multifarious activities which go on under its roof. Very often the church in attempting to sanctify secular activities finds that its sacred interests are being profaned and secularized—and that is a distinct social loss. But I maintain that in those localities where there are no agencies doing this work of salvation, teaching men how to use their leisure time creatively, the church ought to take the initiative until such time as distinctive agencies arise in the field to take over the work and carry it on.

The appalling increase in juvenile delinquency is making all of us very much depressed. We find that most of the first offenders are young boys and girls. We find that almost 80 percent of the criminals are young people. There seems to have set in a complete breakdown in the moral tone of the American people. Old standards have broken down and new standards have not yet been established. We seem to have grown too rich in the last few decades and too easy going, and

a considerable portion of our population has been victimized by the disruptive influences of luxury and excessive wealth. Under these conditions our youth is raised and it is not at all surprising that many of them are broken, morally before they reach the years of discretion and maturity.

Here is the opportunity of the church. It ought to become the place, the natural rallying place for young people, where such places do not exist, where wholesome, stimulating, developing recreation would be offered to them.

Now as far as earning a living is concerned, specialization is a tremendous help. As far as earning a life is concerned, specialization is the greatest menace. For a man is more than a job, and life is more than the living.

We need in society today more of creative amateurs. By amateur, I mean a man who pursues an object, not because he is driven to it by an economic urge, not out of necessity, but out of a sheer love for it.

Now, the American business man is a professional, completely and perfectly. He is nothing else, in his business. He is keyed, alert, energetic, enterprising, full of initiative, full of daring. In his leisure, he is a dull, drab, stogy, uninteresting individual. The American business man has one life—and a man should have more than one life and more than one world in which to live. The American business man comes to his home to eat, to sleep. He comes home frazzled and worn, spiritually, mentally, physically exhausted. He goes to his clubs not for recreation, not to re-create himself—but to smoke or to play cards or to exchange some trivial banalities over a cloud of smoke.

I recall a friend of mine who started out in life heroically, splendidly equipped, generously endowed by nature with an agile mind, a keen intellect and a sensitive soul. Men prophesied wonderful things for him. He loved books, he loved music, he had a host of friends, his interests were various—he was developing into a well rounded human being.

But early in life he was caught up by that competitive passion which is the dominant key of our national symphony, if you choose. He became obsessed with the idea that he must succeed. And by success he meant material success in his chosen business calling. He determined to apply himself, every inch of him, every ounce of that energy of his, to that one task—to succeed, to rise, to get to the top, to be master, to dominate.

He did. He brought all his fine equipment to play upon that one job, and he succeeded. But in the process of getting there, he had no time for his books and his music and his friends. Success is an exacting tyrant. It tolerates no double or manifold allegiance. He lost contact with the world without. He raced through life as if life were a race and the only thing worth while in life was the goal that man must reach.

He didn't have time to pause and look about him and see the world and admire the handiwork of God. He didn't have time to live an eternity in every moment, as we can do if so we will; but he raced through life. And he arrived at that pinnacle, that mountain height of success, a triumph—an acclaimed triumph. But no one knew as much as he, himself, what a terrible tragedy he had made out of his life. He arrived, a starved, stunted, ingrown personality, emptied of content, a well-tooled, sharpened and seasoned instrument of acquisition—but nothing else.

The man in him, the God in him, were dead. He had failed as a man, even as he succeeded as a business man. And he spent the remaining years of his life nursing that health which he had wasted, squandered as a spendthrift. And I knew what darkness was in his soul and what thoughts were passing through his mind.

There is another, a finer and a sweeter way to live, and that is the message I believe which the church, in its authority, backed by its marvelous tradition of human service, can hold before the eyes of men—a finer and a sweeter way of living. A man should work, of course, and should work hard to establish himself, to provide for himself and for his family. But a man should never permit himself so to consume himself that he will have nothing left of himself for other things in life; should not be victimized by the stupid competitive passion of our day and spend himself in pursuit of aggrandizement of more and more acquisition of those things which will bless neither himself nor his offspring.

But he will pre-empt time for himself. He will have leisure hours and they will be many, for self-cultivation,

for self-expression, for self-realization, for meditation. He will have time and energy for creative amateurishness, if you will. And it is creative amateurishness which brings all the romance and the glow and the zest and the splendor of imperishable youth into our lives. It is the things we do because we love to do them, and not because we have to do them, that are the real relish and beauty and lift of our mortal days. And that the American business man and the American professional man ought to learn.

In no country in the world is so much reverence paid to mere monetary success as in our land. And in no country is the lot of the man who fails in that one thing so pathetic as in our land. A man may be a wonderfully well-rounded human being, a cultured individual, with fine aptitudes, a mind stored with accumulated wisdom and a soul filled with accumulated goodness but just because he failed in his business or in his profession, he must harbor pathetically on the fringes of popular approval.

The church in its emphasis on spiritual rather than on material qualities, ought to teach men first, to prepare themselves for the role of amateur in life; and, secondly, to revere such men in society. The church ought to teach us that God created man, not the business man and not the book man and not the professional man, not the jobified man, not the grooved and the routined man—but God created man capable of a thousand interests and aspirations and yearnings, and He breathed into him the spirit of life, the spirit of the unquenchable and aspiring life, the spirit of adventure, the spirit of seeking and searching for new beauty and new goodness in the world. God placed in every human being an insuppressible yearning to transcend himself.

Leisure and the Church*

By

ABBA HILLEL SILVER, D.D.

The Temple, Cleveland, Ohio

Dr. Finley, Chairman: It is very fitting, I think, that in presenting our first speaker, I should read, by way of preface, a few sentences from that most beautiful book on Labor and Leisure that was ever written.

"How shall he become wise that holdeth the plow; that glorieth in the shaft of the goat; that driveth oxen and is occupied in their labors? He will set his heart upon turning his furrows and his wakefulness to give his heifers their fodder.

"So is every artificer and workmaster that passeth his time by night as by day, cutting gravings of signets and wakeful to finish his work.

"So is the smith by the anvil. The vapor of the fire wasteth his flesh. But he is wakeful to adorn his work perfectly.

"So is the potter turning his wheel about with his feet, applying his heart to finish his glazing.

"Without these shall not the city be inhabited. They will maintain the fabric of the world but they shall not be sought for in the counsel of the people. They shall not sit on the seat of the judge, neither shall they declare instruction and judgment."

Now, if anything more beautiful than that could be written on the subject of "Leisure and Labor," I am sure it will be said by Doctor Abba (which means "father") Hillel Silver, of Cleveland, who is not only a leader in the social work there, but is a most eloquent exponent of man's humanity to man.

I quoted the other day, in an editorial, the verse, "Apples of gold in baskets of silver." But I really didn't quote it that way. I quoted it in the revised version, because I never could quite understand what "Apples of gold in baskets of silver" meant. It is "Apples of gold in frames of silver."

I present Dr. Silver.

Dr. Silver: The church is, of course, vitally interested in the provision of leisure for men, and in the usages to which such leisure is put.

I think that one of the proudest and most justifiable boasts of organized religion is that it made rest at least one day a week compulsory. It established a periodic Sabbath, a day of cessation from toil—rest not only for the master and his household, but also for the slave and the stranger, and even for the cattle in the field.

And it did more than that. If you will recall that magnificent passage in the first part of the Book of Genesis, where the Sabbath is established as a consecrated day of rest, it declares that that day was to be a covenant between God and man. For it is only as man is able to free himself, if only for a brief period of time, from the vexations and the dull routine of labor and devote himself to the higher exploits of the mind and the spirit—it is only then that man becomes conscious of his kinship, of his companionship, with Divinity. And so rest is much more than mere relaxation from labor. It is a sign and a symbol of man's higher destiny, of man's promise and possibilities.

CULTURE REQUIRES LEISURE

The church is interested in leisure, because it knows that no culture, no civilization, no spiritual religion, is possible without leisure. A farming community, for example, which is compelled to wrestle continually with an ungenerous soil and spend all its energy upon that one task, will never produce a high type of culture or civilization or a spiritual religion.

An industrial community which dooms men and women to endless toil, without permitting them to preempt a certain amount of energy and interest for other things—that type of community will never produce a culture, a civilization, a spiritual religion. For culture requires leisure. Civilization requires time for mental adventure in undiscovered continents of glory; and a truly spiritual religion requires time for meditation, for the calm contemplation of life's profundities. The Kingdom does not come with haste.

And so the church is deeply interested in this

*Address given at Recreation Congress, Atlantic City, N. J., October 18-22, 1926.

problem of leisure for growth; and it is deeply interested in this problem of leisure, because it knows that leisure, itself, even when had, is insufficient unless leisure is wisely utilized and exploited. Leisure may destroy society, even as it may save it. Leisure makes possible idleness and moral indolence, which in turn may beget vice and corruption.

And so it is quite important for the church to know what people are doing with their leisure—for what a people does with its leisure time is, as far as the moral point of view is concerned, of even greater importance than what a people does in its hours of industry, in its working hours. For industry, by itself, exerts a certain discipline upon men; industry exercises a certain control upon individuals; industry makes necessary a certain number of laudable virtues which are indispensable in business, and also indispensable in the larger social life. But leisure does not automatically exercise any such discipline or control. It takes initiative, it takes a definite effort of the will, for a man to make up his mind to use leisure recreatively, purposefully, wisely, rather than using it wastefully and harmfully.

Of course, the church cannot undertake the whole problem of leisure, nor can the church set about to solve it by itself. Other agencies must take their full share in the solution of this, perhaps the greatest problem of our age.

THE CHURCH MAY HELP IN SOLVING THE PROBLEMS OF LEISURE

But it is my firm conviction that the church may, under certain given circumstances, play an important and oftentimes a primary role in the solution of this problem of leisure.

Take, for example, young people's recreation. There are certain neighborhoods, certain centers of population in the large cities, of which you undoubtedly know, as I know of them, where the church represents the one organized, staffed and financed social agency; neighborhoods in which there are no community centers, no neighborhood houses, no settlements, no playgrounds, no social agencies. The church, in those centers, as well as in many of our smaller cities, where the church, apart from the school, is the only social community center—in these neighborhoods and under these conditions and circumstances, the church, to my mind, can play a tremendous role.

I am not at all convinced, as some of my friends are, that the church ought to try to bring under its roof all the recreational enterprises of a community. I am not so ambitious for organized religion. I rather think that in some instances such an all-comprehensive and embracing policy is distinctly harmful, for very often the still, small voice of the church and its spiritual message is drowned in the din of the multifarious activities which go on under its roof. Very often the church, in attempting to sanctify secular activities, finds that its sacred interests are being profaned and secularized—and that is a distinct social loss.

But I maintain that in those localities where there are no agencies doing this work of salvation, teaching men how to use their leisure time creatively, the church ought to take the initiative until such time as distinctive agencies arise in the field to take over the work and carry it on.

BREAKING DOWN OF OLD STANDARDS

I am very much perturbed over this problem, because I come from a large city, a cosmopolitan city, where the appalling increase in juvenile delinquency is making all of us very much depressed. We find that most of the first offenders are young boys and girls. We find that almost eighty per cent of the criminals are young people.

I don't know whether I am right or wrong about this, friends, but I rather think that there seems to have set in a complete breakdown in the moral tone of the American people—in the moral fiber of our race. Old standards have broken down and new standards have not yet been established. We seem to have grown too rich in the last few decades and too easy going, and a considerable portion of our population has been victimized by the disruptive influences of luxury and excessive wealth. Divorce is eating, like a cancer, at the vitals of our people. And many of these juvenile delinquents come from broken homes. They are the victims of the demoralization which has set in.

Our press, in many instances—but not in all—is full of vileness and sex appeal.

Now, in this decadence—for it is a decadence—I am not at all pessimistic. I have confidence in the inner soundness of the American soul, and I am confident that a reaction, and a very vigorous reaction, will soon set in. But under these conditions our youth is raised, and it is not at all surprising that many of them are broken, morally,

before they reach the years of discretion and maturity.

THE OPPORTUNITY OF THE CHURCH

Here is the opportunity of the church. Instead of wasting itself upon theologic polemics; instead of spending its wealth upon costly and magnificent houses of worship—God can be worshipped under the open sky; instead of spending energy on futile, anti-scientific windmill jousting—the church ought to be applying itself to the saving of our youth for decency and cleanliness and fine manhood and womanhood. The church ought to become the place, the natural rallying place, for young people, where such places do not exist, where wholesome, stimulating, developing recreation would be offered to them.

Many churches are doing that. Many more are not doing it. Why, even in the problem which is particularly that of the church, the problem of religious education, the church—and by church, I mean Synagogue, Temple, every religious denomination—even in the solution of that problem, which is particularly that of the church, the church has failed, tragically failed, heretofore.

We build magnificent houses of worship, and then we crowd our classrooms into the basements. We haven't yet trained a competent corps of religious instructors in our land. We leave that delicate, that highly sensitive, that highly important work of moulding character and spirit, to good-natured but utterly unequipped volunteers.

So much as far as the church's opportunity for the utilization of leisure as regards our young people is concerned.

Now, as regards our adults: There, I believe, the church has a specific mission to perform. Our age is, of necessity, an age of specialization, and that you know well. We demand today, that the man who sets out to serve our needs, whether it be to teach us or to amuse us or to dress us or to feed us, should be a specialist in his chosen vocation. We are no longer satisfied with people who can do numerous things tolerably well. We want a man to be able to do one thing absolutely well. Our highly organized industrial life, efficiency in production and distribution and service, demands such high specialization. And it is well that it is so. I have no fault to find with conditions which life inevitably brings about. I seek to utilize those

conditions, rather than to fight them when the fight is absolutely hopeless.

SPECIALIZATION A MENACE TO REAL LIVING

Now, as far as earning a living is concerned, specialization is a tremendous help. As far as earning a life is concerned, specialization is the greatest menace. For a man is more than a job, and life is more than a living.

We need, in society today, more of creative amateurs. By amateur, I mean a man who pursues an object, not because he is driven to it by an economic urge, not out of necessity, but out of a sheer love for it.

Now, the American business man is a professional, completely and perfectly. He is nothing else, in his business. He is keyed, alert, energetic, enterprising, full of initiative, full of daring. In his leisure, he is a dull, drab, stogy, uninteresting individual.

I don't like to generalize. Generalizations are, of necessity, misleading and erroneous. But I am endeavoring to stress a thought forcibly, and you can make your own qualifications as I go along.

The American business man has one life—and a man should have more than one life and more than one world in which to live. The American business man comes to his home to eat, to sleep. That beautiful art of home-building, that spiritual home, that home that is fashioned out of the delicate strands of associations—companionship and mind and spirit and memory, and associations—that home is becoming an antiquated institution in our life today. We haven't the energy to see through this marvelous experiment of home-building. We come home, frazzled and worn, spiritually, mentally, physically exhausted. We go to our clubs, not for recreation, not to re-create ourselves—but we go to our clubs to smoke or to play cards or to exchange some trivial banalities over a cloud of smoke.

We bring to our theatre—what? Nothing. No stimulation. We demand nothing of our theatres, and so our theatres give us nothing but glitter and a sharp relish for our jaded palates.

Success, I am afraid, has become our exacting taskmaster. It has claimed everything.

A TRAGIC SUCCESS

I recall a friend of mine who started out in life heroically, splendidly equipped, generously endowed by nature with an agile mind, a keen intel-

lect, a sensitive soul. And men prophesied wonderful things for him. He loved books, he loved music, he had a host of friends, his interests were various—he was developing into a well-rounded human being.

But early in life he was caught up by that competitive passion which is the dominant key of our national symphony, if you choose. He became obsessed with the idea that he must succeed. And by success he meant material success in his chosen business calling. He determined to apply himself, every inch of him, every ounce of that energy of his, to that one task—to succeed, to rise, to get to the top, to be master, to dominate.

He did. He brought all his fine equipment to play upon that one job, and he succeeded. But in the process of getting there, he had no time for his books and his music and his friends. Success in an exacting tyrant. It tolerates no double or manifold allegiance. He lost contact with the world without. He raced through life as if life were a race and the only thing worth while in life was the goal that man must reach.

He didn't have time to pause and look about him and see the world and admire the handiwork of God. He didn't have time to live an eternity in every moment, as we can do if so we will; but he raced through life. And he arrived at that pinnacle, that mountain height of success, a triumph—an acclaimed triumph. But no one knew as much as he, himself, what a terrible tragedy he had made out of his life. He arrived, a starved, stunted, ingrown personality, emptied of content, a well-tooled, sharpened and seasoned instrument of acquisition—but nothing else.

The man in him, the God in him, were dead. He had failed as a man, even as he succeeded as a business man. And he spent the remaining years of his life nursing that health which he had wasted, squandered as a spendthrift. And I knew what darkness was in his soul and what thoughts were passing through his mind.

A CALL TO A FINER AND SWEETER WAY OF LIVING

There is another, a finer and a sweeter way to live, and that is the message I believe which the church, in its authority, backed by its marvelous tradition of human service, can hold before the eyes of men—a finer and a sweeter way of living. A man should work, of course, and should work

hard to establish himself, to provide for himself and for his family. But a man should never permit himself so to consume himself that he will have nothing left of himself for other things in life; should not be victimized by the stupid competitive passion of our day and spend himself in pursuit of aggrandizement of more and more acquisition of those things which will bless neither himself nor his offspring.

But he will pre-empt time for himself. He will have leisure hours and they will be many, for self-cultivation, for self-expression, for self-realization, for meditation. He will have time and energy for creative amateurishness, if you will. And it is creative amateurishness which brings all the romance and the glow and the zest and the splendor of imperishable youth into our lives. It is the things we do because we love to do them, and not because we have to do them, that are the real relish and beauty and lift of our mortal days. And that the American business man and the American professional man ought to learn.

I said that a man should have more than one world in which to live—because that world may crumble some day, or you may never realize that world at all. And then what? You are left bereft. You have no other worlds to which to retire and in which to find peace and rest. A man should have more than one citadel, so if one falls there will be others into which a man may retire. The church ought to teach men to have more respect for amateurs.

Heretofore, the successful man of wealth dominated and monopolized our reverence and our admiration. Fortunately, things have changed, and considerably. We are becoming more discriminating. But, by and large, it is the man of affairs, the man who has achieved things that can be seen and gauged and measured in terms of shekels, in terms of coins current among the tradesmen—it was that man who was the arbiter of elegance, the authority, the exemplar of youth. In no country in the world is so much reverence paid to mere monetary success as in our land. And in no country is the lot of the man who fails in that one thing so pathetic as in our land. A man may be a wonderfully well-rounded human being, a cultured individual, with fine aptitudes, a mind stored with accumulated wisdom and a soul filled with accumulated goodness—but just because he failed in his business or in his profession, he must harbor pathetically on the fringes of popular approval.

THE PLACE OF THE AMATEUR

Why, Europe is filled with these amateurs, and they are the salt of the earth. They are the substance and the strength of the civilization. They *are* civilization.

The church, in its emphasis on spiritual rather than on material qualities, ought to teach men, first, to prepare themselves for the role of amateur in life; and, secondly, to revere such men in society. The church ought to teach us that God created man, not the business man and not the book man and not the professional man, not the jobified man, not the grooved and the routined man—but God created man capable of a thousand interests and aspirations and yearnings, and He breathed into him the spirit of life, the spirit of the unquenchable and aspiring life, the spirit of adventure, the spirit of seeking and searching for new beauty and new goodness in the world.

That is the ideal which the church ought to hold up before all of us. God created us a little lower than the angels. Here is man, a frail child of the dust—corruptible, with five inadequate senses—an insignificant tidbit upon the heave and throw of universal forces.

And yet, the Psalmist, who knew God as few knew Him, declared that, "This man, so puny and so small and so perishable, was yet fashioned a little lower than the angels." And he was so fashioned. Because God placed in every human being an insuppressible yearning to transcend himself. That is Divinity—a passion to outdo himself, to rise above himself, to outlive himself, if you will, to reach out into the unknown and, with bleeding hands, search for a new beauty and a new glory.

God places within our souls dreams and yearnings. Got set before us visions. And we can't realize our dreams, and we can't pursue our visions, and we can't set out upon this marvelous pilgrimage, which is human life, unless we have time unless we quite deliberately and by an act of the will say to ourselves, "So far I shall go in my pursuit of the things of life, and no further. Beyond that, I am a free man, a child of God. Beyond that, I have a soul and I must give unto it time and energy and interest."

Perhaps what I have said, friends, is altogether too vague for your specific purposes. But I assure you it is very near and very real to me.

The time has definitely come in our national life when a new spirit ought to be talked and made regnant—that pioneering age, that age of exploitation of our continental wealth which demanded of us all of our energies and all of our thought, has passed and should be over.

Now let us begin to build the American civilization, the American culture, which has marvelous promise—if so we will.

A World Wide Tournament

The World Basketball Free Throw Tournament is reaching the athletes of nearly all countries where basketball is played. The tournament has developed from a local event in Charleston, South Carolina, to a contest that includes boys and girls, young men and young women, of many nationalities. Within three years the tournament has circled the globe.

There will be a national tournament in China. The rules have been translated and copies sent from Shanghai to the universities, colleges, schools and Y. M. C. A's. In Japan the athletes are competing in a national tournament. The basketball players of South America are at this time tossing free throws for local, national and world honors. A tournament for teams of the Virgin Islands and Porto Rico is being organized. Six cities of the Philippine Islands have taken part in a tournament and will send the scores to Charleston for the committee's review March 2nd. Besides these national events, Rome, Salonika, Constantinople, Revel, Paris, London, Geneva, Calcutta, Secunderabad, Madras, Burma and Turin are to have local tournaments. The Charleston committee has been in correspondence with athletic directors in these foreign points since the 1926 event.

Athletes of Canada and the United States may compete among themselves and with those of other countries. All scores must be in the hands of the World Basketball Committee on or before March 2nd. Rules and entry blanks may be secured from H. J. Scofield, Room 311, Y. M. C. A., Charleston, S. C.

Leisure and the Church*

By

REVEREND J. J. CURRAN

Rector St. Mary's Church, Wilkes-Barre, Pa.

Dr. Finley, Chairman:

"Father Curran began life as a breaker boy in the coal mines of Wilkes-Barre. He is now the Rector of St. Mary's Parish, Wilkes-Barre, of 10,000 souls, one of the largest Catholic Parishes in the country.

"He is nationally known and loved by all classes for his tireless devotion to the arbitration of every big strike in the anthracite coal fields. His point of view in these matters has always been one of fairness and fearlessness. When Roosevelt was President, he came to Wilkes-Barre as Father Curran's guest, and they worked together in settling one of the worst strikes in history.

"He has been a member of the Board of Directors of the Playground and Recreation Association of Wyoming Valley since it was formed.

"In 1922, when the playground work was in danger of being discontinued because a coal strike made the raising of funds almost impossible, Father Curran pledged and raised two thousand dollars for the work among the members of his parish. This year, when the Community Chest Drive was not up to its quota, Father Curran asked all of the clergy of Wyoming Valley to give one Sunday's church collection to the Chest. He set the example by pledging a thousand dollars from his own parish. As a result, the drive reached its quota of a half million dollars.

"He was a delegate and guest of the late President Roosevelt at the Recreation Congress in Richmond in 1912."

I take pleasure in presenting Father J. J. Curran.

Father Curran: The Church was instituted for the uplift of the spiritual and supernatural in man; the sphere of the Church is to inculcate the virtues, moral and religious, in the tender heart of the child, and then try to lead the child in the future development of his years to a real manhood, and that, to me, consists in the development of our mentality, our physical forces and our supernatural nature, as you may call it.

If those elements in man are equally developed by the Church, then the man is bound to obtain success in this life, through his mental activities and physical, and attain eternal life in the next, through the supernatural life which is laid all through his years.

Now, therefore, since the Church has this in view as the goal to reach, we cannot blame her if she does not take the lead in the recreational activities. But yet, the Church, we must admit, is not a slacker in this movement. The Church cooperates with all of the organizations. The

Church cooperates with society, itself, to develop the physical life in the child; to stimulate the child with ambition that he may grow into a useful man and be a blessing to the community in which he lives and to the nation to which he belongs.

So that the Church does really assist and cooperate with society in those recreational facilities and activities. But the Church, of course, is not supposed to take the leading part. Now, as an evidence of that, the Church, especially our Church, I might say—though we are not boasting about ourselves—in her private schools and her Parochial Schools, appoints or delegates one of the young clergy to take care of the children in their physical development, gymnastic exercises and similar activities, and when the child grows up and graduates into High School, the same thing is done for him, and particularly so at college. So, really, the Church, through her school system, follows up the child from the dawn of reason until its education is complete, and especially as far as the college course is concerned.

Now, then, as to the Playground and Recreation Association, I would say this—that I don't believe there has ever before existed an organization to promote the well-being, physical and mental, combined, of the child such as the Playground and Recreation Association of America. I think that this Association has finally caught the right idea as to the real education of the child.

At Richmond, twelve or fourteen years ago, I said then that the right angle had not yet been approached in the development of the child on the playground; but now it has been. And I want to say this—that the child is brought into the playground unconsciously. He is brought there as by magic, and while he is there, and while he is at home, perhaps asleep in his bed, he is in a perpetual state of dream. He is dreaming. He doesn't seem to be real. He is brought out of himself—and his vacation days are over before he has realized the fact. So that the Playground and Recreation Association of America is educating

*Address given at Recreation Congress, Atlantic City, N. J., October 18-22, 1926.

The JEWISH CENTER

VOL. IV, No. 4

DECEMBER, 1926

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by the
JEWISH WELFARE BOARD
NEW YORK CITY

Leisure and the Church*

ABBA HILLEL SILVER

THE church is, of course, vitally interested in the provision of leisure for men, and in the uses to which such leisure is put. I think that one of the proudest and most justifiable boasts of organized religion is that it made rest for at least one day a week compulsory. It established a periodic Sabbath, a day of cessation from toil, not only for the master and his household, but also for the slave and the stranger, and even for the cattle in the field. It did more than that. If you will recall that magnificent passage in the first part of the Book of Genesis, where the Sabbath is established as a consecrated day of rest, it is declared that that day was a covenant between God and man. For it is only as man is able to free himself, if only for a brief period of time, from the vexations and the dull routine of labor, and devote himself to the higher exploits of the mind and the spirit, that he becomes conscious of his kinship with Divinity. And so rest is much more than mere relaxation from labor. It is sign and symbol of man's higher destiny, of his promise and possibilities.

The church is interested in leisure, because it knows that no culture, no civilization, and no spiritual religion are possible without leisure. A peasant community, for example, which is compelled to wrestle continuously with an ungenerous soil and to spend all of its energy upon that one task, will never produce a high type of culture or a spiritual religion. Similarly,

an industrial community which dooms men and women to endless toil, without permitting them to preempt a certain amount of energy and interest for other things, will never rise to higher levels of culture. For culture requires leisure. Civilization requires time for leisurely adventure in the undiscovered continents of the mind and spirit. A truly spiritual religion requires time for meditation, for a calm contemplation of life's profundities. The Kingdom does not come with haste. The church, therefore, is deeply interested in the problem of leisure for growth. It is deeply interested in this problem of leisure also because it knows that leisure, even when secured, is insufficient unless it is wisely utilized and exploited. Leisure may destroy society, even as it may save it. Leisure makes possible idleness and moral indolence, which in turn may beget vice and corruption.

It is quite important for the church to know what people are doing with their leisure, for what people do with their leisure is of as great importance as what they do in their working hours. Industry in itself exerts a certain discipline upon men; industry exercises a certain control upon individuals. It makes necessary certain laudable virtues which are indispensable to business, and also to the larger social life. But leisure does not automatically exercise any such discipline or control. It takes initiative and a definite effort of the will in a man to use leisure recreatively, purposefully, wisely, rather than wastefully and harmfully.

Of course, the church cannot undertake the whole problem of leisure, nor can the

* Address delivered at the Thirteenth Annual Recreational Congress, Atlantic City, N. J., October 20, 1926, under the auspices of the Playground and Recreation Association of America.

church, by itself, set about to solve it. Other agencies must take their full share in the solution of this problem, which is among the greatest of our age. But it is my firm conviction that the church may, in certain circumstances, play an important and oftentimes a leading role in the solution of this problem. Take, for example, the problem of young people's recreation. There are certain centers of population in our larger cities, where the church represents the one organized, staffed, and financially competent social agency. There are neighborhoods in which there are no community centers, no settlements, no playgrounds, no social agencies whatsoever. The church, in those centers, can play a tremendous role. This is true also of the smaller communities, where apart from the school, the church is the only civic center.

I am not at all convinced, as some others are, that the church ought to try to bring under its roof all the recreational enterprises of a community. I am not that ambitious for organized religion. I rather think that in some instances such an all-comprehensive and embracing policy is distinctly harmful; for very often the still, small voice of the church—its spiritual message—is drowned in the din of the multifarious activities which go on under its roof. Very often, the church, in attempting to sanctify secular activities, finds itself profaned and secularized, and that is a distinct social loss.

I maintain, however, that in those localities where there are no other agencies doing this work of salvation, the church ought to take the initiative until such time as distinctive agencies arise in the field which can take over that work and carry it on.

I am very much perturbed over this problem of juvenile recreation. I come

from a large city, a cosmopolitan city, where the appalling increase in juvenile delinquency is frightfully depressing. We find that most of the first offenders are young boys and girls. We find that almost eighty per cent of the criminals are young people.

I do not know whether I am right or wrong about this, but I rather think that there has set in a decline in the moral tone of the American people. Old standards have broken down and new standards have not yet been established. We seem to have grown too rich and too easy-going in the last few decades. A considerable portion of our population has been victimized by the disruptive influences of luxury and excessive wealth. Divorce is eating, like a cancer, at the vitals of our people. Many of the juvenile delinquents come from broken homes; they are the victims of the demoralization which has set in. Our press, in many instances, though not in all, is full of vileness and sex appeal. Our movies, with some fine, but rare, exceptions, are veritable poison to the minds of young boys and girls, even as they are sawdust and hokum to the minds of grown-up people.

I am not pessimistic. I have confidence in the inner soundness of the American soul, and I am confident that a reaction, and a very vigorous reaction, will soon set in. But under these prevailing conditions our youth have been and are being raised, and it is, therefore, not at all surprising that many of them are morally broken before they reach the years of discretion and maturity.

Here is the opportunity of the church. Instead of wasting itself upon theologic polemics, instead of spending its wealth upon costly and magnificent houses of worship—God can be worshipped under

the open sky—instead of being absorbed in the futile, anti-scientific windmill jousting, the church ought to be applying itself to the saving of our youth for decency and cleanliness, for fine manhood and womanhood. The church ought to become, where other social centers do not exist, the natural rallying place for young people, where wholesome and stimulating recreation would be offered to them. Many churches are doing it, but many more are not doing it.

Even in the problem which is particularly that of the church, the problem of religious education, the church has failed, sadly failed, heretofore. We build magnificent houses of worship, and then we crowd our classrooms into the basements. As yet we have not even trained a competent corps of religious instructors for the youth of our land. We leave that delicate and highly important work of character moulding to good-natured but utterly unequipped volunteers.

So much for the church's opportunity as regards our young people.

Now, as regards our adults, the church again has a specific mission to perform.

Our age is, of necessity, an age of specialization. We demand today that the man who sets out to serve our needs, whether it be to teach us, to amuse us, to dress us, or to feed us, should be a specialist in his chosen vocation. We are no longer satisfied with people who can do numerous things tolerably well. We want a man to be able to do one thing thoroughly well. In our highly organized industrial life, efficiency in production, distribution, and service demands high specialization. I have no fault to find with this condition which life brought about. I seek to utilize such inevitable conditions rather than to fight them when the fight is absolutely hopeless.

So far as earning a living is concerned, specialization is a tremendous help. So far as earning a life is concerned, specialization may be the greatest menace. For a man is more than a job, and life is more than a living.

We need, in society today, more of creative amateurs. By an amateur I mean a man who pursues an object, not because he is driven to it by an economic urge, not out of necessity, but out of his sheer love for it. The American business man is a professional, completely and perfectly. He is nothing else. In his business he is keen, alert, energetic, enterprising, full of initiative, full of daring. In his leisure, he is a dull, drab, stodgy, uninteresting individual. The American business man has but one life, and a man should have more than one life, and more than one world in which to live. The American business man comes to his home to eat and to sleep. The beautiful art of home-building, the art of fashioning a home out of the delicate strands of companionship, of mental and spiritual adventures, and of memories is fast becoming an antiquated institution in our life. We have not the energy to see through this marvelous experiment of home-building. We come home, frazzled and worn, spiritually, mentally and physically exhausted. We go to our clubs, not to re-create ourselves, but to smoke, to play cards, or to exchange trivial banalities over a cloud of smoke. We bring to our theatre—nothing. We demand nothing of our theatres; and so our theatres give us nothing but glitter and cheapness and a sharp relish for our jaded palates.

Success, I am afraid, has become our exacting taskmaster. It has claimed us completely. I recall, at this moment, a friend of mine who started life heroically, splendidly equipped, generously endowed

by nature with an agile mind, a keen intellect, a sensitive soul. Men prophesied wonderful things for him. He loved books, he loved music, he had a host of friends, his interests were various, he was developing into a well-rounded human being. But early in life he was enthralled by that competitive passion which is the dominant key of our national symphony. He became obsessed with the idea that he must succeed; and by success he meant material success in his chosen business. He determined to apply himself, every inch of him, every ounce of his energy, to that one task—to succeed, to rise, to get to the top, to be master, to dominate. He did! He brought all his fine equipment to play upon that one job, and he succeeded. But in the process of “getting there” he had no time for aught else, for his books, or his music, or his friends, or his soul.

Success is an exacting tyrant. It tolerates no double or manifold allegiance. This man lost contact with the world without and the true world within. He raced through life as if life were a race and the only thing worth while in life was the goal which a man must reach. He did not have time to pause and look about him and see the world and admire the handiwork of God. He did not have time to live an eternity in every moment, as we can do if so we will. He arrived at his goal, the mountain height of success, a triumph, an acclaimed triumph. But no one knew as much as he himself what a terrible tragedy he had made out of his life. He arrived a starved, stunted, ingrown personality, emptied of content, a well-tooled, sharpened, and seasoned instrument of acquisition and—nothing else. The man in him and the God in him were dead. He had failed as a man, even as he had succeeded as a business man. He spent the remaining years

of his life nursing that health which he had squandered as a spendthrift. I knew what darkness was in his soul and what ghostly thoughts were passing through his mind.

There is another, a finer, and a sweeter way of living, and that, I believe, is the message which the church, backed by the authority of its marvelous tradition of human service, can preach to men. A man should work, of course, and he should work hard to establish himself and provide for himself and for his family. But a man should never permit himself to be so consumed as to be incapacitated for the other concerns of life. He should never permit himself to be victimized by the stupid, competitive passion of our day and spend himself in pursuit of physical aggrandizement, in an effort to acquire more and more things which will bless neither him nor his offspring. He should preempt time for himself. He should have leisure hours and they should be many, for self-cultivation, for self-expression, and for self-realization. He should have time and energy for creative amateurism; for it is creative amateurism which brings all the romance, the glow, the zest, and the splendor of imperishable youth into our lives. It is the things we do because we love to do them that are the real beauty and lift of our mortal days.

A man should have more than one world in which to live, because that one world may some day crumble, or he may never gain his other world at all. And then what? He is left bereft. He will have no other world into which to retire, and in which he may find peace and rest. A man should have more than one citadel, for if one falls there will be another, and still another, in which to seek refuge.

The church ought to teach men to have more respect for amateurs. Heretofore,

the successful man of wealth dominated and monopolized our reverence and our admiration. In recent years, fortunately, things have somewhat changed. We are becoming more discriminating. But, by and large, it is still the man of affairs, the man who achieves things that can be seen, gauged, and valued in terms current among the tradesmen, who is the arbiter of elegance among us, the authority, the exemplar of youth. In no country in the world is so much reverence paid to mere monetary success as in our land; and in no country in the world is the lot of the man who is a money failure so pathetic as in our land. A man may be a wonderfully well-rounded human being, a cultured individual, possessing a mind stored with accumulated wisdom and a soul filled with accumulated goodness, but just because he has failed in his business or in his profession, he must forever hover pathetically on the fringe of popular approval.

Europe is filled with splendid amateurs, and they are the salt of the earth; they are the substance and the strength of its civilization.

The church, in its emphasis on spiritual rather than material qualities, ought to teach men, first, to prepare themselves for the role of amateurs in life; and, secondly, to revere such men in society. The church ought to teach us that God created *man*, not the business man, not the book man, not the professional man, not the jobified man, not the grooved and the routinized man, but *man* capable of a thousand interests, aspirations, and yearnings, and He breathed into him the spirit of life, the spirit of unquenchable and aspiring life, the spirit of adventure, the spirit of seeking and searching for new beauty and new

goodness in the world. That is the ideal which the church ought to hold up before all of us. God created us a little lower than the angels. Think of that marvelous phrase of the Psalmist. Here is man, frail child of dust—corruptible, with five inadequate senses—an insignificant drift upon the heave and throw of universal forces. And yet, the Psalmist, who knew God as few knew Him, declared that this man, so puny and small and perishable was yet “a little lower than the angels.” Why? Because God placed in every human being an insuppressible yearning to transcend himself, which is Divinity—a passion to outdo himself, and to outlive himself, to reach out into the unknown and, with bleeding hands, search for a new beauty and a new glory. God placed within our souls these dreams and yearnings. God set before us visions and the promise of revelations. We cannot realize our dreams, we cannot pursue our visions, we cannot set out upon our marvelous pilgrimage unless we have time, unless we quite deliberately say to ourselves, “So far I shall go in my pursuit of the things which I need for my bodily wants, and no further; beyond that, I am a free man, beyond that, I have a dream-world in which I wish to live.”

Perhaps what I have said is altogether too vague for your specific purposes. But I assure you it is very near and very real to me.

The time has definitely come in our national life when a new spirit ought to be made regnant. The pioneering age, the age of exploitation of our continental wealth which demanded all of our energies and all of our time is passing. Now let us begin to build the American civilization!

Seizure and The Church.

1. The Church is of course vitally interested in the issues to which ^{such} legions is put, and it is one of the proudest and most justifiable boasts of our religion that it compelled a day of universal rest, which it established a periodic Sabbath - a day of rest not only for the master and his family but also for the slave and the stranger. Yet even for the cattle of the field. It called such a day of rest, a covenant bet. God and man, for only as man can, by freeing himself from the restrictions of his daily ~~work~~ ^{labors}, bring his spirit to the higher realms of mind and spirit, can he be conscious of his divine prerogatives. Rest is ~~not~~ ^{more} than a physical relaxation. It is hygienic, man's higher destiny.

(b) There can be no true culture unless there is leisure. A people exhausted by the expenses of winning its hegemony from an unproductive soil, ^{or an urban community} consumed in the endless exactions of modern industrial life, with no surplus energy & interest spared for other pursuits, will not produce a high type of culture, nor a well-rounded civilization, nor a spiritual religion.

(c) And there can be no sturdy culture, no mind curbs, & no true religion unless the language

[illegible]

Acute in use - He is completely & truly
also - His life ends there -

① An. Am. in. man - Long even long
to eat sleep - tired, fagged, with
Club Heater - buy nothing to that!
rare, stiller - sharp relief

② Fresh - sprightly - alert, acc. Her
slow, steady, heat -

③ Another way of living - a finer
master way - More than one
world - work to presentable, life
- Stupid Corp. - live at every -

- hypnotized personality - acc. then
things which will bless us to him
now in living

④ The old Ande legion houses - the
only be many - ref. culture - self
expression - in power - in those
things which be no power then out
(how buy just, from now &
reason - unpurchasable just

cf. Org. Guild - Completely beast - here
in turn - lose Grub at life in Citadel

5. More respect for awaken - no count to
renew as common success - looking
critique, social action, idealism
& youth - potential & talent, any like
workshop - not necessary war
helpful here either. Part of the
in full power - The Shadow of the
Commercial success

(a) Intimately for our action is
seeing a lot more demanding these
other requirements

6. For contact with World war, in U.S. War
in Prof. war, in university war - but War
spirit & life - 1000 interests.

1926
26-17
p.7

Program

Thirteenth Recreation Congress

Atlantic City, N. J.



Headquarters

Chalfonte-Haddon Hall

PROGRAM
MEETING OF RECREATION EXECUTIVES
Music Room—Chalfente

Monday, October 18, 1926—9:30 A. M.

Participation in the discussions will be limited to chief executives of community wide recreation systems, although others are cordially invited to attend as observers.

Session I

9:30 to 11:00 A. M.

Chairman—Harry P. Clarke, Director of Recreation, Winnetka, Illinois

- 1.—*To what Activities is the Merit Point System best Adapted?*
- 2.—*Tournaments.*
- 3.—*General Discussion Topics*

Session II

11:15 to 12:30 P. M.

Chairman—John J. Downing, Supervisor of Recreation, Brooklyn, N. Y.

- 1.—*To What Extent Should the Recreation Department Assist in the Promotion of City-Wide Carnivals and Exhibitions Such as are Usually Held Under the Auspices of Commercial Organizations and Newspapers?*
- 2.—*Financial Support*
- 3.—*General Discussion Topics*

Session III

2:00 to 3:30 P. M.

Chairman—Dr. L. R. Burnett, Superintendent, Board of Recreation, Paterson, N. J.

- 1.—*Inexpensive Field Houses*
- 2.—*Methods of Training Employed Workers and Volunteers*
- 3.—*Is a Standardized Method of Grading Recreation Workers Advisable?*
- 4.—*General Discussion Topics*

Session IV

3:45 to 5:00 P. M.

Chairman—Dr. William Burdick, Director Playground Athletic League, Baltimore, Maryland

This section will consist entirely of general discussion. A number of questions have been selected from those submitted by the recreation executives. Others which the executives wish discussed may be presented from the floor.

THIRTEENTH RECREATION CONGRESS

Atlantic City, N. J., October 18—22, 1926

Under the auspices of

The Playground and Recreation Association
of America

PROGRAM

Monday Evening, October 18, 1926

8:00 O'clock General Session

Vernon Room

Chairman—Otto T. Mallery, President, Playground Association, Philadelphia, Pa.

Singing

Led by Professor Peter W. Dykema, Community Music Consultant, P. R. A. A.

Topic—The Lost Ages, Childhood and Girlhood

Speaker

Joseph Lee, LL.D., President, P. R. A. A.

Play Hour

All delegates participating

Led by John Martin, Recreation Organizer, P. R. A. A.

Madeline Stevens, Director, School of Play and Recreation, New York City.

Tuesday Morning, October 19

9:15—10:45

Section Meetings

Park Recreation Problems

Chairman—David I. Kelly, Secretary, Essex County, New Jersey Park Commission

Speaker—L. H. Weir, Director, National Study of Parks

Discussion Leaders—Walter Jarvis, Indianapolis
Gold Room—Chalfonte

The Recreation Department as a Service Bureau

Chairman—A. E. Metzdorf, Y. M. C. A., Rochester, New York

Speaker—Jay B. Nash, Associate Professor, New York University

Discussion Leaders—C. E. Brewer, Detroit, Michigan

Arthur Noren, Springfield, Illinois

W. C. Bechtold, Evanston, Illinois

Blue Room—Chalfonte

Opportunities for Spirit of Adventure for City Boys and Girls

Round Table Discussion

Chairman—Roy Smith Wallace, Director, Field Department, P. R. A. A.

Discussion Leaders—Joseph Lee, LL.D.

R. K. Atkinson, Boys' Club Federation

Katherine Park, Asheville, N. C.

Room H—Haddon Hall

The Recreation System's Use of Specialized Programs

Chairman—Professor Harold D. Meyer, University of North Carolina

Speaker—Corrine Fonde, Superintendent of Recreation, Houston, Texas

Discussion Leaders—Mrs. Jane D. Rippin, Girl Scouts

Lester F. Scott, Camp Fire Girls

Ray O. Wyland, Boy Scouts of America

Room J—Haddon Hall

11 o'clock

General Session

Vernon Room

Topic—Leisure and Education

Chairman—Joseph Lee, LL.D.

Speakers—George Barton Cutten, LL.D., President, Colgate University

Notes



Notes



12:45

Physical Education Luncheon — Haddon Hall

Tuesday Afternoon, October 19

2:15 General Session

Vernon Room

Topic—Leisure and the Home

Chairman—Joseph Lee, LL.D.

Speakers—Colonel Theodore Roosevelt

Mrs. A. H. Reeve, President, National Congress
Parents and Teachers

4 o'clock

Sand Craft Demonstration

J. Leonard Mason, Philadelphia

Beach—Front of Haddon Hall

Classes

(See Pages 12-13)

Tuesday Evening

8 o'clock

General Session

Vernon Room

Topic—Leisure and Government

Chairman—John H. Finley, LL.D.

Speakers—Honorable John G. Winant, Governor, New
Hampshire

Rt. Rev. William T. Manning, New York City

Wednesday Morning, October 20

9:15—10:45

Section Meetings

Rural Recreation Problems—Round Table Discussion

Chairman—C. B. Smith, Chief, Cooperative Ex-
tension Work, Department of Agriculture, Wash-
ington, D. C.

Discussion Leaders—Oscar Kirkham, Executive Director, Young Men's Mutual Improvement Association

John Brown, M. D., National Council, Y. M. C. A.

Room J—Haddon Hall

Program Building

Chairman—Otto Mallery, President, Playground Association, Philadelphia

Speaker—Charles English, Director, Bureau of Recreation, Board of Education, Chicago

Discussion Leaders—Walter Quinlan, Tampa, Florida

F. S. Mathewson, Plainfield, New Jersey

Wm. Burdick, M.D., Baltimore, Maryland

Gold Room—Chalfonte

Various Ways of Acquiring Land for Play Purposes

Round Table Discussion

Chairman—Lee F. Hanmer, Director, Recreation Department, Russel Sage Foundation

Discussion Leaders—Hebert Emerick, New York City

L. H. Weir, P. R. A. A.

Blue Room—Chalfonte

Children's Gardens

Chairman—Dorothy Heroy, Chairman, Board of Public Recreation, Stamford, Connecticut

Speaker—Henrietta Munckwitz, Garden Supervisor, New York Plant, Fruit and Flower Guild

Discussion Leader—Miss Lucia E. Savage, Detroit

Room H—Haddon Hall

11 o'clock

General Session

Vernon Room

Topic—Leisure and Business

Chairman—John H. Finley, LL.D.

Speakers—J. C. Walsh, Publisher, New York City

William M. Davidson, LL.D., Superintendent of Schools, Pittsburgh, Pa.

Notes



Notes



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Wednesday Afternoon, October 20
2:15 General Session
Vernon Room

Topic—Leisure and Labor

Chairman—John H. Finley, LL.D.

Speakers—Matthew Woll, Fifth Vice President, American Federation of Labor

James H. Maurer, President, Pennsylvania Federation of Labor

Leifur Magnuson, Director, International Labor Office, Washington, D. C.

4 o'clock
Classes
(See Pages 12-13)

Wednesday Evening
8 o'clock
General Session
Vernon Room

Topic—Leisure and the Church

Chairman—John H. Finley, LL.D.

Speakers—Abba Hillel Silver, D.D., The Temple, Cleveland, Ohio.

Reverend J. J. Curran, Rector, St. Mary's Church, Wilkes-Barre, Pennsylvania

Thursday Morning, October 21
9:15—10:45
Section Meetings

Use of School Property for Recreation Purposes

Chairman—Clarence Arthur Perry, Recreation Department, Russel Sage Foundation

Speakers—C. E. Brewer, Commissioner, Department of Recreation, Detroit, Michigan

Eugene C. Gibney, Director, Division of Extension Activities, Board of Education, New York City

Discussion Leaders—George E. Smith, Ph.D.,
Deputy Superintendent, Department of Educa-
tion, Buffalo, New York

Sibyl Baker, Director, Community Center De-
partment Public Schools, Washington, D. C.

Blue Room—Chalfonte

A Program of Nature Study for Recreation Systems

Chairman—Mrs. Charles D. Lanier, Greenwich,
Connecticut

Speaker—William G. Vinal, Ph.D., New York
State College of Forestry

Discussion Leaders—E. A. Pritchard, Reading,
Pennsylvania

Bertha Chapman Cady, Ph.D., Girl Scouts

Roger H. Motten, Woodcraft League of America

Room H—Haddon Hall

Playground Beautification Experiences

Chairman—Ernst Hermann, Director of Rec-
reation, Newton, Massachusetts

Speaker—Charles N. Lowrie, Landscape Archi-
tect, New York City

Discussion Leaders—Arthur Leland, Newport,
Rhode Island

Frank E. Sutch, Scranton, Pennsylvania

Room J—Haddon Hall

Financing Community Recreation

Round Table Discussion

Chairman — George E. Dickie, Manager, P. R.
A. A.

Discussion Leader—C. B. Root, Wilmington,
Delaware

Gold Room—Chalfonte

11 o'clock

General Session

Vernon Room

Topic—Leisure and Crime

Chairman—John H. Finley, LL.D.

Speakers—Charles Platt, Ph.D., President, National
Probation Association

Percy R. Creed, Secretary, Sportsmanship
Brotherhood

Notes



Notes



12:30 o'clock
Congress Photograph
Boardwalk—Front of Haddon Hall

Thursday Afternoon, October 21
No General Session

4 o'clock
Classes
(See Pages 12-13)

Thursday Evening
8 o'clock
General Session
Vernon Room

Topic—Leisure and Life

Chairman—John H. Finley, LL.D.

Speaker—Frederick Keppel, LL.D., President, Carnegie Corporation, New York City

9 o'clock
Social Dancing

Friday Morning, October 22
9:15—10:45
Section Meetings

Publicity Session—Year Round Publicity Program

Chairman—J. C. Walsh, New York City

Speakers—Arthur Noren, Superintendent of Recreation, Springfield, Illinois

Robert O'Brien, Superintendent of Recreation, Memphis, Tennessee

Discussion Leaders—Arthur Miller, Wilkes-Barre, Pennsylvania

Z. Nespor, Elmira, New York

Gold Room—Chalfonte

The Recreation Department's Responsibility for Reading for Children and Adults

Chairman—Mrs. Howard Ives, Portland, Maine

Speaker—Anne Carroll Moore, New York Public Library

Discussion Leader—Joseph Lee, LL.D.

Room H—Haddon Hall

Criticisms of Recreation Programs Now Being Carried On

Chairman—William Burdick, M.D., Baltimore, Maryland

Presentation of Programs—

Thomas W. Lantz, Orlando Florida

Charles Lamb, Los Angeles, California

Critics—Jay B. Nash, S. Wales Dixon

Blue Room—Chalfonte

Play Problems of Cities Under 25,000 Population

Chairman—To be announced

Speaker—Mrs. Chester G. Marsh, Director of Recreation, Westchester County, New York

Discussion Leaders—Marjorie C. Geary, South Manchester, Connecticut

Douglas Miller, Newburg, N. Y.

Room J—Haddon Hall

11 o'clock

General Session

Vernon Room

Topic—Leisure and Trained Leadership

Chairman—Joseph Lee, LL.D.

Speakers—Brother Barnabas, Executive Secretary, Boy Life Bureau, Knights of Columbus

Mrs. Eva W. White, Director, Boston Community Service

Friday Afternoon, October 22

2:15—3:45

Section Meetings

Play Programs for Women and Girls

Chairman—Mrs. Eva W. White, Director, Boston Community Service

Speaker—Agnes Wayman, Girl Scouts

Discussion Leaders—Helen Porterfield, Knoxville, Tennessee

F. S. Mathewson, Plainfield, New Jersey

Blue Room—Chalfonte

Notes



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Swimming Pools

Chairman—Gustavus T. Kirby, New York City

Speaker—M. F. Hasbrouck, New York City

Discussion Leaders—W. D. Champlin, Philadelphia

W. C. Batchelor, Pittsburgh, Pa.

W. S. Pitman, Baltimore, Maryland

Room H—Haddon Hall

An Analysis of Character Values of Play and Recreation

Chairman—Joseph Lee, LL.D.

Speaker—Professor Clark W. Hetherington, New York University

Discussion Leaders—Paul Hanly Furfey, Ph.D., Catholic University, Washington, D. C.

Hugh Hartshorne, Ph.D., Columbia University

A. E. Pritchard, Reading, Pa.

Gold Room—Chalfonte

How Recreation Workers Can Serve Industrial Workers

Round Table Discussion

Chairman—To be announced

Discussion Leaders—L. R. Burnett, M.D., Paterson, New Jersey

Elmer L. Manning, New Haven, Connecticut

Anne F. Hodgskins, Toronto, Canada

Anice L. Whitney, U. S. Department of Labor

Room J—Haddon Hall

4 o'clock

Classes

(See Pages 12-13)

Friday Evening

8 o'clock

General Session

Vernon Room

Topic—Exposing Oneself to Self Control

Chairman—Otto T. Mallery, President, Playground Association, Philadelphia, Pa.

Speaker—Gerald Stanley Lee, Author, Northampton, Massachusetts

Demonstration of Rest Working

SPECIAL CLASSES AND DEMONSTRATIONS

All classes meet from 4 P. M. to 5:30 P. M.

Community Music

Professor Peter W. Dykema, Community Music Consultant, P. R. A. A.

W. W. Norton, Executive Secretary, Flint Community Music Association, Flint, Michigan

Kenneth S. Clark, National Bureau for the Advancement of Music

Miss Beulah Kennedy, Music Supervisor, Atlantic City

Noval L. Church, Teachers College, Columbia University

Miss Beulah Crowfoot, Director of Music, Hospital Service, N. Y. Tuberculosis Association

William Van de Wald, Harrisburg, Pa.

Monday—Special Song Leaders' Class

Tuesday—Use of Introductory Instruments

Wednesday—How to Secure Greatest Value from Music in a Recreation Program

Thursday—Problems of Bands and Orchestras in Recreation Systems

Friday—Demonstration of Music Material Suitable for Recreation Systems

Blue Room—Chalfonte

Community Drama

Miss Joy Higgins, Boston Community Service

Mrs. Mabel Foote Hobbs, Drama Consultant, P. R. A. A.

Mrs. Elizabeth Hines Hanley, Drama Organizer, P. R. A. A.

Jack Stuart Knapp, Drama Organizer, P. R. A. A.

Miss Frances Haire, Board of Recreation, East Orange, N. J.

Daily Round Table Discussion Groups on Following Topics:

Play Production

Play Selection

Religious Drama

Organization

Pageantry

Costuming

Make Up

Gold Room—Chalfonte

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Games

Elmer Berry, Ed.D., National Recreation School

John Martin, Recreation Organizer, P. R. A. A.

Tuesday—

Wednesday—

Music Room—Chalfonte

Social Recreation

Lynn Rohrbough, Social Recreation Union, Chicago

A. E. Metzdorf, Y. M. C. A., Rochester, New York

Thursday—

Friday—

Room J—Haddon Hall

Handcraft

J. R. Batchelor, P. R. A. A.

Mrs. Anna Wolf, Dennison Manufacturing Company

Tuesday—

Wednesday—

Room H—Haddon Hall

Old American Dances

Madeline Stevens, School of Play and Recreation,
New York City

Thursday—

Friday—

Music Room—Chalfonte

ANNOUNCEMENTS

Delegates are requested to consult the bulletin board daily for special announcements.

Thursday afternoon, October 21, from one to four o'clock has been left free for meetings of special groups, individual conferences and recreation. Where a room is required for special meetings inquire at the Registration Desk in Haddon Hall.

Consultation Service

The following persons are available for consultation on special problems. Hours when consultants may be seen will be posted on the bulletin board near registration desk.

Community Drama

Joy Higgins
Mrs. Mabel Foote Hobbs
Mrs. Elizabeth Hanley
Frances Haire
Jack Knapp

Community Music

Professor Peter W. Dykema
Kenneth S. Clark
W. W. Norton

Community Buildings

L. E. Jallade

Games

John Martin
Elmer Berry

Recreation and Safety

E. W. Corn, National Safety Council

Handcraft

J. R. Batchelor
Mrs. Anna Wolf, Dennison Manufacturing Co.

Swimming and Water Safety

H. F. Enlows, American Red Cross
W. E. Longfellow, American Red Cross

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ANNOUNCEMENTS

Swimming Pool Problems

M. F. Hasbrouck

L. E. Jallade

Recreation Personnel

Mrs. Ora Guessford Weir

Special Recreation Problems

George Butler

Recreation for Colored Groups

E. T. Attwell

Rural Recreation Problems

Dr. C. B. Smith, Department of Agriculture,
Washington, D. C.

Nature Study

Dr. William G. Vinal, American Nature Association,
New York College of Forestry

Motion Pictures

Carl E. Milliken, Secretary, Motion Picture Producers and Distributors of America

Park Recreation Problems

L. H. Weir

Physical Education Problems

J. H. McCurdy, M.D.

John Brown, M.D.

Clark E. Hetherington

Thomas A. Storey, M.D.

J. E. Rogers

Elmer Berry, Ed. D.

Delegates having special problems and questions not listed above are invited to consult George D. Butler who will endeavor to put delegates in touch with others who may help.

THIRTEENTH RECREATION CONGRESS EXHIBITORS

All delegates are urged to visit the extensive educational exhibits located on the ground floor of Haddon Hall. The exhibit room is open all day and every evening during the Congress.

Abingdon Press
Association Press
M. Barrows & Company
A. S. Barnes
W. Bintz
C. C. Birchard
Dennison Manufacturing Company
Everwear Manufacturing Company
Samuel French
Giant Manufacturing Company
P. Goldsmith & Sons Company
Hill Standard Company
American Playground Device Company
Moto-Mower Company
Play Equipment Company
Playground Equipment Company
Clayton F. Summy Company
Mitchell Manufacturing Company
Cahill Brothers
Lynn Rohrbough
Paddle Tennis Company
American Crayon
Century Company
P. R. A. A.
Recreation Department, Columbus, Georgia
Arthur Leland
Federal Council of Churches
National Child Welfare Association
National Safety Council
West Chester County Recreation Commission
Pittsburgh Recreation Commission
Bureau of Recreation, Scranton, Pennsylvania
Bureau of Recreation, Los Angeles, California
The Playground & Recreation Commission,
Springfield, Ill.

The Survey

Department of Recreation, Detroit, Michigan
Department of Recreation, East Orange, N. J.
Department of Recreation, Houston, Texas
Chicago Recreation Commission
National Highway Association
National Association of Book Publishers
Department of Recreation, Paterson, N. J.
Municipal Recreation Commission, Johnstown, Pa.
Boston Community Service
Bureau of Recreation, Evanston, Ill.
Recreation Bureau, Department of Parks, Brooklyn,
N. Y.
Bureau of Recreation, York, Penn.
Motion Picture Producers and Distributors of America

Railroad Certificates

Certificates entitling Congress delegates to reduced railroad fare should be deposited at the Registration Desk immediately upon arrival. They will be returned to delegates after proper validation by the special agent of the railroad companies.

RECREATION CONGRESS COMMITTEE

315 Fourth Avenue
New York City