



Abba Hillel Silver Collection Digitization Project

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MS-4787: Abba Hillel Silver Papers, 1902-1989.

Series V: Writings, 1909-1963, undated.

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174

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Recreation in the light of leisure and unemployment, 1930.

1. Happy to come back - my first love - and
in my home in Cleveland. - her mother home

2. Great changes since I left here 15 yrs. ago -
progress new comm. bldg, resid. sections, streets -
particularly new civic spirit, which
O.P. & Co. - is at all most prudent & judicious.

(a) City is more aggregate - more essen. unit
& it is an organism - it is a living being which
in its order manifests - in its order, peace,
order, institutions expresses its soul, its
intellect - degree, their character - City mirrors people -
1 - city where law enforcement - courts - police
- people incapable & Self - serv.
not imagination

2 - Schools inefficient, system obsolete,
- people low in intell. scale.
& intell. invention

3 - Churches, poorly located, poorly managed,
poorly attended - Sp. invention

4 - No art centers, no museums - no
good music, no good theaters -
no beauty in its buildings or homes,
no artistic invention

5 - No parties, no play grounds, no org.
recreation, no directed sports -
no underst. health recreation - City
is backward in grasp, needs, health &
char. build. again in life

Few cities have embarked upon a program so ambitious, so far-visited, so round-aimed at 'combining recreation with education - health, body & health mixed - whiteness and beauty - pleasure with spiritual satisfaction.

(1) The generosity of Col. Ogilby, who sk. and ready eyes acceptances not alone / gift but of obligation / maintenance by your city has given wh. chance to be promoted.

(2) Wh. needed it - (like all comm. / its charac. make-up). You are an indus. city. You are a desert - You is an unhealthy. Population - Your medium. interests have been indus. & econ - You have myriadness and harshness of a pioneer city. Civilization - You stand. aesthetic cultural life has not deal. as rapidly as your indus. life. But at a time comes when the crisis comes hunger of the man - poets & 10 - You want beauty - color - music - art - play - joy of life - Full-orbed. - O.P. & M. is that expression.

3. You can gauge a city by the grandeur of its interest in these things - a citizen who belongs to city where law etc-etc. Can boast - I am citizen, no man city.

(1) Ancient states were city-states - city made up of large centers + suburbs - "metropolises". Developed a strong, local patriotism - intense pride - which expressed itself - Athenian - Cornwall -

(2) In our circle - our patriotism is extended, rather, interest. We love a whole country, which is sanctioned as large as a continent, and leave little love & pride left for our own small home town. (And yet patriotism) little charity should begin at home - WE serve America best, when we serve our own municipality best - We bring beauty etc. to Am. only as we bring it into our native cities -

4 - Then O. P. Fess. Wheeling does give evidence & her desire to revive local civic patriotism + culture ✓ I think, few things greater as significant in Am. modern life to-day.

5- Cruties come with leisure - no crisis -
you have come to a point in your dest.
when you have a measure of leisure
which you must utilize.

→ (1) In fact as a nation we are going to
have more & more leisure - Machin-
what are we going to do with it?

(2) Leisure may destroy - may enable
idleness - moral weakness; vice; Industry
exerts a certain discipline -

(3) Must discover ways of using leisure
creatively - Train men Amateurs

(4) Age of specialization - In our world!
But life is inconvenient

(5) Am. Bus. Man keen, alert in B.
but unfit for anything else -
In leisure - dull, drab. Frazzled
even -

(6) Even when he retires from B.
→ unprepared - kill time -
Boredom -

~~(7) Only one life~~ - "C"

6- There is a better way, being

① Strive for success - no venting
in poverty - but.

(2) Pre-empt time in self-cultivation,
in meditation, in sp. ^{of} ~~pre-empt~~ ^{pre-empt} -

(3) Finis desiderii tui - Dream -
Be an awaker in fine field -
 - poetry - romance, zest

⑤ only free in seizure-time -

(5) More > One aimed in wheel to
live - Stall all on success.

⑥ God created us men - in his image

7. Gas institute will help men
to do just that.

① Take them out into open-
away from stuffy - congested
houses -

② Open their eye to world of
nature - See beauty in
unfolding world of God

- ③ Teach sons from childhood the sound lore of field & forest - the mystic language of trees, woods & flowers -
- ④ Teach them full joy of arts & crafts - of for. things with their own hands -
- ⑤ Acquaint them with best in music & drama -
- ⑥ Open windows in their minds & souls -

Rec. in the Light of Leisure & Unemployment.

1. As churchman am interested in problem of leisure ~~because~~ for many reasons.

(1) No culture is possible without it - a
forming an ind. comm. Culture re-
quires leisure - Civ. requires time for
advancement in the econ. indiff. but sp.
& intell. essential constituents of life
so does religion - Time for meditation, for
the calm contempl. of life. "The Kingdom
cometh not in haste".

(2) Leisure is possible only when men are
econ. so constrained that when their
work is over they have that mental
ease & freedom from econ. worries
which enable them to engage in the
positive pursuit of leisure.

Men unem. is not leisure. Unem.
is enforced idleness frequently attended
by want & worry. Nothing very
little can be achieved in the way of
intell. growth during such periods of
disturbance - unless man or woman
is of an unusual mold & temper.
It behoves society: to ^{over-}come
~~out two ways~~ of problem, un-
in ~~such a way~~ either by doing away
with it all by this - or if that's
unfeasible - by removing the element
of want & despair from U. - by

many men - Men will then be in
a mood to use their free time creating.
(3) Before we can reach real leisure we
must destroy Perfection - etc.

2. As a people we are coming to have more
rune figure - Machine - In years
gone by men had to struggle to wrest the
concession of another hour of freedom -
How many battle waged for 10 hrs. day...
Machine forcing shorter day, rest upon
us -

(1) What are we going to do with all
this leisure time? Can devastate -
in our very Kingdom;

- Idleness - indolence - vice - corruption
- Industrially automatically excessive &
certain control & discipline upon men.
- But in leisure - it takes initiative
to use it wisely

Leisure use for pleasure-seeking - Exhorts.
must, "Killing Time" is a blight.

3. We must prepare ourselves for the proper
use of leisure - as for a career -
The time! - dawdling into senility.

(1) My Friend.

not of leisure
partially
only leisure
I think not

4. There is another - or 5th etc. way -
- a man should work - Poverty
 - be consumed - competition
 - pre-empt time -
 - He will have leisure hrs - & they will be many for self-cultivation - s. realization.
 - For the role of the Amateurs

5. Amateurs - The Am. bus. man is a spec. expert - keen, alert etc. In his leisure hrs - dull, drab, stodgey, uninteresting
- (1) No time for beautiful art & home-building. Comes home to eat & sleep - no energy - tired -
 - (2) We go to our clubs, not for recreation - smoke, play cards, exchange trivial banalities over a drink of smoke.
 - (3) He has only one world in which to live -
 - (4) Old World full of amateurs - salt & earth - we sniff at them - They do not measure up to our monetary standards / measures. - but they are alive - well - respected.

6. We need to train men from childhood to be creative amateurs - & have avocations - in order to save their personalities - their individualities.

- (1) The Machine - Blessings - U. G. B.
- Standardization - Man unchanged - pistons - Thoughts men driven into grooves - over-draws - over-egg.
 - Carrying over - Our reactions life stereotyped -
 - That real living possible only - when every child of God -
 - Rejuvenation - spells deadeness Culture

7. How is man to save himself for Stand. pure, Machine

1. Not by smashing machine.
2. For his finger - he is free - friends - both - rebel - Pain from weary to derivable
3. But to have real finger - he must be satisfied with less mat. success -

"How much land does a man need"

8. We need men for life & things. We need
^{Health - well-being}
Beauty - truth - song - friend-
friends - contact

9. This is our real world - & this
world we can fashion largely
in our lives.

10. We must train our young boys & girls
not merely for efficiency - but for
life.

(1) Reverent outstons - open eyes -
open ears to hear sound, and see
+ feel.

(2) Use hands - craftmanship.

(3) Games - Sports - Noble Angles.

Sports Trad. - Game, life. In a
real game - win - lose - cheat -
offensive - equally malicious. Rules prone
to obscure - severe win - game loss.

(4) Just music - art - drama.

11. Your juveniles delinquency would be
much less

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ADDRESS BY
RABBI ABBA HILLEL SILVER
OF
CLEVELAND, OHIO

Before the public dinner and meeting of the Oglebay Institute
Scottish Rite Cathedral - Dec. 9th, 1930.

I am very grateful to the chairman for his graceful introduction. I am happy to come back to Wheeling. It was my first home, after my college years, and I owe a debt of gratitude to the city for the encouragement which it gave me in those first two or three formative years of after-college life. There is another and greater debt of gratitude which I owe to your city, a debt of which I have a daily reminder in my own home.

In the last two or three years I have seen the changes of progress here. There are new and finer buildings, new residences, new highways and thorough-fares and above all, a new civic spirit - a civic spirit of which Oglebay Park and your Institute are the product and the symbol.

I look upon a city as something far more than an aggregate of people or an economic unit. A city is an organism, a living being which manifests itself in economic, spiritual and cultural efforts. A city reflects the soul of its people. A city IS the soul of its people.

A city where law enforcement is lax, whose courts are corrupt, where a general moral laxity prevails and where politics is predatory, is a city whose political life is immature.

A city whose schools are inadequate, poorly manned and poorly administered, is a city whose intellectual life is immature.

A city whose churches are inadequately manned, poorly attended, and generally inefficient is a city whose spiritual life is immature.

A city without art, without music, without drama is a city whose aesthetic life is immature.

A city without facilities for recreation is not alert to the full requirements of character building and body building required of the modern city life.

A citizen of a city which HAS all these things can proudly proclaim as did the men of the beautiful cities of antiquity, "I am a citizen of no mean city."

We may have lost something which the ancients possessed. In their day there were no large countries. There were city states, the principal community of which was the mother city and the suburban communities the daughter cities. Then, a man belonged not to Greece, but to Athens or to Corinth. A man was first and foremost a citizen of his community. As a consequence these city states were filled with marvels of art, beauty and culture.

In our day patriotism is extensive rather than intensive. We are citizens of vast political units. We often forget our own home cities. We lack the civic pride of the ancients. Patriotism should begin at home. If we make our communities great our nation will be great. We enrich all when we enrich one.

I think the Oglebay Park movement, - for it is a movement - gives evidence of your community's intention to reawaken local patriotism. I know few movements so full of promise. Few cities are as ambitious.

The generosity of Colonel Oglebay has placed this community in a position of a pioneer. You needed this movement and every industrial city needs

it. As an industrial community you have in your midst people from all parts of the world. You have the ruggedness, the sturdiness and the harshness which are characteristics of all industrial communities.

In common with many cities your cultural development has not kept pace with your business development. You have now begun to feel a hunger for cultural things, for the zest of living, for the beautiful. Your Oglebay movement expresses your desire to satisfy this hunger.

Culture is impossible without leisure. A people which desires to cultivate the intellectual and aesthetic sides of life must have a measure of leisure. We will have more and more leisure in years to come as the machine frees us from toil. Many industries now employ men only five days a week. Soon the time will be shortened to four days a week.

What will we do with this vast amount of leisure time? It is the most serious problem of the day, because unoccupied time may be a deadly thing. It may make for vice, indolence and moral laxity. 'Killing time' may become a most dangerous pursuit.

The time is coming when we shall have to train men for leisure, for avocations as well as for vocations. We shall have to educate men to become creative amateurs. That much misused word 'amateur' means a person who pursues something for the sheer love of it. It is the economically, unremunerative, but spiritually satisfying pursuit of men which brings beauty and romance and the color of life into their existence.

The average American businessman is keen, alert, 'on his toes,' when he is engaged in his job. His leisure-time personality is all too often dull, drab and uninteresting. We hear men say that they intend to work ten, twenty or thirty years and then they will retire to enjoy the fruits of their work.

That is a fallacy. You can't retire to leisure if you haven't prepared yourself for it. A man may go to pieces physically when he is done with his active career.

There is a better way of living. It is well that man should work for success. Poverty or failure is no virtue. Make no mistake about it. It is just as hard for a poor man as for a rich man to enter the Kingdom of Heaven. But a wise man will preempt time and energy for the pursuit of other things, for spiritual questing. He will not starve his life to one job. He will enrich his life along a hundred channels of interest.

A man is free only after his routine work-a-day is finished. He is not free when he is on the job even if he is head of his concern. He is caught up then in the prescriptive demands and limitations of his job. He is free only after he has closed his desk. It is then that he can be an adventurer, a seeker, a non-conformist. It is then that he can read what he really wants, choose the friends he really wants instead of those who will merely help him in a business way and enjoy in activities which his deep-most being craves.

The machine has made it less and less possible for us to be free men. The more we conform to it, the better the machine works. If you wish to be yourself it can be accomplished only in your leisure time.

It is not wise for a man to have only one world in which to live. Build your life solely on material success and you may lose all. Build many worlds. I often think of something which an ancient Rabbi once said: "In the future God will grant to the righteous three hundred worlds in which to live." An exaggeration, a figure of speech, but filled with profound thought.

God didn't create us for jobs. He made us men in His image! He placed within us a spiritual hunger in our intellectual curiosity, a desire to adventure into undiscovered continents of truth, goodness and beauty. Our lives should be full, rich, abundant, not starved into one narrow interest.

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Your institute has some such goal for men. First of all it would take you outdoors and reveal God's world to you. It wants to open your eyes to see nature, and nature's beauty. It would teach you the sacred lore of forest and field, the voice of the wind, the birds, the trees and the flowers.

Something left us when the machine took hold of our life. Do not misunderstand me. The machine has given us comforts and conveniences which we would not willingly dispense with. But it has also robbed us of the joy of craftsmanship. The thrill of making things with our hands, of creating with our own hands and brain some well-fashioned thing. Your Institute would revive this in you. It would teach you how to use the skill of your hand and mind in creative work.

Your Institute aims to take you into the worlds of music and drama. In Europe every city of size boasts of its musical organizations, its music, its drama and its art. It subsidizes them. Here we find good music and drama only in the large metropolitan centers. These and these alone have facilities to satisfy these essential human needs. Your Institute aims to supply them for you in your community.

You have in your midst an agency which will open the windows of your minds and souls upon the good life. It is an agency which will enrich your lives by bringing into them beauty. Oglebay Institute is deserving of your finest enthusiasm.

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years of after-college life. There is another and ^{deeper} ~~feeling~~ ^{greater debt}
of ~~deep~~ ^{which I owe} gratitude to your city ~~on my part~~, a debt of which
I have a daily reminder in my own home.

In the last two or three
years I have seen the changes of progress here. There are
new and ^{finer} ~~higher~~ buildings, new residences, new highways and ^{through-pave}
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I look upon a city as some-
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^{A city} ~~It is~~ a ~~living~~ organism, a living being which manifests itself
ⁱⁿ ~~through~~ economic, spiritual and cultural ^{efforts} ~~things~~. A city
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A citizen of a city which ^{proudly proclaims as did the men of the beautiful cities of antiquity} HAS all these things can ~~well say with the learned ancient,~~ "I am a citizen of no mean city."

We may have lost something which the ancients ^{possessed} ~~had~~. In their day there were no large countries. There were city states, the ^{primitive} ~~urban~~ community of which was the mother city and the suburban communities the daughter cities. Then, a man belonged not to Greece, but to Athens or to Corinth, ^{A man was first and foremost a citizen} and ~~put all his love into the life~~ of his community. As a consequence these city states were filled with marvels of art, ^{beauty and} ~~of culture of all kinds~~.

^{In our day} Now, patriotism is extensive rather than intensive. ^{We are citizens of vast} ~~In our giving to our large, almost abstract-seeming, political units, we~~ often forget our own

^{cities. we}
home ~~towns and~~ lack the civic pride of the ancients. Patriotism ^{should} ~~surely~~ begin at home. ~~for~~ ^{will be} if we make our communities great, ~~then we make the nation~~ great. We enrich all when we enrich one.

I think the Oglebay Park movement, for it is a movement, gives evidence of your community's intention to reawaken local patriotism. I know few movements so full of promise. Few cities are as ambitious. ~~The products of this movement will be to serve and better mind and body, to serve beauty and utility.~~

The generosity of Colonel Oglebay has ^{placed} this community in a position ⁷⁹ ~~to~~ pioneer. You ~~needed~~ ^{and} this movement ~~as~~ every industrial city ^{needs it.} does. As an industrial community you have ^{in your midst} ~~many~~ people from all parts of the world. You have the ruggedness, the sturdiness and the harshness of ^{which are characteristics of all} an industrial community.

In common with many cities ~~such as yours,~~ ^{your} cultural development has not kept pace with ^{your} business development. ~~Now~~ ^{have now begun} you ~~begin~~ to feel a hunger for cultural things, for the zest of living, for the beautiful. Your Oglebay movement expresses your desire to satisfy this hunger.

Culture is impossible without leisure. A people which ^{desires to cultivate the intellectual and} ~~uses itself up in living wants~~ ^{as this richer life} ~~pursuits of the mind,~~ but must have a measure of leisure.

We will have more and more leisure in years to come as the machine frees us from toil. Many industries now ^{employ} ~~give~~ men ^{only} ~~work for but~~ five days a week. ^{the} ~~Soon this~~ time ^{will be} ~~may~~ shortened to four days a week.

What will we do with this vast amount of leisure time? It is the most serious problem of the day, because unoccupied time may be a deadly thing. It may make for vice, indolence, ^{and} moral laxity. 'Killing time' may be ^{come} ~~found~~ a most ^{dangerous pursuit.} ~~serious offense.~~

^{when we shall have}
The time is coming to train ^{leisure, for avocations as well as professions.} men for ~~expertness in their chosen avocations,~~ ^{we shall have to educate} ~~to make of them~~ men to creative amateurs. That much misused word 'amateur' ~~we find,~~ means a person who pursues something for the sheer love of ~~the~~ ^{it,} ~~thing.~~ When we engage in pursuit of an objective we are amateurs, men who have interests in life, who have developed interest in things other than their daily toil are the ~~real~~ ^{the economically uncommensurators but spiritually satisfying} amateurs. It is ~~they who bring beauty and culture to the~~ ^{pursuit,} ~~community and remain and the color,~~ ^{men who} ~~live with their~~ ^{live with their} ~~life.~~

The average American business ^{when he is engaged} man is keen, alert, 'on his toes,' in his job. His leisure—time personality is all too often dull, drab and uninteresting. ^{we hear men say} ~~A man often~~ says that ^{they} ~~he~~ intends to work ~~for~~ ten, twenty, ^{they will} or thirty years and then retire to enjoy the fruits of ~~an entire~~ ^{this} ~~life devoted to~~ work. That is a fallacy. You can't retire to leisure if you haven't prepared yourself for it, ~~and~~ ^{and} a man may go to pieces physically when he is done with ^{his} ~~an~~ active career.

There is a better way ^{to} ~~to~~ living. It is well that man should work for success. Poverty or failure is no virtue. Make no mistake about it. It is just as hard for a poor man as for a rich man to enter the Kingdom of Heaven. But a wise man will ^{prompt} ~~prompt~~ time and energy for the pursuit of other things, for spiritual questing. He will not starve his life to one job. He will enrich his life along 100 channels of interest.

work-a-day

A man is free only after his *routine*

~~work~~ is finished ~~for the day or for the week~~. He is not free when he is on the job, *even if* ~~whether~~ he ~~be~~ *is* head of his ~~firm or~~ *concern*. ~~company or not~~. He is caught *up* then, in the ~~narrow~~ *prescription demands and* limitations of his ~~work~~ *job* and is free only ~~when~~ *after* he has closed his desk. *It is then*

that he can be an adventurer, ~~When you have closed your~~ *It is then that he can* ~~be a rebel, a seeker, a non-conformist,~~ *read what you really* want, ~~instead of trade magazines,~~ *be really* choose the friends *you want* instead of those who will *help you* in business. *way, and enjoy in* activities which his *deep-unt* *being* *craves*.

The machine has made it less

and less possible for us to be free men. The more we conform to it, the better the machine works. If you wish to be your self it can be accomplished only in your leisure time, ~~and after~~ you have prepared yourself for your part.

in which to live ~~It is not wise for a man to~~ have only one world. *Build* ~~Set your life solely on material success~~ and you may lose all. Build many worlds. I often think of something *which is current* ~~a learned old~~ Rabbi of my church once said; 'In *the* future God will grant to the righteous ~~the~~ *thousand and* worlds in which to live.' An exaggeration, a figure of speech, but filled with *profound* thought!

men in His image. ~~God didn't make our jobs. He made us~~ *placed within us a spiritual hunger* ~~Divinity in the ceaseless life of the world. Divinity in~~ *our intellectual community, a desire to adventure with* the ceaseless life of the world means a manifestation of *unsubdued* *ambitions* *with* *growth* *grace* *and* *beauty* ourselves, unfolding of ourselves continually to enrich our life. *Our lives should be full, rich, abundant, not* *and that of our community.* *into one narrow interest.*

Your institute has some such

for men. ~~It wants to you and yours do just that.~~ First of all, goal,

it would take you outdoors, ^{Red} ~~to reveal to yourselves the world.~~ *God's world to you.*
It wants to open your eyes to see nature, and nature's beauty.
It would teach ~~all of us~~ ^{you} the sacred lore of forest and fields,
~~would teach us~~ the voices of the wind, the birds, the trees
and the flowers.

Something left us when the
machine took hold of ^{our} life. Do not misunderstand me. The
machine has given us comforts and conveniences which we would ~~not~~ ^{not}
~~not have but for it.~~ ^{willingly do live with.} But it has also robbed us ~~robbed us~~ of
the joy of craftsmanship. The thrill of making things with
our hands, of creating with our own hands and brain some well-^{fashioned}
~~done~~ thing. Your Institute would revive this ⁱⁿ ~~for~~ you, ~~for all~~
~~of us,~~ It would ~~give you a chance,~~ teach you how to use ^{the skill} ~~your~~ *you*
~~inherent~~ hand and mind ~~skills~~ in creative work.

Your Institute aims to take
you into the worlds of music and drama. In Europe every city ^{of size}
of ~~twenty, thirty, forty thousand people,~~ ^{is} ~~is~~ proud of its
musical organizations, ^{is} ~~knows~~ music, ^{is} ~~and loves it,~~ ^{to demand it.} ~~and supports~~ *It subsidizes*
~~them.~~ ~~its company of actors, also.~~ Here we find good music and
drama only in the large metropolitan centers. These and these ^{also}
~~only~~ have facilities to ^{rather} ~~meet~~ these essential human needs.
Your Institute aims to supply them for you ^{in your community.}

You have in your midst an
^{of your mind is where the good life}
agency which will open the windows ~~of life.~~ It is an agency
which will enrich your lives by bringing into them ~~the thought~~
~~of~~ beauty. Oglebay Institute is deserving of your ~~highest~~
~~ideals and finest~~ enthusiasm.

FIFTH INSTITUTE
ON YOUTH
THE GIRLS' CONFERENCE

PITTSBURGH FEDERATION
OF SOCIAL AGENCIES



HOTEL SCHENLEY
MONDAY and TUESDAY
APRIL TWENTY SEVENTH AND TWENTY EIGHTH
NINETEEN-HUNDRED-THIRTY-ONE

MONDAY PROGRAM

THE INSTITUTE THEME

THE RESPONSIBILITY OF THE COMMUNITY TO YOUTH

ROUND TABLES

TWO O'CLOCK

Presiding: Mr. Martin Chworowsky
THE RESPONSIBILITY OF THE PARENT
Mrs. Bertha Scharff Sadler
Pittsburgh

Presiding: Dr. Ben G. Graham
THE RESPONSIBILITY OF THE SCHOOL FROM
THE VISITING TEACHER POINT OF VIEW
Dr. Howard Nudd
Public Education Association, New York City

THREE-THIRTY O'CLOCK

Presiding: Dr. Edward Rynearson
THE RESPONSIBILITY OF THE SCHOOL FROM
THE VOCATIONAL GUIDANCE POINT OF VIEW
Miss Helen Woodward
Young Women's Christian Association, Pittsburgh

Presiding: Dr. Laurance F. Shaffer
THE RESPONSIBILITY OF SCHOOLS AND
COLLEGES FROM THE MENTAL
HYGIENE POINT OF VIEW
Dr. Margaret Gerard
University of Chicago

DINNER MEETING

SIX-THIRTY O'CLOCK

Presiding: Mrs. Ralph W. Harbison
Introduction: Dr. Cora H. Coolidge
UNGUESSED GIFTS
Dr. Hughes Mearns
New York University

TUESDAY PROGRAM

ROUND TABLES

TEN O'CLOCK

Presiding: Mrs. William Watson Smith
THE RESPONSIBILITY OF THE CHURCH
Dr. Hugh Thomson Kerr
Shadyside Presbyterian Church, Pittsburgh

Presiding: Judge Sarah M. Soffel
THE RESPONSIBILITY OF THE COURT
Mr. A. L. Wills
Allegheny County Juvenile Detention Home

Presiding: Mrs. Ambrose N. Diehl
THE RESPONSIBILITY OF COMMERCIALIZED
RECREATION
Mr. Wilton A. Barrett
National Board of Review of Motion Pictures, New York City

Presiding: Miss Mary Louise Succop
THE RESPONSIBILITY OF YOUTH FOR
MAINTAINING WORLD PEACE
Mr. Brent Dow Allinson
Board of Education, Cleveland

LUNCHEON MEETING

TWELVE NOON

Presiding: Mrs. Ralph W. Harbison
Introduction: Miss Mabel L. Gillespie
RECREATION IN THE LIGHT OF LEISURE AND
UNEMPLOYMENT
Rabbi Abba Hillel Silver
The Temple, Cleveland

TWO O'CLOCK

SUMMARY AND FINDINGS OF THE INSTITUTE
Professor Henry M. Busch
Cleveland College

INFORMATION

REGISTRATION

All persons are urged to register at the Registration Desk in the lobby.

ROUND TABLES

Admission to the Monday afternoon round tables by payment of fifty cents or by presentation of dinner ticket.

Admission to the Tuesday morning round tables by payment of fifty cents or by presentation of luncheon ticket.

EXHIBIT

Miss Helen Meyer is in charge of a periodical and book display provided through the courtesy of The Survey.

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THE GIRLS' CONFERENCE

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726 Wabash Building
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Girls Conference on Youth

PITTSBURGH FEDERATION OF SOCIAL AGENCIES

Fifth Institute



MONDAY and TUESDAY

April 27th and 28th, 1931

HOTEL SCHENLEY

Pittsburgh, Pa.

GIRLS' CONFERENCE INSTITUTE

Theme

"THE RESPONSIBILITY OF THE COMMUNITY TO YOUTH"

Hotel Schenley, Monday, April 27th, and
Tuesday, April 28th

MONDAY, APRIL 27th

2:00 P. M.

Round Table Discussion

"THE RESPONSIBILITY OF THE PARENT"

Mrs. Harry Sadler, Pittsburgh, Pa.

"THE RESPONSIBILITY OF THE SCHOOL FROM THE
VISITING TEACHER POINT OF VIEW"

Dr. Howard Nudd,
Public Education Association, New York City

3:30 P. M.

"THE RESPONSIBILITY OF THE SCHOOL FROM THE
VOCATIONAL GUIDANCE POINT OF VIEW"

Speaker to be announced

"THE RESPONSIBILITY OF SCHOOLS AND COLLEGES FROM
THE MENTAL HYGIENE POINT OF VIEW"

Dr. Margaret Gerard,
Juvenile Research Bureau, Chicago, Ill.

6:30 P. M.

Dinner Meeting

"UNGUESSED GIFTS"

Dr. Hughes Mearns, New York University
Author and Lecturer

TUESDAY, APRIL 28th

10.00 A. M.

Round Table Discussion

Dr. Hugh Thomson Kerr,
Shadyside Presbyterian Church, Pittsburgh, Pa.

"THE RESPONSIBILITY OF THE COURT"

Mr. A. L. Wills,

Juvenile Court Detention Home, Pittsburgh, Pa.

"THE RESPONSIBILITY OF COMMERCIALIZED RECREATION"

Mr. Wilton A. Barrett,

National Board of Motion Picture Review

"THE MENACE OF WAR AS A CHALLENGE TO YOUTH"

Speaker to Be Announced

12:15 P. M.

Luncheon Meeting

"RECREATION IN THE LIGHT OF LEISURE AND
UNEMPLOYMENT"

Rabbi Abba Hillel Silver,
The Temple, Cleveland, Ohio

2:00 P. M.

Summary and Findings of the Institute

Professor Henry M. Busch,
Cleveland College

PLEASE FILL OUT AND RETURN TO THE GIRLS'
CONFERENCE, 726 WABASH BUILDING

Hotel Schenley

Monday, April 27th, and Tuesday, April 28th

Dinner Meeting

Please reserve places for the dinner meeting, Monday, April 27th, at 6:30 P. M. Tickets \$2.00. Enclosed please find check for \$.....

Luncheon Meeting

Please reserve places for the luncheon meeting, Tuesday, April 28th, at 12:00 P. M. Tickets \$1.25. Enclosed please find check for

Round Tables—Monday, April 27th

Admission to Monday afternoon round tables by payment of 50 cents or by presentation of dinner ticket.

2:00 P. M.

Choose two:

☐ "The Responsibility of the Parent."

or

☐ "The Responsibility of the School from the Visiting Teacher Point of View."

3:30 P. M.

☐ "The Responsibility of the School from the Vocational Guidance Point of View."

or

☐ "The Responsibility of Schools and Colleges from the Mental Hygiene Point of View."

(OVER)

Round Tables—Tuesday, April 28th

Admission to Tuesday morning round tables by payment of 50 cents or by presentation of luncheon ticket.

10.00 A. M.

Choose one:

- ☐ "The Responsibility of the Church."
☐ "The Responsibility of the Court."
☐ "The Responsibility of Commercialized Recreation."
☐ "The Menace of War as a Challenge to Youth."

Make checks payable to the Girls' Conference, 726 Washash Building.

Tickets will be mailed upon receipt of check.

(Signed) NAME

ADDRESS

ORGANIZATION

TELEPHONE