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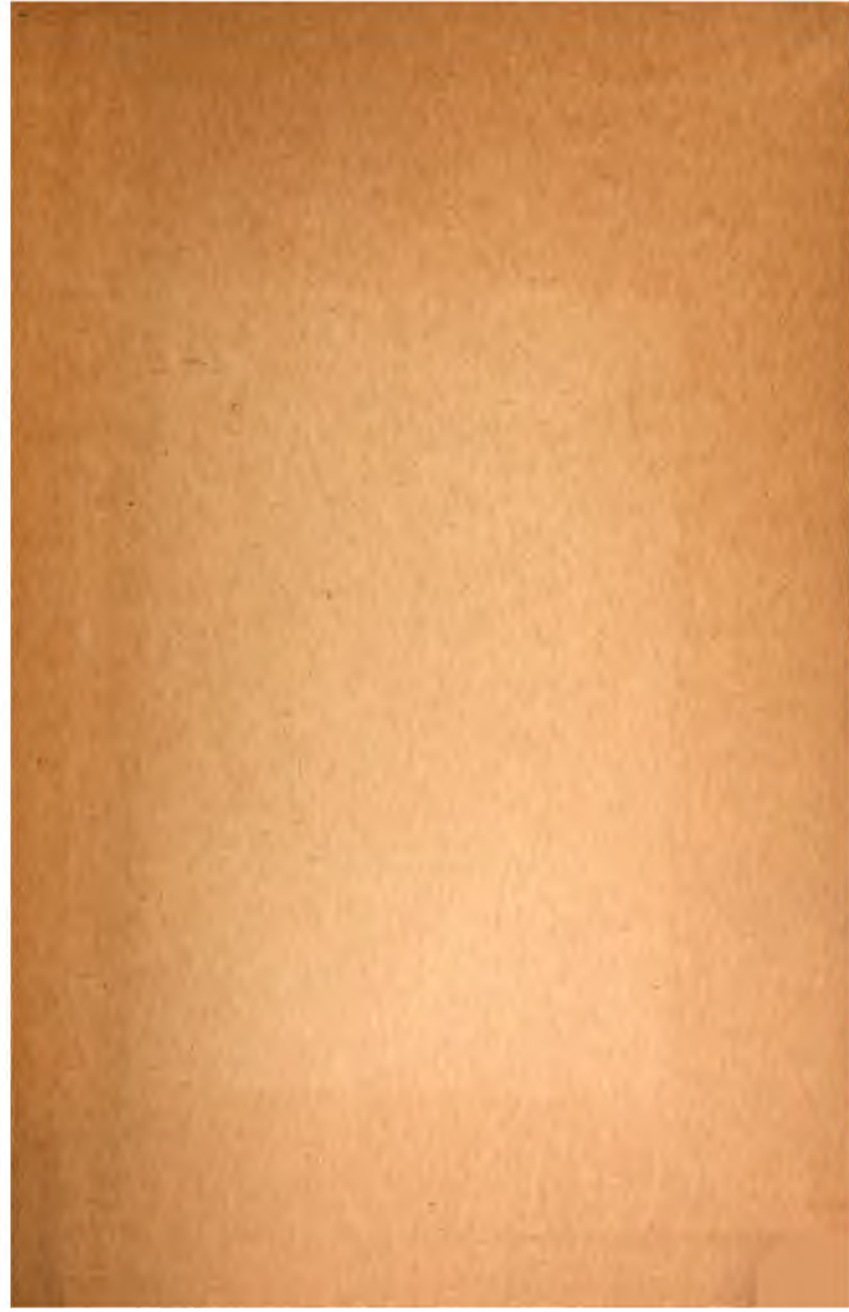
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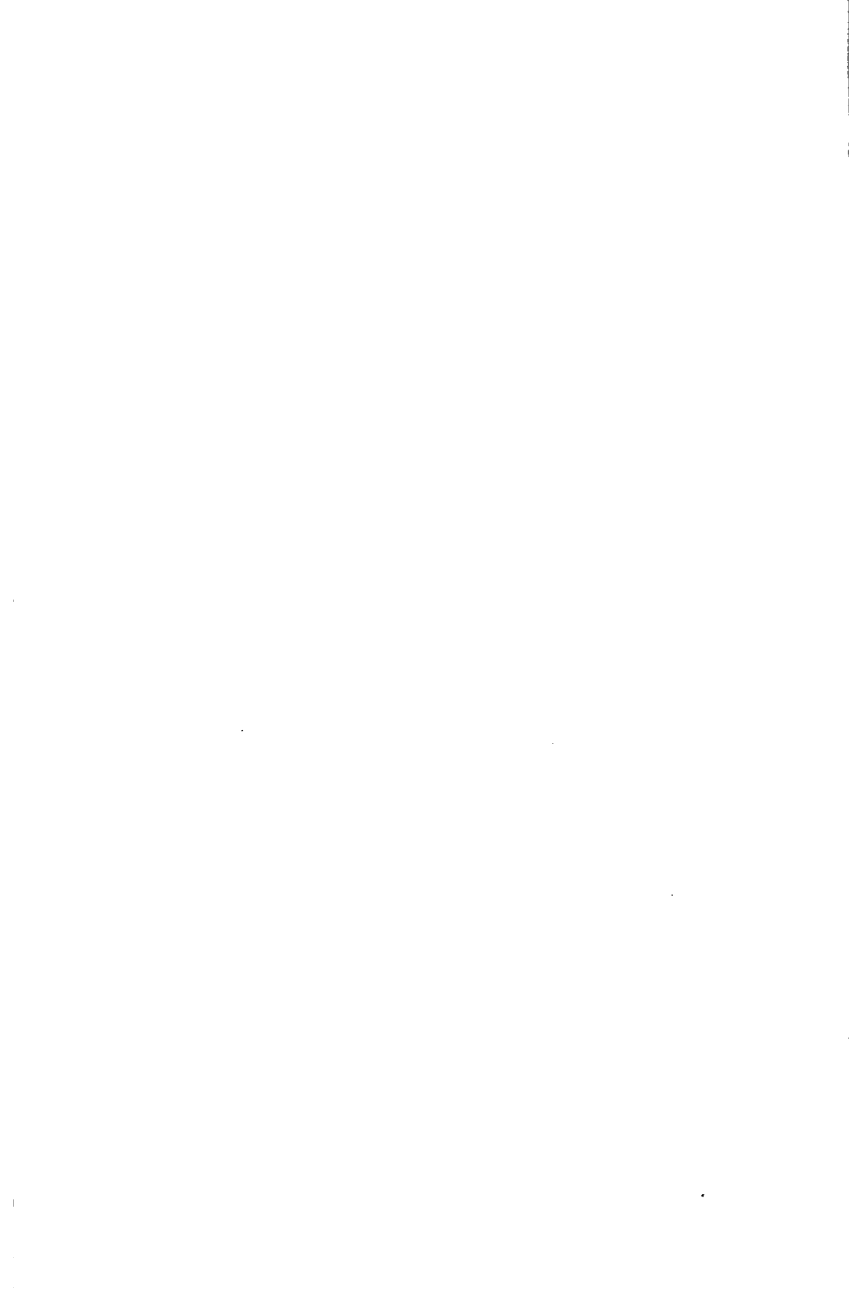


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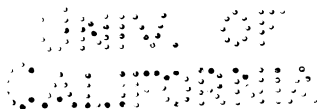
TRAINING COURSES FOR LEADERSHIP

Edited by HENRY H. MEYER and E. B. CHAPPELL

LEADERSHIP OF GIRLS' ACTIVITIES

BY *Tam*
MARY E. MOXCEY

**Approved by the Committee on Curriculum of the Board of
Sunday Schools of the Methodist Episcopal Church and the
Committee on Curriculum of the General Sunday School
Board of the Methodist Episcopal Church, South**



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CONCERNING THIS TEXT BOOK

LEADERS in the religious education are gradually coming to see that moral and religious training does not consist solely in formal instruction, nor even in such instruction plus an appeal to the religious emotions and to the will. The direct influences of occupational and free-time environment and activities are to-day recognized as of the utmost importance for the determination of life ideals and principles of conduct.

In the formative period of youth, especially during adolescence, wholeness of life and integrity of moral and spiritual fiber in character can be safeguarded only through well-rounded, carefully guided development of body, mind, and spirit. Recreational activities, however, in order to minister to the ends of religious education require recreational leadership of a high order. Such leadership must be trained with special reference to work with girls as well as with boys. It is in this specialized field that the present volume is intended to serve as a training textbook. Pedagogically accurate and authoritative, it is nevertheless simple and readable, written especially for the rank and file of teachers of girls' classes in the church school.

For a completer statement of underlying principles the student is referred to the larger volume, *Girlhood and Character*, by the same author.

HENRY H. MEYER.

"The gregarious instincts of young people stand out and are so commonly recognized that we ought long ago to have made larger provisions for their needs. It matters not that we may think that young people are simply frivolous and purposeless in following these instincts, or that the group of young folks is without serious purposes. In their gatherings they are living out their lives, and they are learning quite unconsciously the social life. Perhaps we would prefer to have them less frivolous. . . . We cannot force them to anticipate their later stages. Somewhere these young people will gather, and they will be just themselves. . . . Youth grows in the soil of personality; its one outstanding appetite is for friendship. It is strongly gregarious. To be with young persons in a natural way, under normal conditions, is to do the most that can be done for them; the rest is but incidental" (Cope, Religious Education in the Church).

INTRODUCTION

THE earnest teacher of a Sunday-school class of girls has always felt that her work included more than the hour of instruction on Sunday. She has wanted to "get hold of the lives of the girls" to mold them to Christian ideals.

The direct way to go about it seemed to be to cultivate the friendship of the girls singly; then advice and appeal to each according to her different need could become natural and effective. Untold good was accomplished by this method. Its characteristic was ideas addressed to *individuals* by means of *words*.

But the instinctive demand of young people to fill more of their time with the companionship of numbers of boys and girls of their own age and to have "something doing" instead of "just talking" was met by many teachers with what have come to be known as through-the-week activities of organized classes. The characteristic of this method is the development of their own ideas and characters in the *group* by means of *deeds*.

By this means the adult leader is not less but more important. It is true that the function of instructing in the class hour and that of leading these self-expressive activities call for quite different technical methods; but this makes it all the more important that the same person should lead the group in both its learning and its doing—otherwise the class instruction will be unrelated to the life interests of the group, and doing will fail to

yield its utmost of learning. And when a class assumes the responsibility for its own conduct during the class hour it releases the teacher's energy not only for better teaching in that hour but for stimulating and directing the girls' energies in other hours.

The teacher who accepts a class of girls in Sunday school faces the challenge to good workmanship in at least two allied arts: teaching, in its classroom sense, and comrade-leadership, which is just as consciously and purposefully educative. For acquiring skill in the former art she may find help all the way from the correspondence course in teacher training to the graduate school of religious education in the university.

The aids to skill in recreative leadership are rapidly multiplying. College courses, summer camps, short-term training conferences, are all helping to meet the need. In texts for such courses and for the solitary worker there is a growing and admirable literature in the manuals of the various organizations presenting programs of organized play and achievement. When viewed from the standpoint of the local religious educator, however, each of these texts or manuals has one or more of the following drawbacks:

1. The religious purpose is not its primary purpose. It may serve the church admirably when adapted, but adaptations are not easy for the unskilled beginner.

2. Its interest is in continuing and extending an organization from outside the church. Its tendency, sometimes quite unconscious, is to use the local

leader and her group rather than to be used by them.

3. Its program is too elaborate and specialized for some groups, and in some technical requirements is beyond the time and power of the available local leader.

4. It takes for granted the separation under different personalities of religious leadership and recreational leadership.

5. It takes for granted a certain equipment, background, and affiliation—such as the public school or the Young Women's Christian Association or the social settlement—which make it difficult to translate into the background of the local church.

Every one of these textbooks and manuals has material of distinct value for the church-school worker. But her problem seems definite and distinct enough to warrant the preparation of a manual of her own.

This text, then, is written especially for Sunday-school teachers and superintendents of adolescent girls. Its scope is the self-determined activities¹—mental, physical, and social—of girls from twelve to twenty-four.

It is a beginners' book to help the ordinary teacher without previous training or experience, whether she is already in service or preparing for service, to see clearly what she wants to accomplish. It aims to show her how to plan a suitable program and how to do specific things in that program.

¹ This term seems a little more accurate in defining the purpose of the religious leader's task than either "leisure" or "recreational."

"Play is not only a possible, but an inevitable factor in the formation of character. The possibilities between which we may choose are those of good or bad influences; as to there being some influence one way or the other, we have no choice. . . . Life is a growth; its development is going on all about us, and we shall never be fully successful in directing that development aright if we ignore this phase of life's activity. People will play, thank God! We may play with them if we will, and thereby help them to realize the best that this instinct has to offer; or we may hold aloof, adopt an attitude of narrow, indiscriminate condemnation, or at best, of cold indifference, and allow the boys and girls to play on without us and without our sympathetic guidance. If the latter be our choice, we shall have to face the evil results of our policy" (Gates, Recreation and the Church).

CHAPTER I

RELIGION AND RECREATION IN GIRL LIFE

EVERY normal, healthy girl is constantly and intensely active. Much of the time her muscles are busy. When she seems to be dreamy and lazy is usually the time when her brain is most busy, and the results show later in further muscular activity. Hence, "girls' activities" is a term that includes the whole of her life: her fun and study, her love and service, her worship and growth.

Many of these activities, covering the larger part of her time, are prescribed by school, home, church, and, for many of the older girls, by the process of earning a living. All these prescribed activities lie outside the scope of this discussion.¹ The field that is left may be roughly defined as the activities of

¹ The religious activities of girlhood include worship, service, and self-discipline. The activities of worship are treated at length in the textbook *Training the Devotional Life*, Meyer-Kennedy.

The forms of self-discipline and methods of achieving desired habits most suitable for the different stages of development through girlhood are treated by the writer in *Girlhood and Character*.

Many suggestions for service may be found in files of the *Sunday School Journal* and the *Sunday School Magazine*; in "Training in Service" and other leaflets issued by the Board of Sunday Schools of the Methodist Episcopal Church, and the General Sunday School Board of the Methodist Episcopal Church, South. See also *Graded Social Service for the Sunday School*, by W. Norman Hutchins (University of Chicago Press).

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leisure—leisure in the sense that the girl may choose what she will do and how she will do it—and such activities are largely in the realm of recreation and service.

It is not hard for anyone to see how the free activities of service are related to the Christian life and to realize that direction and training in helpful ways of expressing the spirit of service are integral parts of religious education, but what has amusement to do with religion—except for religion to furnish a restraining, sobering influence upon it? Few teachers will get very far with a recreational program without encountering this question in some form, and one should have clear and unshakable convictions of the worth of what she is doing before she even begins to work out a program.

There are still conservative communities in which any form of amusement is frowned upon as worldly. Nothing is felt to be quite religious unless it is at least uncomfortable, and the evidences of real spirituality are enumerated in the number of things the young people do *not* do.

There are progressive communities that make no cavil at the natural right of youth to amusement, but feel that the church's part is only to see that it is harmless. To provide something to prevent young folks from wasting too much time at the "movies" and to keep them away from the dance halls is the limit of their vision. There are still churches that are perfectly willing to have plenty of parties in the church parlors, even to spend money in building a gymnasium and furnishing a physical director, who look upon all these things as legiti-

mate "attractions" to get the boys and girls within the radius of the church's influence, where they may then, by other means, be spiritually benefited. Interest in the play activity is to be one half the arch, the "winning personality" of the instructor the other, to form the bridge from the world outside to the safe church fold.

The truth is that in what boys and girls choose to do, in the things they themselves invent and carry through to a successful conclusion, they are actually creating themselves.

What sort of selves they create determines the destiny of the world. There is no other material out of which to make the women of the next generation than the girls of this. Within not more than a decade every girl now between twelve and twenty will bear a woman's share in the new, different world that is growing up with her. If theirs is to be a competent womanhood, each one must develop at least:

1. *Soundness of body and brain.*—Health is not a luxury or a private convenience, but a religious requisite for social responsibility. If a woman does not see and hear and feel normally she cannot deal satisfactorily with a real world. If her heart and lungs and stomach function poorly, her interpretation of facts will be warped. Self-control cannot be secured by an unstable nervous system, and stability is to be had only on a basis of general good health.

2. *Alertness and vigor.*—It will make little difference to the world how clearly a woman perceives facts and how truly she interprets them if she cannot act upon them—promptly, accurately, vigor-

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ously, and persistently. Vigor and alertness, which will produce energy, depend on the state of the whole physical organism which must be produced by food, air, exercise, and happiness.

3. *Social cooperation.*—There is almost nothing that one can achieve alone. To work with others requires imagination, sympathy, tolerance, reliability, and self-sacrifice. The only way to develop any of these qualities is by practice in actual human groups.

It has been demonstrated over and over again that to develop the best sort of human life nothing can take the place of wholesome, hearty, vigorous, happy play. What are the present facts regarding the play habits of girls in their teens? During the last few years several communities² have published statistics of their own recreational life. To read a dozen of these gives us a startlingly vivid picture of girl life in America, whether in great cities or smaller industrial centers, university town or country village, on the coast or inland, north, east, west, or south; and it is true that:

Less than half the grade-school girls mention out-

	DATE OF SURVEY	POPULATION
*Providence, R. I.....	1912	224,000
Kansas City, Mo.....	1912, 13	250,000
Detroit, Mich.....	1913	500,000
Portland, Me.....	1913	58,500
Ipswich, Mass.....	1914	6,000
Indianapolis, Ind.....	1914	230,000
Madison, Wis.....	1915	28,000
Galesburg, Ill.....	1916	25,000
Peoria, Ill.....	1916	80,000
Boston, Mass. (special).....	1917	670,000
Cleveland, O.....	1918	640,000

door sports. There is little organization or effort in the active plays they do report. They consist of running, chasing, and "fooling," while some speak of hopscotch and ring games and, where there is opportunity, coasting and skating in winter. The most striking thing about the girls is the large amount of time occupied by calling and talking with their friends. The average age of these girls is between thirteen and fourteen.

Girls in high school are remarkably like those in the eighth grade. The one activity mentioned by more than half the high-school girls was walking, and a large proportion of this was wholly incidental to errands or going to and from school. Fewer than one fifth of the high-school girls mentioned outdoor sports, and most of their athletics are the gymnasium and basketball required in certain years.

"From careful observation of 33,122 children in fourteen different cities varying in population from 22,000 to 500,000, the average of all the boys and girls (observed during the after-school leisure time) gave 43 per cent as doing nothing; and of the additional 33 per cent tabulated as walking the majority of the girls were in reality idling." Thus, nearly three fourths of the girls observed at different times were spending their leisure time doing nothing. In a rural community of six thousand "especially significant is the fact that 168 of the 262 idling boys and girls were idling in groups. Here is where mischief usually starts." In this same community "of the 82 girls of eleven years of age and over observed 81 were on the streets." In

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one of the largest cities 90 per cent of all the children and young people observed in nine different leisure periods were on the streets.

As to the girls in general, there is very little play above the primary grades. "The girls are growing old much too soon. They are on the street too much, both day and night, with an inevitable deterioration both in manners and deportment." They are consciously too big for the games they know. There are plenty of suitable games, but they are not widely known, and there is no general custom of play for girls after their twelfth year, parallel with the boys' baseball and football. "The average young working man is condemned to semi-professional baseball and the pool rooms; the young woman to the dance hall and skating rink."

Boys and girls in their teens have a right to a reasonable number of parties. Of 147 boys in a certain high school 100 had had no parties for their friends in the past year, 24 had one party, and one sixth of all the boys had three fourths of all the parties. One seventh of the 158 girls had more than one half of all the parties, while more than half the girls had no parties at all during the year.

Motion pictures and dancing form two of the chief amusements. In a large Eastern city one girl in the grammar school wrote of attending public dances on three successive nights; another of thirteen mentioned three public dance halls she is in the habit of attending.

A girl of sixteen wrote that she "spent the rest of the evening over there dancing and doing the turkey trot." Another sixteen-year-old's account of her

playtime includes: "Saturday night I went to a five-cent show and saw many beautiful pictures about one's love for a woman. Next morning I went to Sunday school and was taught about the Bible. In the afternoon I went to a surprise party and had a delightful time. We played kissing games." How was her Sunday school influencing her life?

From 60 to 70 per cent of the girls mention reading as one of their recreations. The number of them who refer to the sensational best sellers written for grown-ups is deplorably large. A librarian who recently made a study of the books read during four months by 100 girls aged fourteen to eighteen found a total of 95 nonfiction titles and 1,750 fiction; and she estimated that about half the fiction was of poor quality.

The causes for these conditions are part of the whole trend of our present industrial civilization. It tends steadily toward:

1. *Contracted space*.—Houses have drawn closer together about the industrial center. Tighter and tighter they pack, losing first the yards, then the flowers and gardens. The guest room becomes a forgotten institution, and the family's rooms grow smaller and fewer until hospitality, restfulness, comfort, privacy, and, at last, even decency disappear. A social survey of a city by school districts contains the following typical items:

"School district number 6. Very poor; houses small; most families large. Boys' club in district; no place for girls to have a good time."

"School district number 24. Very poor; average houses of three rooms, and six or more in the family. Young people on streets or in pool rooms."

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2. Real family comradeship is disappearing.—Those with whom each member associates in work or school outside the home have a larger actual share in their waking hours than have the family. Frequently home becomes merely the one place where one dares be as ugly as she feels! In the smaller communities, where housing conditions are more normal, most frequently the girl leaves the home roof when she gets a job. So for hundreds of thousands of girls the home, in its standard American sense, has ceased to exist.

3. Play follows work out of the home into public centers.—Whether in the loneliness of the cheap boarding house, the regulation-governed dormitory, or the crowded tenement, the one chance to escape from existing into living is in play that must be in some outside place. In two or three small rooms where can a girl put a piano? or a bookcase? or a beau? And when father or mother, irritable from overwork, "bawl out" her feelings to any suitor who may call, who would not escape them or the ubiquitous little brothers and sisters by taking refuge on a park bench?

4. Interests are impoverished.—Interests cannot grow unless planted and tended. The net result of the tendencies noted is what Dr. Healey calls "empty-mindedness"; and he reminds us that "the empty mind is the devil's workshop first, last, and all the time." If a childhood in which the insistent "Let's play" has received no answer but the resources of the street is followed by a young girlhood offered nothing but idle walking and talking, what wonder if it seeks stimulation in raw sensations—the lights

of the street, the strident strains of the dance hall, the thrills of the picture show, the adventure of the joy ride?

5. *There is a present trend to increase of leisure time.*—An eight-hour day is now the accepted standard of our Government; office work and many other employments already have a seven-hour standard; and there is a strong tendency toward a six-hour day in industries having a special strain. The present generation of adults, however, has never learned the fruitful use of leisure, and the American girl now faces a large increase of leisure that she has not been taught to use.

Here is the opportunity of the religious leader. If creation has been defined as "making something out of nothing," re-creation is making whole something that was "all used up." Young people seem to find something in just being together "for fun" which restores energy where an hour before they were aware only of fatigue. The good times they demand are the call of the whole life for freedom from tyranny of any one part, for activity to restore the stagnating blood to the restricted members. Is not this inarticulate need a summons to the church and its workers to fulfill the great purpose of Him who said, "I came that they may have life, and may have it abundantly"? ✓

"The Son of man came to seek and to save that which was lost." Is it not truly salvation, "*making whole*," to restore the energies that are lost through deadening monotony and fatigue before these have led to sin and irreparable loss, and to direct this mysterious and potent force of recreation so as to

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liberate unsuspected energies or known powers in undreamed-of amount?

To Jesus this abundance of life, the wholeness that left no part missing and no fragments lying loose and unrelated, implied a group life of natural relations and personal worth. The church is the one institution that universally insists on the completeness of social fellowship that shall include the Father. It has therefore supremely more to offer its girls than any welfare or betterment organization or mere social club. It can give them the vision of a God who is at work in an unfinished world and who eagerly desires the energy and affection he has given them to be linked with his in a common purpose. "My Father worketh even until now, and I work."

Why do our girls not have this satisfying abundance of life? Because they have not had leaders. The imperative challenge of to-day is for play enough, of the right kind, and under the right conditions. If friendly comradeship, stimulating fun, and the joy of doing one's share for others' pleasure are to become part of girls' religion, their recreation must have not the passive tolerance but the active, creative guidance of Christian leaders.

Books Discussing Recreation from the Religious Standpoint

The Church and the People's Play, Atkinson (Pilgrim Press, 1915).

Recreation and the Church, Gates (University of Chicago Press, 1917).

Religious Education in the Church, Cope (Charles Scribner's Sons, 1918).

CHAPTER II

FIRST THINGS IN BUILDING A PROGRAM

How are *enough* leaders of girls' recreation to be recruited? For the most part from the ranks of Sunday-school teachers. Most of these teachers are busy people, many have no special training, and some believe themselves to have no special aptitude for the task; but they are where the girls are, and if they *care enough* to do what has perhaps not been done before in that church or community, the results of their work may be boundless.

If you are such a teacher—unskilled, perhaps, but eagerly, deeply caring for girls—you want to know what to do. The first thing needed is a plan. If you are going to be truly a leader, not a dictator or an autocrat, the program of through-the-week activities must be built up by you and your girls together, not plastered upon them ready-made. But unless you have a plan carefully thought out in advance you may find either no ideas at all or a chaos of contradictory suggestions that must be tactfully handled to prevent quarrels. At first a choice among suggested, specific things may be all that can be expected from your group by way of initiative. When the girls do make suggestions, be sure to utilize them if at all possible; if the suggestions are not usable, let them be rejected only by group discussion.

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You must be able to see more than one road to your goal; but perhaps the very reason you are using this textbook is because you cannot formulate even one plan. Now, no textbook can offer programs simple enough to fit every church or community, or full enough to be adequate for every possible local need. But there are principles underlying any workable program which are perfectly usable under any circumstances and by any leader.

Three factors are always involved, different in themselves and in combination, in every local situation. These factors are: the particular group of girls; the community in which they live; and the resources, or "raw materials," of activity available in that community.

The first step in program-building is really to know the actual life of your girls. Who are they? How old are they? What are their homes like? With what ideals, what training, what sympathies and likings, do they come to you? How is their time filled? How much of it is directed by parents? by school programs? by office or factory hours? As soon as you are well enough acquainted get each of them to give you a schedule of her week, with every hour accounted for. Put it down in black and white and compare it with what an all-round life for girls of that age ought to be. This will determine the general direction of your plan.

Here is a group of six thirteen-year-old girls already in high school and, as a matter of course, preparing for college. In their homes the best magazines are taken, and literature and current events are intelligently discussed by the family. They are

not consciously superior but they have a lofty scorn for anything "baby" or "silly." Their weekly schedule probably will include high school, home study, music lessons and practice, gymnasium, and basketball. There may be one or more of a dozen "extras"—such as domestic science, occasional concerts and lectures—besides regular home tasks. Life for these girls seems full of rich opportunities, but how little time is under their own control! How difficult for them to know any but their own small, congenial group! What do they need for "wholeness" of life? Surely a chance to *use* their keen, inventive minds and their deft hands and to understand girls of a different background. The teacher's plan can avoid duplicating what they have in abundance and provide opportunity for helpful outlet.

Here is another group ranging in age from fifteen to eighteen. The fifteen-year-old is in high school, but the others left school somewhere in the grades. Three arise at six and are in the factory from seven in the morning until five at night, each repeating thousands of times one small process in a whole that she does not understand. But after five one goes home to wash the accumulated dishes, cook a dinner, and do what she may to keep a home atmosphere for her father and brothers. Another cooks her solitary supper in her room, washes, irons, and mends her shirtwaist. The third eats at a cheap restaurant, looks at the rip in her coat lining, decides "she should worry" about it, and goes to the "movies."

Life is demanding much from these girls, sapping their young energies rapidly; and what is it giving them to keep up the balance of strength? What is

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there in the intense individualism of separated, mechanical processes to strengthen the feeling of "togetherness" by which alone they may be able to help mend conditions for themselves and others? When can the teacher find an hour in the week in which these girls can come together? What common interest can be found which will not be too easy for some and too difficult for others? The one positive starting point for a program for this group is their starving need for a good time and their mutual ability to find enjoyment in the mere presence of the teacher. Plenty of affection and simple fun will lead the way to other steps in the program, when these girls and the more privileged girls can work together for interests neither as yet dream of.

Many a failure, complete or partial, has come about from the attempt to utilize a plan perfectly successful in one community in another than the one for which it was made. Other failures have come from an attempt to realize an ideal that was unattainable at that time, although it might be possible after some other things have been done. It is a good working philosophy for the teacher to realize that

"The common problem, yours, mine, everyone's,
Is not to fancy what were fair in life
Provided it could be, but, finding first
What may be, then find how to make it fair
Up to our means: a very different thing!"

What "may be" in this community? Its very size determines some elements in the program. A girl at a summer camp was found to fall below standard

in physical development and social experience, and basketball was prescribed for the next year. Quickly came the puzzled rejoinder:

"But there are only three girls in the school district!"

"Are there enough little boys for a baseball nine?"

"Yes."

"Then organize and teach them and coach their games," was the prescription. Quite different is the limitation of the girl in the crowded tenement. Neither she nor the girl in the tiny furnished room can ever learn to be a hostess unless church or community provides some space for hospitality. The size of the groups and the frequency of their meetings must vary according to density of population and ease of transportation.

What has the community already done? Is there a community building or a Young Women's Christian Association? What has been accomplished points the way for co-operation and supplementing by the church. Possibly before the most can be accomplished for your girls and all the girls of the community, you will have to overcome an attitude of rivalry, distrust, or indifference on the part of agencies that should be working together. What attitude do your girls take to the opportunities offered by the community? Do they think of them as something to use and enjoy for advantage to themselves, or as centers through which they may serve others? Church or community feuds make some things impossible and others imperative. The leader must know the order of steps in her program, take one simple part at a time, not crowding

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or hurrying, and be able to work with steadfastness and wait with faith.

What are the resources of your particular locality for health and fun and comradeship and æsthetic pleasure? The "raw materials" for girls' activities are nature, things, and people. Often one may take the place of another. Climbing stairs *correctly* and viewing wonderful pictures in an art gallery may take *part* of the place of real mountains to girls in a city on the plains. If a gymnasium is unattainable, maybe every one of your girls has a real barn with a high haymow and ladders. Even a "swimmin' hole" for the girls' use may only need someone to think of it.

If only one is persistent, there are few girls who need be deprived of "earth, air, fire, and water"—even if the earth must be in a flower pot, the air taken while on a street car or ferry boat, the fire in a candle ceremony, and the water in a bathtub! And no girl need be deprived of people, even if most of them have to be in books. Edward Everett Hale tells how a winter's isolation in the country was overcome by everybody's building a certain amount of the most primitive sort of sidewalk. Youth can find a group in which to expand, whether the obstacle to be overcome is the fatigue of a subway jam at rush hours, a four- or five-mile climb up a mountainside, or a father's strong conviction that the farm demands the entire time and power of horse or car. It is for the leader to have the vision of "what may be" where her group of girls now are and start their busy brains making it "fair up to their means"—when undreamed-of further possibilities will surely arise.

CHAPTER III

THE GIRL AT THE CENTER OF THE PROGRAM

THERE is no gain in attempting to ignore the fact that girls are different; and that the same girl may be immensely, almost unbelievably, different one year from another, even one five minutes from another. A program that meets with enthusiastic assent from one group fails to arouse the faintest flash of interest when suggested to another. Sometimes at the return of just one absentee the eagerness of the others chills under her contemptuous pronouncement that the plan is too "kiddish," or their polite indifference warms to zeal under her approving espousal.

What makes girls so different? Four things: They are growing older all the time; in the same number of months they do not all grow the same amount or in the same parts of their lives; they were more or less different to start with; and they have been living under different conditions. If we want to give these things the scientific labels that will enable us to find out more about them in other books, we can speak of the "stages of development in adolescence," "individual differences in rate of growth," "heredity," and "environment."

First, as to stages of growth: In early adolescence there is at first visible only a difference that makes you say, "This is no longer a little girl; she is be-

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ginning to grow up." In middle adolescence you feel that you have to do with a distinctly new personality, incomplete but giving definite promise of the woman who is to be. In later adolescence the individual has reached her full power as a woman and is ready to give that fullness of life and power to the increase of life as a citizen, a worker, a mother.

It is the same girl in all three stages, and the change from one stage to another is gradual; yet in a very real sense the individual is different at each stage. The most important difference for us to understand is that she is interested in different things at different periods; or, if in the same things, in different degrees. There is a time when rings or bracelets are so attention-compelling, and when secrets are so thrilling that if the ring *means* a secret, whether it is daily Bible reading, or saving money for birthday presents, or doing the most hated duty, the work itself becomes fascinating. When a girl is entirely absorbed in boy-interest, it is as wrong as it is futile to try to break up or crush that interest; the only thing to do is to make the boy-interest include whatever else we know she needs.

These interests appear as accompaniments of unfolding instincts. The most fundamental of these are the so-called "race instincts," of which the most common feminine manifestations are mothering, mating, and nest-building. As these develop, there appear special interests: in one's own bodily development and powers; in caring for babies and little children and the weak and sick; in personal attractiveness and the wiles of attention-getting; in

romantic love; and in that housewifeliness which ranges from cake-baking to making a palace, a tenement, or a business office clean, tidy, and comfortable. Almost as far-reaching are what might be called the "self-and-society" instinctive reactions. These develop and deepen friendships, reach out for larger and larger groups of people to work with and influence, and mold personal plans and ambitions by public opinion.

After an instinct has developed it persists, but its place in the whole personality is altered by the interaction of later instincts unfolding in turn. We need to know which is on top with our girls just now. In the earliest teens many girls are far more fascinated by the church kindergarten than by the business meeting of their own Intermediate Department. Mothering has developed ahead of joining and managing. It is useful to get in the drill in teamwork while the game interest is very strong.

One of the first steps in your program, then, is to put together the girls who can and will do and learn the same kinds of things. Age at the nearest birthday is only one element in determining this. It is perfectly possible for a girl to be fourteen in years, twelve in physiological development, with the sixteen-year-olds in school grade, and in any one of the three stages in her social interests.

But even if you start with a group pretty well together in interests you very probably will have troubles in the years during which they change from the early to the middle, or the middle to the later stage. Have you ever had a number of buds on your rosebush, all apparently the same size? Not one

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might show a trace of color in the green, while next morning some had little pink streaks, and others still looked no different. A teacher said recently: "My girls have been 'coming out' one after the other these last few months, just like buds in a garden. One Sunday one will say something that all the rest listen to uncomprehendingly. In another month two or three more may have passed just that little step, and these have a common bond of understanding not shared by the rest. These transition stages are certainly trying and call for much patience. But before so very long they will have 'caught up' with each other." Usually some new form of the old interest, to keep the precocious ones from becoming bored, is better than to move the group on to the new interest until all or nearly all have distinctly "arrived."

There are various things that hasten or retard the rate of growing up. Reading makes much difference. Lists of books read by sixteen-year-old girls during the same year varied from "Little Colonel" stories to Ibsen's plays and histories of the Balkan peoples. These differences were doubtless partly due to real differences in capacity, but partly also to another factor—the kind of adult companionship. The girl who is treated as a child and spends most of her time with those of her own age is rarely as "old" as the one who is constantly with grown-ups. Usually the most sudden changes are due to sudden responsibility. We have all known the irresponsible girl who became a woman literally overnight, when illness or bereavement demanded that she take up an unusual burden.

— But however closely graded your group may be

in interests and state of growth, you know very well that everyone is "naturally" different. One always has been talkative and always will be, and another is just as persistently silent. One tends to take into her capable hands the management of everything proposed; another tends to slip out of everything because she is shy or lazy; a third is quick to see possibilities; and still another can do capably anything she has once learned to do, but cannot invent in an emergency. One is witty; another can never see a joke until it is explained. One can bear any amount of teasing good-humoredly; another is either hurt or sulky, or her temper flares quickly.

All these hereditary differences of disposition constitute an important reason for having a grown-up leader. To make democracy possible you will have to do a certain amount of "managing" until they have learned to manage themselves. A teacher who had taken a "difficult" class testified that the problem of fitting in the conflicting dispositions was quickly and permanently solved by "emphasizing real things"—namely, religion and womanliness. Whether the snag threatening to wreck their own good times and their plans for others were Jane's determination to have chocolate ice cream when Julia wanted strawberry, or Julia's jealousy of the attention John paid Mary, the teacher "didn't preach, but faced with them the underlying problem from their own standpoint." The selfishness of childish disagreements or of flirtation yielded to a sincere, not sanctimonious, ideal of Christian womanhood.

Girls are eager to understand their own growing

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interests and desires and welcome the leader's explanation of their new feeling and ambitions. A very young girl is stimulated to her best by knowing that the interest she feels in her body is right, and that she may both know more about it and do more with it for the sake of the woman she is to be. Later her desire to be attractive to boys can be made unselfish and helpful if she knows why and how. This point of view is best gained not by set "talks," which almost always make a girl feel unnatural and shy, but in incidental comment and conversation arising naturally in the comradeship of planning and carrying out activities.

The differences made by environment have been suggested in the last chapter and will be referred to again and again in the specific plans that follow. In our planning we must keep steadily before us the girl as a whole; but it is most convenient to consider her activities part at a time and from different standpoints.

The things girls do fall naturally into two great divisions as to their *effect*: those whose purpose is some effect on the girl herself as an individual person, giving her health or power or knowledge or skill; and those whose purpose is some effect she may make on something or somebody outside herself. The first may be called "intake"—such activities as exercise, personal cleanliness, learning to sing or play or draw, to speak French, to run a motor car or a sewing machine, reading history or poetry, or listening to lectures. The second may be called her "output"—such as loaves of bread baked or jars of fruit canned, garments made, children taught playground

games or drilled for a Sunday-school concert, readings or recitations for the pleasure of others. Many activities are complex and "mixed" in their result.

The relation of output to intake is one of vital importance in any girl's development. Too much intake without sufficient output in any given direction will lead to mental, spiritual, or social indigestion. To require output without sufficient intake is weakening in the present and stunts the future. As you study the schedules of your group, in what directions do they need more intake? in which more output?

In planning things for girls to do, another natural division is into the things a girl must do by herself and those she must join with others to do. These may be called respectively "individual" and "group" activities. No girl can learn to embroider unless she herself holds the needle and thread, and no one else can refrain from chewing gum or sleep nine hours for her. On the other hand, no girl can sing a quartet or give a military drill by herself. In the group there is always a place for some solo performing, and the whole is better for the different individual achievements. And there are many, many things that would never be attempted by individuals, and still fewer carried out, were it not for the consciousness that others expect you to do it! Plans must take into account this balancing of the individuals in the group, and the social motives of admiration, enthusiasm, *esprit de corps*, and healthy rivalry needed to win success in group activities and continuance of solitary routine.

We are accustomed to think of activities as "phy-

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sical," "mental," and "social." In fact, the girl is a whole; what her body does requires the work of her mind; and the expression of her social nature involves both mind and body: yet the division is a convenient one, and we may proceed to ask what a normal girl needs in physical, social, and mental recreation, and make purposeful plans to achieve her wholeness by weighing her actual intake and output, individual and group activities, in each of these directions, and adjusting our program to supply the proper balance.

For more detailed study the following books are helpful:

1. Stages of Growth and Hereditary Dispositions

Girlhood and Character, Moxcey (The Abingdon Press, \$1.50).

The Girl in Her Teens, Slattery (Pilgrim Press, 75 cents).

2. Environment

The American Girl and Her Community, Slattery (Pilgrim Press, \$1).

The Spirit of Youth and the City Streets, Adams (The Macmillan Company, \$1.25).

Young Working Girls, Woods and Kennedy (Houghton Mifflin Company, \$1.25).

The Workaday Girl, Laughlin (Fleming H. Revell Company, \$1.50).

3. Girls' Problems

Life's Problems, Hall (American Medical Association, Chicago, 25 cents).

The Heart of the Rose, McKee (Fleming H. Revell Company, 25 cents).

CHAPTER IV

WORKING OUT A PROGRAM OF PHYSICAL RECREATION

THE facts in the first chapter showed the startling poverty of girls' lives in vigorous, upbuilding exercise and in outdoor play. Boys have not enough of the right sort of play, but they have two or three times as much as girls. Play without leadership is either impossible or valueless. Boys supply their own leadership in part, because they know games to play. Girls, after twelve, do not know how; and if they know exercises they might take alone, it is a rare girl who will do what she merely "ought" to do. There must be someone to teach what they do not know, to organize the crowd into the order necessary for pleasure, and to give all activities the atmosphere of joy which makes them vital.

The Purpose of Physical Recreation for Girls.—Every girl ought to attain a minimum standard of physical efficiency that will make her useful to society; to have poise and control over her own body that will give her skill, courage, and confidence; to achieve muscular and organic health, vigor, and endurance that will be adequate for emergencies of physiological and nervous strain; to give her happiness and the habit of recreation; to develop ideals of co-operation and fair play, generosity, and honor; and to develop her capacity for leadership.

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In working out a program to achieve these ends it is neither sufficient nor wise merely to extend to girls a chance to do what boys like to do. Many of the same activities will be used for girls and for boys because so many of their common human characteristics are involved; but some must be quite different. The suggestions here made are the result of years of careful experimentation by experts who have worked from the standpoint of the welfare of the girls, but who have "taken them as we find them to-day, and not as we hope they may become."

2. The Forms of Physical Recreation for Girls.—(a)

Walking.—There is a certain value merely in the motion and in getting the body outdoors. Walking to and from school or work or on errands is better than nothing; but to realize its greatest value it needs to be "dressed up" in one or both of the accompaniments of companionship and exploration. Calling the walk a "hike" brings together the group in a holiday spirit that multiplies manyfold its healthful effect. A definite purpose to be accomplished gives zest and satisfaction. If you start out to find hepaticas, or to see whether a given fern lives in a certain woods, or to find out how many varieties of fungi can be found within three miles of the city limits, or to see how pottery is made, or beaver hats, or where a certain road leads to, you know what has been accomplished and when to come home. And the fresh air is more effective for being incidental.

(b) *Camping.*—Starting with the hike that leads to a "bacon bat" or a dinner prepared over a camp fire, and then a longer hike with a night in the open, and, later, living with the group in the freedom and limi-

tations of primitive shelter, girls learn priceless lessons of self-reliance and simplicity. The burden-bearing and sharing and the nearness to God in nature have a value that can hardly be exaggerated.

(c) *Individual control and proficiency.*—Our artificial life overworks some muscles and organs and neglects others. Line up your girls and look at their backs. How many have even shoulders and hips, straight spines, or ankles that do not twist? How many run-over shoe heels? Look at them side-wise. How many heads are on a vertical line with the spine? How many abdomens are more prominent than chests? Look at them in front. How many hands are twitching or fingers nervously fumbling? How many have one shoulder or one hip stuck forward? How many faces are pale? or "broken out"? Find out how many have frequent headaches, or colds, or pain at the monthly period, or attacks of indigestion. With tact and good humor this can be made an exciting and challenging preparation for the good sport of bringing themselves up to standard. If they have put that hip too high and too far forward they can put it where it belongs!

The younger girls will go at the task most eagerly from the standpoint of achieving the normal standard for their age and height. In order to do what a "regular girl" ought to be able to do she must get her machinery into its right relations and running order. The girls in their middle teens will respond to the double instinctive appeal of present attractiveness and future adequacy for woman's responsibilities. So many girls never see anything more in their mirror than their faces—and appar-

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ently only part of those! When they see the beauty of erect carriage and alert poise of the head, of "real" complexions and fine, sensitive skin over all the body, and realize that as many people see their heels as their toes, and the back of their belts as their collars, wholeness of life will have a new meaning and become a new spur.

As a means to building up a well-ordered and smooth-running body the group may *learn together* and report regular *practice by themselves* of

(1) *Setting-up exercises,¹ consisting of*

Deep-breathing	(5 to 10 times).
Windmill	(10 to 20 times).
Toe-sitting	(10 to 20 times).
Arm-stretching	(10 to 20 times).
Place-running	(1 minute or more).
Deep-breathing	(5 to 10 times).

If a girl has round shoulders, weakened arches, or periodic pain, there are additional exercises, taking perhaps five minutes a day, which, if persisted in, will help bring her back to normal. These are:

Shoulder-straightening,
Neck-and-shoulder-stretching.
Toe-curling.
Body-arching.
Body-bridge.
Knee-chest exercises on back.

These should be followed by a warm, quick sponge and a dash or shower of cold water, rubbing with a coarse towel. The cold shower should not be begun

¹ Full and simple directions, with diagrams, are printed in the pamphlet *Physical Health and Recreation for Girls*, Moxcey (The Abingdon Press).

suddenly, nor persisted in if the girl does not feel "just fine" after it. Open windows every night and conscientious, thorough daily elimination are part of this individual practice of the "team standard."

(2) *Outdoor "accomplishments":*

Swimming (ought to be universal).

Skating (ice where possible; roller, *out of doors only*.)

Rowing and paddling.

Skiing and snowshoeing.

Bicycling.

Semaphore signaling.

Driving horse.

Driving motor.

Horseback riding.

Rope-skipping (no attempt to test endurance, such as counting).

Archery.

Croquet.

Quoits.

Golf.

Bowling.

Any and all of these for which the family or the community offers opportunity ought to be acquired. Every community ought to make it possible for every girl and boy to learn to swim; and for girls there is no sport that affords better all-round bodily development, more fun and health combined.

(d) *Track and field sports.*²—The sports that are possible with a minimum of expense fortunately se-

² For complete directions for all the track and team games here listed see the pamphlet *Physical Health and Recreation for Girls*, Moxcey (The Abingdon Press).

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cure the maximum of fun. The following will be played with great interest by groups anywhere in their teens. They include those necessary to win the "Athletic Badge Test for Girls"³ and those in which practice or individual proficiency is required for the all-round athletic medals of the Girls' Branch of the Public-Schools Athletic League.⁴

(1) *Track events:*

All-up relay	Circle relay	Pass-ball
Potato relay	Hurdle relay	Basketball throw
Shuttle relay	Tug-of-war	Baseball throw
		Balance beam

(2) *Games:*

Three-deep	Prisoner's-base	Dodge-ball
Triple-change	Run-sheep-run	Skipping-rope figures
Japanese-tag	Duck-on-the-rock	Singing games

(e) *Team games.*—Here we enter upon one of the most specific means to moral training. The preceding activities have direct contributions to health, courage, endurance, and happiness; teamwork teaches in addition lessons for leadership and cooperation nowhere else so surely and usefully learned:

End-ball. (This is an excellent first game, to teach throwing, catching, guarding, observance of rules, and attention to fouls.)

Captain-ball. (Should never be attempted until end-ball is familiar; complicated but interesting and uses any number of players up to forty.)

* "Athletic Badge Test for Girls." (Playground and Recreation Association of America, 1 Madison Avenue, New York City; 5 cents.)

⁴ *Official Handbook of the Girls' Branch of the Public-Schools Athletic League*, 157 East Sixty-seventh Street, New York City.

Punch-ball. (A good beginning game for girls with little physical strength, but the more vigor the more fun. Eight to twelve on a side can play.)

Volley-ball. (Good, vigorous exercise for from two to thirty players.)

Indoor baseball. (Should be played *outdoors* whenever possible! Rules similar to ordinary baseball, but smaller diamond and soft ball.)

Pin-ball. (Preparatory to basketball and takes its place out of doors; uses a heavy Indian club or ten pin instead of a basket.)

Basketball. (One of the few games involving danger to some girls. Because the best known, girls are "wild" to play it.)

Newcomb. (Another game requiring little expense or space for a large number of players, and training in fine teamwork.)

Tennis. (Well-known, popular, and admirable. Expense of court, upkeep, and rackets its greatest drawback for many groups.)

Hand tennis. (Requires no rackets and less space than the regular game, but develops as much alertness.)

(f) *Gymnasium and apparatus work.*—Under a trained woman director this is most desirable. If the high school or Young Women's Christian Association or community center has the equipment and the director, secure the opportunity for any of your girls who do not already have it. If your church has a gymnasium but no woman director, use it for games when the weather is inclement, but *never* let girls have unsupervised use of the apparatus. And keep any playroom, with or without equipment, locked unless there is a responsible adult in charge. The physical and social risks are both too great to take chances. From the point of view both of ex-

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pense and of administration the gymnasium may well come last on your program.

3. The Requisites for Physical Recreation for Girls.—In the order of their importance the absolute essentials are:

(a) *A leader.*—This is the only requirement for which there is no substitute. Play groups without adult supervision have little value and may do more harm than good. Training is desirable, but good work may be done by any woman who has the qualities of leadership, who believes mightily in the value of play, who has enthusiasm and persistence in finding younger and suppler persons to do whatever may be physically impossible for her, and in seeking all the resources of the community. Such a leader should be at least twenty. She may not know a single game, but she can learn with her girls or teach the rules to some girl too young for unaided responsibility.

(b) *Out of doors, and a road to somewhere.*—Most people live nearer than they think to beauties of woodland and stream and hilltop. A city street may pass a public building whose history and architecture are worth study; or it may lead to some factory with fascinating processes. Even an invalid Sunday-school teacher can plan with her girls the places to walk to, see that they start with right clothing for comfort, provide a responsible proxy, and share in the treasures brought home.

(c) *A clear space to play.*—A space is large enough for a group if the members can stand in rows and swing the outstretched arms in a circle without risk of striking their neighbors' hands. Thirty by

thirty feet is the minimum for games. The use of many unused lawns and backyards with vacant lots could be obtained with a little effort. Choose the space with due regard to neighboring windows and shade from trees or walls. Clearing and leveling may need to be done by the girls or by money they can earn together. Many country and village churches have delightful groves or lawns, part of which might be used without making them in any way unsightly.

Indoor space is needed for cold and inclement weather. The floor must be solid, and the space as clear as possible. Many a church basement can serve very well if the furnace and coal bin are partitioned off. One minister put up a lath scaffolding around these obstacles, first putting asbestos where necessary; and the girls stretched coarse, unbleached sheeting over this frame. It is necessary that the space be well ventilated and sufficiently heated, so that the girls will not catch cold after exercise. If pillars cannot be removed, avoiding them may be made a part of the games.

The leader's function may be to arrange the use of the school or community-center gymnasium equipment for all the girls who could use it; and there are few Young Women's Christian Association gymnasiums really used to capacity. In the country there may be some delightful barn or attic to discover and persuade the owner to its wider usefulness.

(d) *Equipment.*—A basketball, a volley-ball, and one or two playground balls; a tennis net (in some games a rope may be substituted, and this will serve for tug-of-war); three light and two heavy Indian

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clubs; some yards of clothesline for skipping ropes; a pair of basketball baskets; a balance beam (a 2 by 4 plank 12 feet long); and an indoor bat and ball. These are better gotten one or two at a time, as the games requiring them are learned.

4. Insuring Safety; Some Cautions and Precautions.

—(a) Before basketball and some of the more violent running and jumping games are permitted, every girl should have a physical examination of her heart and pelvis by her physician. Permanent injury or even death may result from failure to require this of every girl. Where shower baths cannot be provided, every girl must take part in "slowing down and cooling off" exercises before resting after violent play.

(b) Note the appended list⁵ of activities condemned by medical and gymnastic experts, and those which are permitted to mature girls but not to those in the physical instability of early adolescence. It should be made a point of honor for every girl to

⁵ The experts consulted by those who were responsible for the program of physical recreation for girls in the grammar and high schools of New York City agreed upon the following prohibitions and warnings:

Condemned activities:

- Broad jump (over 14)
- High jump (in competition: over 14)
- Pole-vaulting (all girls)
- Running more than 100 yards (in competition: 12-14)
- Weight-throwing (12-14)

Doubtful:

- Basketball (12-14)
- Field hockey (12-14)
- High jump (over 14)
- Running more than 100 yards (in competition: over 14)
- Weight-throwing (over 14)

obey the well-known law not to exercise when the blood is congested for active use (1) within one hour after meals and (2) in the first two or three days of her monthly period. One is no more a case of sickness than the other, and walking and gentle exercise are permissible at all times; but not jumping and running games or swimming.

(c) *Girls differ greatly in fatigableness.* They must be taught to distinguish between when they are merely tired and will get a "second wind" or "warming up," and when they are "on their nerve," and to realize that it is not "good sport" either to quit from laziness or to overtax themselves. The mental strain of contests furnishes the zest required by some girls to have any fun at all, but is highly injurious to others. Every leader has to learn her girls and govern them accordingly. In general any rivalry too intense for good humor should be stopped at once. The ideal of good sportsmanship has to be taught. Its essentials are: abiding by the rules of the game and the decision of the umpire; playing for the game's sake, *not* for winning at any cost; being to one's opponent "fair and generous, a good loser, and a graceful winner."

(d) *Oversight of assistants.*—Often it is advisable to get a young college girl or even a high-school girl who knows how to play a game to teach it to your group. But her judgment and good sense must be proved before she is permitted to take charge alone. Some communities arrange to have a man in charge of both boys and girls on a playground, or a church puts only a man director in charge of its gymnasium. For a time this may be the only possi-

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bility for the girls to learn basketball or use the apparatus. But the woman leader should always be present and see that the girls are not overstrained, and that every girl has a chance, rather than permit the more apt ones to monopolize or overdo.

(e) Avoid the danger of "showing off," either of individual girls or of the group. It is wise to invite parents to see what the girls are doing and to enjoy the games with them; but the object of girls' physical development is health and fun and teamwork, not display or money-making. Rivalry must be kept healthy. It may be made far more enviable to belong to a group that is one-hundred-per-cent up to standard, indicated by every girl having won the athletic badge or all-round proficiency medal, than to be able individually to beat all local records in personal athletic stunts, or to have the group prowess limited to championship in basketball. Teams have to work together long enough to learn how to cooperate, to fit peculiarities together; but they should not be too permanent, or they will lose adaptability.

The experience of the last few years has shown beyond any question that good, hard, muscular play, in the various forms especially adapted to girls, does produce the following results: healthy bodies, keen senses, alert minds; endurance under sudden tests, with the power to recover quickly from even severe strains; steady nerves and clear judgment in situations where undisciplined women tend to nervous and emotional unbalance; interests widened by familiarity with the outdoors; ability to work with others to a common end without prejudice of personal likes and dislikes—teamwork—; ability to

adopt with enthusiasm plans different from her own and to be fair to her rival—good sportsmanship—and that hardiness of soul which has convictions impossible to soft lives, and makes them effective. The girls whose restlessness, bossiness, or uncanny inventiveness in pranks have made them the “problems” have become through supervised sports the resourceful, tactful leaders of their own groups and of younger girls.

Books by Which to Carry Out This Program

Physical Health and Recreation for Girls, Moxcey (The Abingdon Press). Contains directions and diagrams for practically all the games here listed; with lists and prices of apparatus needed, and a discussion of folk-dancing and how to safeguard it.

Games for the Playground, Home, School, and Gymnasium, Bancroft (Macmillan Company; \$2). An encyclopedia of good times for everybody.

Spalding library: *Manual of Tennis, Hand Tennis*, etc.; *Basket Ball: Women's Rules* (American Sports Manufacturing Company; 25 cents).

Girls' Basketball, Newcomb College Rules, Baer (Tulane University Press, New Orleans).

Folk Dances and Singing Games, Burchenal (Schirmer).

Second Folk-Dance Book, Crampton (Schirmer; \$1.50).

Manual of the Woodcraft League for Girls, Section II; and Section III, Chapters 1, 2, 3.

Manual of the Camp Fire Girls, Chapters VII, VIII, IX.

CHAPTER V

INTERESTING POSSIBILITIES OF MENTAL RECREATION

"I NEVER thought about the sky before, much, till Miss Smith got us to watching it, and the clouds were a regular procession. Gee! ain't there a lot you can get for nothin' when you got brains to know it?" This was a great discovery for a girl from a stifling factory.

- One of the greatest needs of the youth of this moving-picture and electric-sign age is the ability to find amusement in one's own resources instead of having to *be* amused. The tendency to await sensational, often sensual stimulation is so strong that "having fun with one's mind" is in danger of soon becoming a forgotten art. There can be no greater service rendered our young girls than to increase their inner resources of pleasure and pleasure-giving by opening their eyes to see and their ears to hear and widening the range of things they are interested in doing.

Every girl ought to enjoy good books, though not all girls can be expected to like the same books. Every girl ought to know some of the living, growing things of her region of out-of-doors and want to know more and more about them. She ought to have some handcraft or art in which she is skilled enough so that her mind is rested by watching a useful or

beautiful thing grow under her fingers. She ought to be able to enter into the heritage of beauty and feeling in the great music, art, and drama of the world. She ought to be able to bring that heritage to life in herself by some instrument or voice of music, some decorative expression in color or form, and some dramatic re-creation of ideal or history. And every girl should have a ready alertness for practical needs in the home and community and for emergencies.

In all these realms of interest—literature, nature lore, arts and crafts, music, art, drama, domestic science, civics, and general information and common sense—there are some things that are resources for re-creation when she is alone and perhaps lonely, and others that make the hours with others restful and stimulating instead of exhausting or harmful.

In planning with your girls for their mental recreation do not attempt too many things; take one or two at a time. Remember the principle of making life *whole* and choose so as to “even up” their interests. Balance the intake of the schoolgirl with something giving opportunity for output. Feed with stimulating intake those whose lives are empty and monotonous and who are constantly being drained of energy.

The differences of interest among girls at different ages are not so much in the things they like to do as in the way they like to do them. Girls of twelve to fourteen want to know how to do many kinds of things, but they must get immediate results. Plan so that a definite thing can be begun and finished at one meeting. In their middle teens they will take more pains and undertake things that take longer to

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finish and are much thrilled by knowledge or activity that makes them feel the bigness of the world and their part in it. Older girls usually have less time, but their attitude is more mature and responsible. With foreign-speaking or illiterate native young women, use simple words and teach only a little English at a time; but do not make the material too childish.

In the summary here given of "sample" things to do under each group of interests the way of going at it that would generally be interesting to a girl of twelve to fourteen will be marked *A*; to girls of fifteen to seventeen, *B*; and to an older young woman, *C*. Usefulness for individual or group will be evident.

Literature.—Reading books.^{1*}—*A*: Stories in which things happen rapidly are liked. Supply a list of biographies and stories giving the history and customs of some historic or missionary event. The girls choose and report for use in preparing a pageant or play. Stories and poems begun aloud at a work meeting can be passed around and the reading thus finished between times. *B*: Ask them to name the books they like best. Recommend romances that *you* like and which are wholesome and real. Share with them *marked* volumes of poetry, descriptive essays, and religion. Have "pickup" books of humor—Mark Twain, Uncle Remus—to read a bit out of when one calls; there is no better corrective to sentimentalism. A "real heroine" contest, a variation of a debate, makes a good public meeting of

*Serial numbers refer to annotated Bibliography at end of chapter.

the class before the Young People's Department or the whole church. Each presents her candidate, with reasons; and the audience, or a jury, elects the bravest or the most all-round heroine. C: Similar methods can often be used. If your girls are reading problem novels or ultraradical social propaganda, it shows a desirable social interest. The only possible harm will come if these are not wholesomely discussed with someone of poise and wider experience.

*Story-telling*² is for all ages the surest road to receiving and giving pleasure from books. Discussing one good textbook together and retelling a dozen stories will start anyone on the road she may follow with endless profit. The neighborhood children are willing practice material and competent critics.

Writing and speaking.—A and B: Letters to girls in other States or countries, using a foreign language if they are studying an appropriate one. Accounts of class outings and adventures, for the class "log" or to send to an absent member—in verse if they choose. In local and national political campaigns impersonating the candidates and managers and bringing the issue to the vote of an audience of the class or department and their parents may not change any real votes, but it will help these coming citizens to be clear thinkers and will be much fun—especially if each auditor changes her seat to the party to which each successive argument influences her. Writing songs for class or school or special occasion stimulates individual effort and aids *esprit de corps*. B: This is the age of the diary and the long letter to the understanding older friend.

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Feel the honor and use the opportunity of this inside view of a growing soul. It is not so much recreation as creation to her. Giving simple reports of missionary and civic matters to gain the active interest of the class or school will counteract too much solitary thinking by making her find out how others think. C: Essays, debates, and the presentation of needs and plans before literary, missionary, and church societies. Letters of friendship and cheer, statements for newspapers and magazines of organization activities, civic researches, etc.

Nature lore³.—For all ages begin where they are—in their ignorance or familiarity—and aim toward being able to know all the *common* trees, wild flowers, and birds of your locality. Extend knowledge—the trees in blossom, in leaf, and in winter; the flowers in leaf, in blossom, and in fruit; where each is to be found, its season of bloom, its uses. Know where birds are to be looked for, their plumage, note, nest, and eggs, and their nesting and migrating seasons. Get acquainted with life in fur as well as feathers, and the insects and beetles. Stars, stones, seaweeds, and shells all can be added as opportunity offers. Every girl should have one or two permanent fads—ferns, fossils, fungi—to learn “all about” through the rest of her life.

A: To find something edible is a great incentive! Young sassafras roots, sweet gum, ripe pawpaws, black birch, checkerberries, beechnuts—each is an excuse for going to the woods, and much can be learned at each trip. Collecting seeds, fossils, shells, bird feathers, beetles, and—perhaps most “sharable” of all—snapshots of growing plants or beauty spots

of nature. Getting bark or willow or materials to make things, and knowing the secrets of the woods—the poisons, remedies, and utilities. Transplanting ferns and flowers to a “wild garden” involves learning their living habits.

B: All the preceding and campcraft and ability to take care of oneself in the woods as our pioneer ancestors had to.

C: Some may need just to relax and learn the restfulness of quiet. Go on from what they already know and develop helpful interests.

Arts and Crafts.—“She made me just wild, always biting her fingers, so I taught her to crochet.” Something to act as an outlet for nervous energy while talking or listening, or to occupy the waiting times and to utilize the interruptions is a restful and pleasurable acquisition for most women. We are concerned here not with *work* but with *play*. The girl who came to a Red-Cross meeting from a long day at her dressmaker’s apprenticeship looked wearily at the plain seams but brightened eagerly at the chance to put dainty featherstitching on a baby’s sack.

A: Use the large muscles and do not demand too fine eye adjustments; suggest things that will not take forever to finish. Basket-weaving,⁴ burnt wood and leather⁵, beadwork on a loom⁶, knitting and crochet (especially with wool), stenciling or wood-blocking,⁷ wood-carving,⁸ “box” furniture⁹ (many girls are as keen for hammer and nails as are boys), developing and printing photographs, chair caning, clay modeling,¹⁰ and making plaster casts and paper flowers—all these are good playtime oc-

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cupations for girls in their earliest teens. The use of the sewing machine ought now to be learned, if it has not been earlier, as an art on which to found costume-making and many other useful skills. Encourage as much originality as possible. Posters can utilize the ideas of one, others may cut out pictures, and those who can may do lettering¹¹ and drawing.

B: More ambitious and better-finished articles under the foregoing suggestions will now be recreational. Embroidery, tatting, fine hand-sewing on *lingerie* and dainty blouses, millinery creations, coloring photographs, making place-cards and bon-bon dishes, dressing dolls for gifts, making baby layettes, rug-making,¹² brass and copper work, leather-tooling, and book-binding¹³ all appeal at this age. A and B may be able to cooperate on a girls' lodge, to do all their own work from start to finish. They may chop the logs to build it or earn the money for the rent; make its furniture and stencil the curtains and cook the refreshments.

C: It is not too late to learn any art or craft that is really wanted. The "hope box," the trousseau, and the linen chest are great incentives. Form the habit of learning each season some one or more new things to do.

Music.—With all ages sing together as much as possible. A class or department glee club—learning to sing first two, then three parts—is pleasure and service combined. If two or more girls play instruments, encourage an orchestra or a banjo club. Ukeleles are popular because they are fairly inexpensive, easy to learn, and easy to sing with. With

the incentive of an ensemble club many would practice with all diligence on flute, violin, 'cello, or trombone. But above all, if music is to give its best to the lives of your girls, they must learn to know and love *good* music¹⁴ and to know *why* the vulgar, trashy, and cheap is unworthy. Get some real musician friend to interpret an immortal piece of music. Learn the beautiful folk songs¹⁵ and the great hymns.¹⁶ After they really like some of these, take up a piece of ragtime or an inane "hit" and get the girls to analyze it "for fun." Note that not all music is trashy because it is popular! Help the girls to the pleasure of discrimination. Taking musicians' standards first, get so you have one of your own. If a symphony is to be played in your community, get some musician to explain the instruments, their grouping, and their use.

Art.¹⁷—Not every girl can draw, paint, or model; but nearly every girl can learn the exquisite pleasure of line and color, form and proportion. Get someone who knows the best pictures in your local art gallery or traveling exhibit to serve as guide to your group for an afternoon. Have a kind artist take you all on a sketching trip. Maybe he alone will do the sketching; but it is a revelation to learn *how to look at things*. Have a costume designer talk about the laws of color combination and selection for one's own type; and why skirt trimmings should not be put exactly either one half or two thirds of the way up the skirt. Learn something about your public buildings, why they are beautiful, and when in the world's history this or that style began and what it meant.

Drama¹⁸.—The dramatic instinct* is one of the most ineradicable in humanity. Educators are now using it all through childhood to help the child get a real understanding of the actions and motives of others. Like dancing, with which it is closely related, it needs guarding to keep the girl from personal vanity and "showing off." Properly used, there is no better means of cultivating cooperation or teamwork, of training the individual to subordinate herself unselfishly to the whole result, of stimulating inventiveness and real leadership, and of learning insight into the thinking and feeling of others. If anything but an impromptu undertaking is carried out, it requires faithfulness and persistence; but all this can still be recreation if the spirit of joyous, free activity is maintained, in which the girls do what they do because they wish to, not because someone makes them do it.

The first principle is that the story must live itself out through the girls. If they are too inexperienced or self-conscious to write their own lines, help them to live the story till the lines say themselves. It is far better for the "A" group to take a familiar Bible story, such as Miriam and Moses, and tell it to younger children in pantomime and words of their own devising and in costumes they have sought to make like the pictures than to give the most elaborate and letter-perfect, hired-costume production of some "boughten play." An impromptu rendering of "Cinderella" or "Snow White" is a good selection to start on.

B: Older girls can do very clever original

*For the *passive* side of appreciation see Chapter VII.

stunts, such as acting a popular song, or a sort of living cartoon, or a current political situation. They can also do interpretations of poetic and allegoric stories. Let them work out pantomimes and pageants that include younger children.

C: For young women without previous opportunity begin as in "A" and "B" (with stories suitable to their age). The young people, boys and girls together, can plan and carry out most informing plays and pageants of church history, missionary activities, and community pageants of local history and prophecy.

Domestic Science¹⁹.—How much of this may be rightly utilized as *play* depends on the individual circumstances. There ought to be a certain minimum standard of domestic competence for *every* girl, and it should be perfectly possible to make a game of it and, best of all, a "team game" with her family.

A: Specific pieces of housework, in which results can be displayed and admired: cakes, salads, dainty desserts; jars of fruit and vegetables, picked, canned (perhaps raised) by the girl all by herself or by the little group of girls—all these are legitimate and effective means for building up housewifely pride in her own handiwork. So are beautifully laundered *lingerie* dresses and perfectly cleaned rooms and well-made beds. Monotonous routine should not be expected.

B: Here the standard may be competence to manage several things at once: to cook and serve a whole meal for the family, starting things so they get done at the right time; to be able to market and manage

while mother is away; to make and serve refreshments to her own or her family's guests within a limited outlay. These are all pleasurable; many of them are sociable, and all can be made so by making them part of a social standard or of service.

C: Every young woman may expect that some time she will need to know how to manage a home and children. They may be her own, or some relative may become helpless or die, and she be the only one to step in to the emergency. There will be no play about attempting housework and child care of which she is utterly ignorant! But there is much fun in "preparedness." A general council meeting will find great interest in deciding what must be included in such a minimum standard of knowledge. The naturally awkward girls must be met with good-humored help in their attempts to do what they have heretofore avoided. Many girls who live in single rooms would welcome a "light-housekeeping club," demonstrating the possibilities of one burner—chafing-dish, gas, or "Sterno"—in saving money and aiding appetite.

~ **Citizenship.**—Why should this not be fun as well as serious responsibility? Some suggestions are already included under "Literature."

A: Measuring and weighing babies, swat-the-fly and clean-city campaigns; food conservation and gardening; turn-about clubs with girls of foreign parentage (learning the foreign cooking and games and folk-dances and teaching American cooking, housekeeping, and sanitary standards and athletic games).

B: More responsibility in the preceding activities;

some serious study of one's own community with special reference to its dangers and safeguards for their younger brothers and sisters; interchurch councils of Senior Departments and their plans for study and service.

C: Getting acquainted with girls from foreign homes in their places of employment, learning their attitude toward American ideals and the reasons, and giving their best without patronizing. Organizing publicity for local educational campaigns—tuberculosis, drugs, baby-welfare, public nursing, social morality—and working up the “block,” “neighborhood,” or “school-district” teams.

General Information and Common Sense.—Travel clubs may be hard work or they may be no end of fun: Choose a place for an evening's “fortnight vacation,” buy tickets for the real price in “paper” money, arrange the chairs as in Pullman cars, have a newsboy to sell candy and peanuts and a guide to point out the places of interest they are “passing” until they can see them vividly. On real trips know what to photograph and what curios to bring home which will pass the trip on to others. On every hike learn one or more “what to do's”²⁰: poison ivy, snake bite, cinder in eye, bee sting, heat prostration, cut, or sprain; carrying by hand chair or improvised stretcher. Semaphore flag-signaling²¹ or mirror-flashing takes much practice and is good fun on such trips. Either indoors or outdoors have some of the girls in the secret and “spring” emergencies on the rest, for practice. What would they do if a policeman were needed? if they saw a fire? if a girl fainted? if a beggar or tramp came to the door?

if someone fell in the street and must be gotten to the hospital? How amuse little brother when scarlet fever means destroying everything he plays with? What would she do if she saw a girl on the street or in her factory annoyed by someone? Most of these are useful with any age. "B" and "C" are capable of taking thorough Red-Cross courses in home nursing and finding it recreation rather than work.

The reward for all these incidental additions to their knowledge, acquired in the spirit of play, is fuller life, freshness of spirit, and a sense of power over both emergency and boredom.

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17. Art Appreciation

The Children's Book of Art. By Conway.
How to Look at Pictures. By R. C. Witt.
A Child's Guide to Pictures. By C. H. Caffin.
 (Baker & Taylor Company.)
How to Study Architecture. By C. H. Caffin.
 (Dodd, Mead & Co.)

For information about traveling art exhibits
 write to Miss Leila Machlin, Secretary, Ameri-
 can Federation of Arts, 1741 New York Avenue,
 Washington, D. C.

18. Dramatization

Dramatization. By Simons-Orr. (Scott, Fores-
 man & Co.)

Patriotic Drama in Your Town. By Constance D.
 MacKaye. (Henry Holt & Co.)

Plays of the Pioneers. By Constance D. MacKaye.

How to Produce Amateur Plays. By Barrett-
 Clark. (Little, Brown & Co.)

Free list from the Department of Pageantry and
 Drama, National Board of the Y. W. C. A., 600
 Lexington Avenue, New York City.

Write to the Missionary Education Movement,
 160 Fifth Avenue, New York City, for a graded
 list of missionary and world-citizenship dramas
 and suggestions for producing them.

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19. Cooking, Sewing, Housework, Canning, Gardening

Books on these subjects are legion. The most inexpensive and readily available information and that best adapted for recreational work with girls can be obtained in the bulletins published by the various States in co-operation with the United States Department of Agriculture. A series of home-administration courses for women, published by the Winthrop Normal and Industrial College, Rock Hill, South Carolina, are models of their kind. Beginning with 1915 they include such subjects as home conveniences, setting the table and serving of meals, food values and preparation, home and market sanitation, home furnishing and decoration, laundering, canning and preserving, principles of diet; food for mother, baby, little children, and invalids; poultry production; economy in clothing; and an excellent illustrated course in sewing.

See also *Woodcraft Manual for Girls*, pages 132-140.

20. General Information

Woodcraft Manual for Girls, chapter 1.

Handbook for Girl Scouts (here and there in programs).

Camp Fire Manual (here and there).

Official Manual of the Girl Pioneers of America (Chapters 7, 8, 11, 12, 13, 14, 15).

The American Red Cross Course on Home Nursing is of far more general value to most girls than the course in first aid and should precede it.

21. Signaling

Full directions are given in the manuals of the Boy Scouts, Girl Scouts, and Girl Pioneers of America.

CHAPTER VI

SOCIAL RECREATION—"HAVING A GOOD TIME"

EVERYBODY needs "folks." That need is the basis of family life and of the institutions of church, school, and government. Because so many people do not know how best to get along with other people, there are unhappy families, unsuccessful schools and churches, and inefficient governments. If lack of knowing how to live together happily is the cause of our social ills, and if "everybody's lonesome" who does not have enough chance to be with other people at their mutual best, two conclusions follow: One of the quickest, surest ways to produce a Christian social order is to increase the amount of wholesome enjoyment of people with each other; and teaching young people the art of friendly, democratic intercourse is one of the chief tasks of religious education.

In this art the first essential is plenty of practice, but opportunity for it is very unequally distributed. Sometimes the girls have no home to which to invite guests, and sometimes the parents either have not the space or do not see the need. One of the biggest opportunities and duties of the Christian church is to see that every young person within its radius has *enough* social affairs (once a month is not too often) which are of the *right kind*.

Young people have to be taught social good times

exactly as they have to be taught playground and team games. Usually the "rules of the game" are learned unconsciously through imitation, and that is the most effective method. Crudities and silliness and undesirable ways of behaving with each other persist because girls have had those models instead of wholesome, charming, and original people and their ways to imitate. The place of the leader in social good times, just as in athletic games and sports, is to supply direction and suggestion; the young folks themselves will furnish the energy and the action.

The Ingredients of Good Times From the Girls' Point of View.—1. Boys.—The intensity of this demand varies with different girls and at different ages, but it naturally and rightly comes *first*. The twelve-to-fourteen-year-old who is still a little girl in some sides of her growth may "despise" boys or she may be already "boy crazy." In general, at this age the social mingling should be of a boy group and a girl group, as groups (such as two Sunday-school classes or two Scout troops) with some common interest. Plenty to do all together (active, but with no chance for "rough-housing" or for any experimentation in sentimentality) and plenty to eat will insure the social success of such an occasion.

The girl of sixteen wants a boy to herself. She may not know what to do with him except giggle, but she will resent anything that she interprets as an effort to lessen her triumph in having attached him. Now, the cure for too much of one boy is always more boys. Things to do together really relieve the situation for both the boy and the girl; and

if by a natural rotation each girl has the attention of several boys, it adds the more to her sense of social security.

The older girl wants a chance to know many young men too, and in ways that will give real knowledge of their interests and characters. At the time when young people should have the deepest acquaintance vast numbers of them have to begin all over with entire strangers. If the only place a girl has to meet any young man is in a public amusement resort, what chance is there for either to acquire knowledge adequate for marriage?

2. *Laughter*.—Even to grown-ups “best times” stand out in memory as the ones where everybody smiled from sheer, light-hearted happiness, or sides ached from mirth-provoking happenings—never the ones that were “poky” or “solemn” or “slow.” That is the reason for much of the giggling of girls; they want to be happy, so they go through the outer motions to cause the feeling. But even at the giggliest age it is less strain and more satisfaction to have something really to laugh at. The demand is legitimate and should be met by genuine fun-making.

3. *Motion*.—Why, oh, why do we not analyze the hold of social dancing on our groups of young people? Rhythm and melody can be satisfied with singing together, but there is an equal need of muscular action. One girl who “hated socials” had a “perfectly beautiful time” the evening she was given the apparently undesirable task of ladling the ice cream. It was “something to do—anything but sitting still and waiting for somebody to talk.” For all ages that party is a success where everyone contributes some-

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thing; but for boys and girls in their teens there must be opportunity for frequent moving about for definite purposes.

4. *Sense-satisfaction*.—For this age as truly as for little children the party is largely the “eats.” But eyes are hungry too, and decorations bulk as large in the estimate of a “nice” party as do the refreshments. Softly shaded lights will not appeal to eyes jaded by the garish electric signs. There must be light and color, but it can be harmonious color.

And where do we get the idea that we are doing the “poor working girl” or the “self-supporting student” a kindness by inviting her to parties where she is to “come just as you are; nobody will ‘dress up’—just a shirtwaist and skirt”? Why do women’s clubs have occasion for concern because “stenographers and factory girls” wear to work such “ridiculously inappropriate” silk stockings and patent-leather pumps and filmy blouses and bows in their hair? A girl *has* to dress up, just as a flower has to blossom. If she has an appropriate place to wear her pretty things, and some friendly help in learning what *is* pretty for her, the monotony of life is lifted, and she will wear her “serious” clothes with greater earnestness and economy.

These are the things that every girl knows she wants, although she might not be able to catalogue them for an inquiring welfare worker. To help her get them is the very thing she must have a leader for.

The Leader’s Recipe for Safe and Happy Good Times.
—1. *A group*.—The first requirement is a number that can be handled of people enough alike (at least potentially) so that a good time is possible.

With the youngest girls workers sometimes are disappointed because they expect too much. Young girls are gregarious, hardly to be detached from "my crowd"; but the crowd is not large. The girl is adding one individual attachment to another and learning how to manage the combination. In the little group of six or eight or a score at most, the elementary lessons of social living are best learned. The more thoroughly they are learned now, the faster will later progress be. Invitations should be limited to not more than an equal number, and usually there seems to the girls more point to having the guests different from themselves. They will more easily entertain at a Christmas or Valentine party a group of girls their own age from an orphan asylum or an Italian mission than another intermediate class. At this age they can happily and successfully conduct a party for younger children, preparing refreshments and souvenirs and teaching games. At the party to which boys of their own age are invited there must be definite limitations to a group as a group—the corresponding Sunday-school class, the Scout troop, the first-year high-school boys, or some such impersonally determined list. Otherwise there will be heart-burnings, or undesirable guests may be included.

The next older girls are capable of developing real group spirit with larger numbers. They may work jointly with all the girls of the department or all the Senior-Department girls of the community. With this age the "mothers and daughters" and "daddies and daughters" banquets are a great success, and beautiful good times for shut-ins and the

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aged have been managed. Parties for "just girls" are enjoyed, especially when incidental to the necessary business meetings of the group itself or to celebrate a birthday. Joint social affairs of the senior boys and girls will "go" better if one or the other is host than if they plan the affair jointly. The list of boys for special parties may now be furnished by individuals, but the invitations go out in the name of the group. Different communities may have occasion to invite special groups as groups, such as all the new employees or unmarried employees of a certain industrial plant; or the new students at the county high school; or the college freshmen. Under competent direction girls of this age may be depended on to make good hostesses.

The young people's group will have most of their social affairs in common and jointly planned—except such intimate affairs as "showers" for brides-to-be or for girls leaving for work or college. Larger socials can be managed, such as receptions for some hundreds of people. This is the appropriate age to furnish hostesses for the more general invitations, such as Sunday-evening tea and "at home" at the church to all strangers and to all boarders. A vital responsibility of the leader is to see that the marriageable young men and women, both those at home and newcomers, have a chance to meet often and naturally.

2. *A hostess.*—A good time never results from assembling people and expecting them to "go to it." While "happiness is not what is planned but what happens," *somebody* must be responsible for seeing that it happens! That somebody, be it individual or

group, is the hostess. Usually a group is best; it may be the whole class or a committee taken in turn. The younger girls are tireless in energy, but they have to depend for knowledge of how to do things on the older leader. She must see that they think of everything beforehand and realize their responsibility. There will come times when she must decide between spoiling that particular party by not doing what the girls have left undone and teaching the irresponsible ones a lesson. It will depend on what is at stake. Sometimes the little Syrian girls or the boys from the visiting convention must have a good time whatever happens. At other times public opinion must be left to make its impress on the girl who forgot to order the ice cream or who went auto riding without sending her cake. But success is measured by the growing responsibility of the girls for the happiness of others. They accept rigid rules for the proper way to do things and are eager to know how it is done.

At the next stage of growth capacity to handle large enterprises is often surprising, and leaders frequently expect too little. In general, parties at this age should almost never be given *for* the girls but *by* them. Boredom is inevitable when elders are doing for them what they could do much more satisfactorily for themselves. Cliquism and shy aloofness vanish when there is enough to do to need every girl to put it through successfully. The leader's suggestions and information are eagerly desired, but she must see that the girls do it all.

One chief function of an adult leader with the young people is to see that the stranger and the

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diffident have a sufficient share of "hostessing"; those who have worked together and know each other's capabilities get into the habit of calling always on the same ones. A number of these capable ones ought now to be promoted to large community enterprises or to leadership of the next set of girls or of a group in the Young Women's Christian Association or settlement or industrial club.

3. *A program.*—Something interesting provided for everyone to do every minute, with no waiting until the rest arrive or awkward pauses because someone has failed to come, means a successful good time. It also means careful planning, and planning more than can be used at one time, to allow for emergency changes.

Another reason for careful planning is that the fact of being together in a company is a stimulus that must have some outlet. If no wholly helpful outlet is planned, the exuberant spirits may find a harmful one. The reason that so many church and young people's socials have become boisterous, silly, and, in known cases, immoral, was because untrained, susceptible young people excited each other and had no one to direct the energy aroused.

The program¹ should:

- (a) Introduce everybody to everybody else.
- (b) Provide something for everybody to do all together part of the time.
- (c) Provide some opportunity for the quieter ones to watch others.
- (d) Alternate vigorous motion or moving about with sitting quietly.

¹ See pamphlet and list of books at end of the chapter.

(e) Insure plenty of wholesome laughter.

(f) Leave no crevices for roughness or coarseness to creep in if there is an uncertain element among the guests.

(g) Permit some opportunity for "exploring" the tastes and interests of the acquaintances made.

(h) Suggest some definite expression of good will beyond that occasion (a call to make, a book to loan, a committee to join).

4. *A place.*—The indispensables in creating a social "atmosphere" are *comfort* and *attractiveness*. See that there are seats enough, that the temperature and ventilation are right, that there is light enough to see clearly. In a house remove "tippy" stands and breakables, so that boys and girls at the awkward age can move without fear. A bare classroom or church basement can be transformed by rugs and pillows and pennants and potted plants. Take notes on how college girls make a palace hall of the "gym"! One remodeled church left the social room with no seats but the discarded wooden pews. Covered with old chenille and tapestry *portières* gathered from attics, and pillows from the family sitting rooms, the effect was both Oriental and comfortable. If you are building or remodeling, persuade the powers to put in a truly wood-burning fireplace. Nothing else can give quite the same coziness.

Out of doors the great essential is a dry place to sit. There may be benches or logs or a grassy knoll; but let each hostess prepare with a raincoat or sweater for herself and enough rugs and blankets for all the guests.

5. *Refreshments and accessories.*—Eating together

is one of the best means of promoting friendliness. That, and not money-making, should be the chief purpose in church social events. When a regular meal between the day's work and the evening program is a convenience, each will gladly pay the cost share. If a meal is the form of pleasure offered as hospitality from one group to another, the entertainers take the responsibility. If sweets, ices, or a cup of tea will add to the good fellowship of a group of either friends or strangers, let the cost be paid out of the budget of the organization.

Simplicity, economy, variety, and beauty are the fundamentals of success in serving refreshments. If your social life is truly democratic, there will be girls who get all their ideas of table arrangement and of dainty orderliness from the social meetings in the church and the homes. Often the girl who never can "shine" conversationally is a wizard in inventing new and delicious menus for little money, and another of the quiet ones may be able to make the simplest things *look* so pretty the guests are content. The hostesses must learn to please the guests rather than themselves. Seventeen may prefer her own sandwiches thin as wafers; but if her guests are boys, both slices and filling must be thick and satisfying.

Some Rocks and How to Steer Clear of Them.—Anyone who is giving social leadership where it is really needed will sooner or later strike some very real problems. Some of the situations that may arise are:

"Rough-housing," or starting vulgar games.—The surest way is to leave no unoccupied moment for any-

one. If a game you have started gets boisterous, bring it to a swift conclusion and start something else. Call on the ring-leaders to help in some special stunt that will give them prominence enough to satisfy their desire for the limelight. Don't let them feel that *you* feel it is a test of strength or leadership between them and you, or they will win! *Afterward* talk over the whole thing frankly with them, and they will be your strongest allies. The leader who can first entertain a "wild" group in her own home has a great advantage both in "atmosphere" and in recognized authority in the program.

Resenting suggestions as "criticism."—A newcomer to a community is especially likely to find persons who regard her as a rival and who consider every new and different method she suggests as her way of "showing off" conscious superiority. Such a person or clique can sow discord and dissension and thwart the new leader's success. Find these persons and make yourself their lieutenant, letting them take the lead and so adroitly communicating your ideas by questions that they will *feel that they made the plans themselves*. If they can have the credit of the suggestion they will make it succeed. Stay in the background and supply information as they need and ask it. With younger girls a description of good times you have had will arouse their eagerness to try it, and they will accept your authority as to how things should be done and learn a higher standard of manners as well as entertainment when direct means would fail.

Getting off into dark corners for individual flirtations.—What can you do if you find a girl sitting on

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a boy's lap or a couple holding hands and kissing in the cloakroom? The first aim is to get them back into the crowd again. If you are shocked, you are powerless. Relieve their embarrassment by a matter-of-fact announcement of refreshments or a funny stunt they don't want to miss, or ask the boy to help you close a refractory window or bring up the freezer, or the girl to fix someone for the coming charade. Make them both conscious of your warm and steadfast loyalty to them—no matter how much you may disapprove of a particular action. Do not fail to give each some perfectly natural opportunity, very soon, to see you alone, and with matter-of-fact friendliness talk over with them the what and why of social standards. Recognize the desire to be fine and true and helpful—for *it is there*. They have picked up false ideas of romance and adventure.

Sometimes there is nothing in worse taste than the tendency to stay off in twos instead of joining heartily with the crowd. The next game, no matter what was planned, must be one in which partners can stay together yet join with all the others. Later, by themselves the girls may be told real comments of boys on the girl who "glues herself to a fellow as if she were afraid of losing him," and on the one who "sees that a fellow meets a lot of nice girls and has a good time."

Undesirable standards of dress.—Clothes originated as a decoration, not as comfort; and the dress problem will never be met by considerations of comfort or common sense but by ideals of beauty and becomingness. Get the girls to study artistic dress

as part of their religious duty to give others as much pleasure as possible by their appearance. Get them to *look at* the line and color and pleasingness (?) of too low necks, blouses showing underwear, tight, short skirts, whitened chins, and rouged lips!

Immovable guests.—If a group refuses to take part in the plans made and “would rather watch,” there is nothing to do but to provide something for them to watch. Then a game like “Up-Jenkins,” in which they can keep those same safe chairs and not risk being conspicuous, is the thing. Before the evening is over, perhaps the shyest will be moving of her own accord. But if they are coerced or made to feel a displeasure at their obstinacy they will never come again. See that the immovable ones have a good time in the way they want it, and afterward they will try your way.

Giggles.—Sometimes younger girls or a group of nervously strained older ones will get to giggling incessantly, helplessly. Quickly provide an uproariously funny stunt to laugh at and thus break up the *habit* of laughing at nothing. Then get them all to *doing* something that will distract their own attention from their failure of self-control. Singing is often good, or a guessing game, like “It” or “A Musical Romance.” The girl who still does not recover may be taken out into the air or to a quiet room. After giving her a hot or cold drink and rubbing her hands it is best to leave her alone, for often the excitement will continue as long as the girl can attract attention.

Expecting too much or too little.—A leader new to her group may leave too much to inexperienced girls,

judging by age or size and not knowing their social background. The one who has had her girls since they were very young may not leave enough to their initiative. A safe rule is to have the girls plan by themselves, then report to you for counsel. This gives opportunity for pointing out forgotten essentials or for tactful censoring. Be always prepared with emergency suggestions if they run into snags during the party. And if you discover great capability, be generous to pass it on to other groups in the church and community.

How to be wanted where you are needed.—It has been our proud tradition that the American girl does not need a chaperon; that she "can take care of herself" in the few instances where the American man or boy cannot be trusted to take care of her. But the resulting custom of separating the "young folks" in their good times from the "old folks" has lost to both some of the finest happiness. In American communities of the finest culture boys and girls by training and standard expect the friendly aid of older people in all their social gatherings. Among the "newest Americans," who have brought over the Old-World standards of propriety, the parents expect their girls to be most closely guarded. It is in the great in-between strata, of Americans-in-the-making resenting every custom that is Old-World, and tired and busy Americans letting their children alone, that one finds the crude and untrained suspicious of their elders' "spying."

The first step with such a too-independent group is to be their hostess as often as possible. Then you are inevitably "among those present"! The shy girl

whom you save from embarrassment by doing and saying things first, so that she sees how it is done; the boy whom you tactfully deliver from a monopolizer; the parties to an averted quarrel—the whole group whose dullness you turned into fun will come to feel you an indispensable part of any truly good time.

If it does happen, through old habit, that they plan a picnic without you, you may ask if you shall bring your ukelele, or offer your two-gallon coffee pot. It is less embarrassing for you to include yourself without question than for them to explain that you were not expected. Or if you cannot go, suggest that they ask some other adult for the definite contribution she can make to their pleasure. As your friendship grows, you will come to an opportunity for talking over the custom of chaperonage, and they will frankly admit that there are times when the excitement of crowd jollification develops into a mob spirit, which will accept dangerous suggestions unless there is among them a cool head and a firm will to grip the situation and direct it until the crowd becomes sane again. After they have themselves adopted the custom of proper chaperonage, you may be very sure they will enforce it with the next younger set as part of their growing social responsibility.

The social leadership of growing girls and boys is an exciting adventure. For the very young woman who feels her inexperience, or for the older woman whose girlhood had little of normal pleasure experience, the adventure may seem more difficult than pleasurable. But after the first plunge how every-

way rewarding it is! Girls who would otherwise lack it are insured their share of happiness and comradeship, helped to escape the dangers that their ignorance and others' greed spread in their unsuspecting way, taught to increase the happiness of others, and built up in an understanding of the social purpose of their instinctive desires and a Christian attitude toward that purpose. And then, as if it were not enough to watch the growth of these women in the making, comes the abundance in one's own life, the youth of heart, and the affection of ardent young lives to enrich the years to come. And supreme reward of all is the consciousness of working with the Master Builder to weave this fresh life-stuff into the living fabric of the new social order, the kingdom of God.

Books Containing Bright Ideas for Social Affairs

Good Times for Girls, by Mary E. Moxcey (The Abingdon Press). Pamphlet in preparation; especially written to supply full directions for a variety of suggestions under each heading of the program in this chapter.

Ice Breakers, by Edna Geister (Woman's Press, New York, \$1). New and fresh; developed from and for hostess houses and war-camp community centers. For mixed groups.

Social Plans for Young People, by Christian F. Reisner (The Abingdon Press, 90 cents). Written by a pastor for the use of church young people. Good.

Social Evenings, by Amos R. Wells (Christian Endeavor Society, 40 cents). A very useful little book.

Social Activities for Men and Boys, Chesley (Association Press). Contains many ideas useful for girls and for mixed groups.

Neighborhood Entertainments, by Renee B. Stern (Sturgis & Walton, 75 cents). Rural communities especially in mind.

Indoor Games and Socials for Boys, Baker (Association Press, 75 cents). Many things just as good for girls, especially the younger groups; information does not seem to detract from fun.

Games for the Playground, Home, School, and Gymnasium, by Jessie B. Bancroft (Macmillan Company, \$1.50). As valuable for socials as for physical recreation.

CHAPTER VII

COMMERCIAL AMUSEMENTS: THE GIRL AS PASSIVE SPECTATOR

THE community surveys previously quoted show that on the average half a girl's free time is divided between walking with no definite purpose but to see whatever may take her attention on the street or in the windows, and sitting or standing about with other girls or neighbors in gossiping or aimless "visiting." The largest part of the money girls spend for pleasure is divided between the "movies," and candy, chewing gum, soda, and other pleasures of the palate. While there is some activity involved, the tendency of all these is toward effortless, passive reception of sensations through eye, ear, and tongue. Is this the best form of recreation? Ought anything to be done about it?

Moving-Picture Shows.—"Movies" have many advantages as recreation. They are inexpensive and easily accessible, the whole family can enjoy them together, and they have great possibilities for instruction in interesting and useful facts and for enriching the imagination. But they may also be sources of very real danger to growing girls.

1. *The films themselves* often show distorted emotions, and some are vulgarly suggestive. Various studies to determine the best-liked films have shown a growing appetite for "thrillers," which are not so often immoral as luridly unreal. Girls learn to

seek for pleasure in a dream-world of things that never will or can happen to them instead of finding pleasure in the things they can make come true. At its very best the picture can emphasize "No higher spiritual ideals than are capable of physical interpretation." It has a twofold effect upon reading: It lessens the amount, because pictures are simpler to understand, require less physical effort, and produce their effect more quickly; and it affects the quality of the reading, creating a desire for the same thrilling unrealities.

2. *Conditions in the theater* may contain real dangers. Bad ventilation and poor focusing affect the health. Unnecessary darkness makes possible familiarities that break down a girl's moral reserve.

3. The picture house has also become the *center of dangerous customs* in some communities. If young girls are admitted alone, they often seek the adventure of a "pick-up" through the ease with which conversation may be begun over comments on the picture. If they are not admitted, they frequently hang about the entrance, hinting or asking for some good-natured person to take them in. Lonesome or evil boys and young men often wait for some girl to happen along, and whichever is the bolder does the asking. Rescue workers are familiar with the ending of this road. Sometimes the picture show is a convenient excuse for clandestine meetings: A girl gets permission to attend with other girls, stays for a few minutes, leaves with the young man with whom this has been the appointed rendezvous, and rejoins the other girls in time to return with them and arouse no home suspicions.

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The first duty of any leader is to ascertain the facts regarding the group for which she has responsibility. Go with them singly or all together and get a conversational point of contact. Find out casually but accurately how many times a week each goes, what films she sees, which she likes best, and why. Go often enough yourself to have firsthand knowledge of the sanitary conditions and the scrupulousness of the management.

Next find out what agencies for supervising these theaters there are in your community and how active they are. Cooperate with them and with the management of the theaters. They are very susceptible to public opinion, and you can help make the best opinion felt. Commend every especially fine film you see; then when you give your reasons for objecting to others or parts of them, they will have weight. Ask the manager what you can do to help enforce existing laws and get his suggestions as to needed provisions.

All the time let your attitude with your girls be positive, not negative. Talk over with them what they have seen, leading them to express their opinions more fully than by such summaries as "grand" or "rotten." It is possible and fairly easy to get the girls to set up for themselves high standards of truthfulness (fairy stories may be both more beautiful and more *true* than the adventures of Pauline) and of good taste.

It is also possible to enlist their eager interest and sense of social responsibility in the mutual protection of every girl. They are glad of a chance to talk over together with a wise and sympathetic

woman such matters as how many nights a week it is best to attend, when and where their escorts should meet them, and what to do if they have no men escorts. Is it "just fun and no harm in it" to allow a stranger to escort one home or to talk with one's neighbor if he "looks all right" and seems just to want to share his impressions? Just what can one do and say if she does *not* want his attentions? (So many girls fail because they literally do not know how to meet the situation that distresses and annoys them.) What is the right thing to do if they see a young girl being annoyed, or if a girl is making advances to a man at the entrance, or if a girl they know is deceiving her parents?

Theaters and "Shows."—Such amusements do not take so much of girls' time as the moving-picture show, but there are many groups with whom they are a large element of recreation. In the cities where the best things on the American stage stop for a night or two, or in communities in which a good stock company does serious and artistic work, or where a community theater gives the people a chance for earnest self-expression, the leader has the opportunity to direct the girls' attention to things of permanent value. To see great literature or hear great music live in some of its truly great interpreters is worth "saving up" for and can give an impetus to school or club reading for weeks beforehand.

More often the leader's problem is with the show habit—when time and money are spent for worthless if not harmful things. In one small city a group of "perfectly nice" young girls went incessantly to a cheap theater that featured lurid melo-

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drama. One Sunday-school worker diagnosed it as "their way of sowing wild oats." A group including part of these habitués became interested in giving an entertainment. There was little time, and the leader suggested as an alternative to the desired "play" tableaux and pantomime for readings of "Enoch Arden" and "The Legend of Fair Women." The girls spent noons looking up the stories of Cleopatra and Queen Eleanor; and as the characters were chosen by fitness of stature and color of hair, every girl had a leading part, and the really beautiful scenes were marred by no hidden envy. Nothing was ever said directly to any of them about theater-going. The months passed, and at a summer conference some reference was made to the "X Theater Building." One girl turned to the others with the query: "How long is it since we have seen a play there? I used to go three times a week at least, and I've not been inside it for—why—it is over a year!"

The romantic and dramatic instincts can *always* be guided into channels that are active instead of passive,¹ wholesome instead of morbid or unreal, helpful instead of harmful, if there is someone to take the time and the pains. And it surely pays! For other positive, constructive measures follow the same principles as with the moving-picture question.

The Street.—This term is used to include not only public thoroughfares but such places of public rendezvous as parks, drug and candy stores, ice-cream parlors, railroad stations, or the village post office.

¹ For the active use of dramatics and pageantry see pages 58-59.

These are the resources of the youthful citizen who is "all dressed up and no place to go." A schoolgirl of thirteen wrote, "I do not like to stay home after supper, so I go out to see what's doing on the street, or I go to a show." It is a typical group of young working girls who reported: "We spend two or three nights a week at the 'movies,' a night a week at the fraternity, and the rest of the time walking. We almost never stay at home."

In any city one has only to go on the street at night to see the girls stream past, looking in at the shop windows, watching a new electric sign, chatting as they walk in twos and threes, or attempting flirtations. In one city it is the Sunday-afternoon promenade along a beautiful boulevard, far from their "beat" on working days, which gives the girls from the factories their chance to show themselves and their finery to an admiring crowd of their peers and to "pick up a fellow." In smaller communities girls and boys develop an astonishing eagerness to be in time for the arrival of the evening mail at the village post office, and waiting for its distribution is sometimes the only regular social event enlivening the day. In many a village the only court for the social queen is the little ice-cream parlor in the back of the drug store.

Many of the activities of the street are innocent enough; some are quite harmless—merely wasteful of time and energy; but the primary danger is in forming that habit of idling, of purposeless congregating, in which the great forces of life, developing unsuspected power, snap easily the slight restraints imposed by vague admonition and, without sympa-

thetic but firm social control, sweep the inexperienced young lives into mischief and danger.

The publicity of the street or the park makes for a false sense of security, and often communities are aroused to grave perils facing their youth only after some tragedy or crime. In a town a heartsick teacher walked behind one of her girls on an early winter evening. While traversing four blocks the girl was joined by three different young men, each coming from the door of a saloon and walking with her to the entrance of another. The girl stood and chatted gayly with each under the glare of the saloon entrance before he left her. In some towns it comes to be a veritable fad for the girls to frequent the station when the through trains come in and invite themselves to walk or drive with commercial travelers or other men who respond to their coquetry. Often such risks are taken merely as an adventure into the romance that is the right of youth. It is a more reckless but often not yet evil thirst for adventure which follows the man who responds to coquettish advances into unknown and lonely places. Alas! the sordid termination of such adventure is often in the night court.

What makes the lure of the street? There are light and color, many people, and a sense of freedom. Not even a dime is necessary to watch the posters outside the show, and the advertisers of spool silk or chewing gum or rubber tires provide a wonderful riot of color sensation, free for the looking. Wax ladies languish in silks and jewels and frilly *lingerie*, and orchids and priceless roses make a stage setting for the beauty-hungry girls to act their own parts. And

entertainment is almost effortless. One has only to drift along with the crowd to be fairly bombarded with sensations.

What is the constructive program required? "Of course we play on the street, because we have no other place for us," wrote a thirteen-year-old girl. Home and church and community must combine to have *plenty* of "other places" for good times before the street has hypnotized the girl. Once she is under its spell, anything the church and school may offer seems tame. The street itself, with the park and the river bank, must be made clean and safe by the community, with plenty of light and plenty of policemen and policewomen who have been trained to understand and care for boys and girls. The signs and posters must be watched, and unwholesome ones promptly and permanently removed from *all* parts of the community. The things worth seeing should be noted, and organized effort made to have all young folks visit them. A social conscience can be developed, so that both young and older folks will acquaint the community with the loafing places, the ice-cream parlors where foolish behavior is allowed, and the secluded nooks taken advantage of by the wicked.

There is a real place for passive amusement while resting for more active play. The demand for it is strong enough so that profit can be made by those who supply it in the easiest and most "catchy" forms. The task of that education which is religious because it develops the *whole* life is to face the situation as it exists, decide without prejudice which elements are harmful and must be eliminated from the com-

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munity, which are useful and in how great proportion they are to be used, and what means are necessary to accomplish these ends. That leader will be successful who does this *with* her girls instead of *for* them, for the progress of righteousness depends on our young people's becoming socially intelligent as well as on their forming socially desirable habits.

Books Giving Pertinent Facts and Wise Suggestions

Popular Amusements, R. H. Edwards (Association Press).

The Social Emergency, W. T. Foster (editor) (Houghton Mifflin Company).

Principles Governing the Selection of Motion Pictures for Young People Under Sixteen, National Commission on Films for Young People, 70 Fifth Avenue, New York.

Report of Recreation Conditions of Peoria, pages 14, 19, 20, James Edward Rogers (Peoria Association of Commerce, Peoria, Illinois).

Second Annual Report of the Recreation Department, pages 69-99, Rowland Haynes, Board of Public Welfare, Kansas City, Missouri.

Study of the Boston Common and Public Gardens, 1917, Boston Society for the Care of Girls, Boston.

Recreational Survey of Madison, Wisconsin, Chapter VI, Madison Board of Commerce, Madison, Wisconsin.

CHAPTER VIII

COMMERCIAL AMUSEMENTS: THE GIRL AS ACTIVE PARTICIPANT

THE men who run the amusement business are in it to make money. Some of them will not do anything they feel will harm their patrons, assured that there is plenty of money to be made in meeting legitimate cravings; others have no such scruples. But anything that will "pay" must cater to some universal desire. The form may be neither necessary nor desirable, but the foundation craving is instinctive and not to be repressed. It should be met by right satisfaction. The curious interest in moving objects, pleasure in the story, and the desire to sit still when the body is tired are the group of instincts on which the moving-picture enterprise is founded.

But there are just as fundamental desires for bodily activity and for being the object of attention. There is instinctive delight in melody and rhythm, and the most pleasurable motions are those in which "the movements of the person are regulated by art, in figures, and in harmony with music." On this group of instincts is founded the commercial enterprise of the dance hall. We as religious leaders do not approve of the dance hall, but our personal disapproval will not solve successfully the problem as it involves our girls.

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Researches show unmistakably that the one exercise best liked by girls from little childhood on through their entire growing-up period is dancing. Girls dance with each other for fun, and the honest testimony of hundreds is that dancing with boys, while enjoyable for their companionship, has its pleasure quite apart—in the “poetry of motion,” the sheer delight of perfectly harmonious rhythm. Boys’ interest in dancing is less universal, and its period briefer. It seems to coincide with their interest in girls and to be a part of it—of liking to do what pleases the girls. They do not seem to dance with each other “for fun,” the way girls do, except among the groups—few in our country—who have learned some of the more vigorous and essentially masculine folk-dances.

The value of folk-dancing to supply wholesome and joyous exercise to girls and the means to safeguard it from dangers are discussed in connection with its introduction in a practical program. (See pamphlet “Physical Health and Recreation for Girls.”) The question here is that of social dancing as it faces us in the commercialized amusements, bidding for the leisure of our girls. Forbidding them to go is no solution. Evasion of the question or passive disapproval does not discharge our responsibility for their welfare. Have we been wrong in our attitude? Shall we join the not inconsiderable numbers of those who advocate teaching dancing as part of our church program and bringing the young people from the public hall to the parish house for their dances? What shall be our attitude toward community efforts to insure proper

supervision and to increase the number of halls and pavilions under the civic system of playgrounds? toward adopting legal measures for safeguarding young people who dance in hired halls?

Let us first face the bugbear of the *word* "dance." Look up the definition in an unabridged dictionary and see how inclusive are its forms as "rhythmic use of the body to express emotion"—gayety or joy, grateful remembrance of important events, religious feeling. From its story-telling or "mimetic" forms developed the folk-dance and the drama. From the power to express through the body the emotions of sadness, despair, supplication, gratitude, reverence, and ecstasy, and to convey these feelings to others, came the dance of religious ceremonial. From the pleasure of sharing a common, light-hearted gayety by "moving nimbly and merrily" came the custom of social dancing. Rhythmic motions of the body are also capable of expressing the desire of man for woman and her elusive responses and final yielding and of arousing passionate desire.

Now, exactly what is it in "dancing" that we disapprove and fear? Frankly, just one thing: sex-stimulation. In the minds of vast numbers of people that is the emotion that seems necessarily associated with any form of dancing. It is true that social dancing makes its greatest appeal to young people during the period in which the mating instincts are maturing and most capable of an intensity dangerous if not understood and controlled. But for normal young people the fascination of dancing is certainly due to its innocent elements of rhythmic motion, gayety, laughter, and romance, with their

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customary accompaniments of melody, light, color, and a recognized opportunity for dressing and looking one's best.

Unspoiled young people prefer the decent and clean and are not attracted by the lascivious; yet the unclean and lascivious are found in both public and private dance halls, and boys and girls are spoiled by them. Is the danger inherent in dancing as such? In certain forms of dancing it is inherent. There are dances in social use that express passionate emotion, and by well-known laws an emotion is induced by its appropriate motion. Such forms of sensual dancing have no place in civilized groups. There are other dances, not primarily sexual in their appeal, which are so boisterous and performed to music of a form and rhythm so intoxicating that restraint goes, and the dancers are ready for any reckless suggestion. This form of rhythmic intoxication is not confined to dancing. The heavily marked rhythm, the repetitions of melody, which narrow attention and put one into a state of great suggestibility, are found in certain revival songs and in the drums and slogans of political campaigns. Individuals vary in susceptibility, but "jazzing" and any dance rhythms that tend to make even a minority of a group "lose their heads" are unmistakably dangerous.

Other dangers are wholly due to accompaniments or conditions of dancing. Unsanitary, crowded, ill-ventilated halls, late hours, excessive fatigue, miscellaneous admission, and the use of liquor are never safe or right. Long intermissions and permitting couples to leave the hall are perilous. The lack of

sufficient and authoritative supervision gives opportunity for men and women of evil intent to introduce the sensual forms of dancing, to poison minds by suggestion, and to prostitute a wholesome recreation to a means of creating perverted desires which will bring more money to those who gratify them.

The first step for a leader who is deciding on her own course of action is to ascertain the facts in her own community. If there is no information available, find out for yourself how many halls in your city or town or suburbs or county are hired for dances, who hold them, who attend, the forms and manner of dancing, who is responsible for the persons admitted, what persons are in authority during the dancing, what sort of supervision they exercise, how frequent and how long are the intermissions, and what use is made of this time. This will require tact and persistence and may very probably be best done in cooperation with a trained worker who will direct such a survey under the auspices of the church or the community or county Christian Associations.

Find out also the habits and attitudes of your girls regarding these places. This will be impossible unless you look at the whole situation from their standpoint. And no one has any right to deal with this problem who lacks conviction of the clean rightness of sex attraction or who is constrained or unnatural in speaking of it. We must deal with realities, not with externals. We have identified the moral danger of arousing passion with one special form of social intercourse and ignored the existence of that danger in straw rides or picnics or church

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socials. Sometimes we have talked around the question so vaguely that the existence of any danger has been as unconvincing as our disapproval of dancing has seemed arbitrary and unjust. Sometimes we have gone to an extreme in specifying particulars that have hurt fine, sensitive natures and aroused the prurience of the coarse-fibered. Too often the total effect of our attitude has been the conviction that in our own minds the whole realm of sex interests and relationships was only evil.

To lead our girls in their thinking and conduct we must have sympathy, sincerity, and gentle courage. We must face with them not only the fact *that* some things about some forms of dancing make it hard for a boy to keep to his highest ideals of conduct, but also *what* it is that tempts and *why*; and how that same danger appears in "fooling" in a hammock or "getting a boy going" when he calls in one's own parlor. Take for granted that girls want to be fine, true women; *they do*. But do not take for granted that "womanly instinct" is going to guide them aright in handling all the problems that come up in their relations with boys if only dancing is eliminated; *it won't*. A girl who never dances may just as wickedly dazzle a boy at a taffy-pull, with just as harmful results to both of them. Whether she is doing it unconsciously or with full knowledge and selfish intent, she needs someone to make her realize how sacred and powerful is the force she is playing with, how cheap and unworthy it is to play with affection and honor.

The group or the individual girls must do their own deciding about their personal patronage of the

commercial amusements. Our responsibility must not fall short of providing each one with an intelligent standard of morals that can be used to decide, as they arise, all questions of propriety and good form, whether she dances with a boy, or plays tennis or walks or sits on a sofa or eats ice cream with him.

Help the girls decide what place, if any, dancing shall have in their own lives by working out with them a constructive program for their whole social life. They may bring every activity to this test: Is it the *best* way to develop Christian manhood and womanhood? They may well consider differences in individuals. There are some who have plenty of money and leisure; others who have very little and must omit good and pleasant things for the sake of the best. There are girls and boys who have not had high ideals set before them, who will look at things differently. There are especially sensitive girls and men whose high-strung susceptibility to rhythm and beauty and emotion brings with it both gifts and dangers unknown to the more prosaic and hardy. This is not a weakness of character to be scorned but a fact to be taken into sympathetic account in planning good times for the group that includes them.

It is most unfortunate for the young people in a school or community to be split up into a dancing crowd and a nondancing crowd. True leaders in a democracy need to know how to enjoy companionship with all kinds of people—richer and poorer, younger and older, more and less educated than themselves. So another test is: What opportunity does this activity give to get acquainted with the

most genuine and interesting side of other people? By this standard some young people have come to such conclusions as these: "It is narrow to have dancing as the only form of amusement." "It is snobbish to know only the ones who dance." "It doesn't take any brains to put a record on the phonograph and dance with a man you have just met, but if you are clever enough you may get him to tell you about the other side of the world." "We want some way to get acquainted with a lot of the most worth-while young men who don't dance."

Girls can be trusted to solve their problems right if they have the facts by which to decide and the inspiration of high ideals lived out among them. An older woman who has faith in the girls and who helps them face their problems and find their facts is the God-appointed means of supplying what they need to adjust their lives successfully.

Books Containing Excellent Discussion of These Problems

Popular Amusements, by R. H. Edwards (Association Press).

Play in Education, pages 397-99, 415-422, by Joseph Lee (Macmillan Company).

Handbook of the Girls' Branch of the Public Schools Athletic League, pages 163, 4 (Board of Education, New York City).

CHAPTER IX

THE USE OF EXISTING ORGANIZATIONS AND PROGRAMS

ANY group of girls voluntarily doing things together quickly feels the need of some form of organization. In response to this need various forms and methods have arisen. Some have been so successful that they have been adopted by numerous groups, which have in turn been stimulated by the inspiration of "belonging to something big" to seek to add more groups to the general organization. The enthusiastic and often competitive advertising of several of these, with similar aims or programs, bewilders the leader of the local group.

In choosing a form of organization for a given group of girls it is obvious that the organization is for the sake of the girls, not the girls for the organization; but in practice the thing does sometimes get turned around. The girls need to grow, both as individuals and as conscious members of a social group. That group should be a real, organic unity, an association together, not artificial or manufactured, but one that has grown. Such growth means assimilation of new individuals and also coming into relation with other groups. It always means change, too, and the form of organization may also need to change from time to time.

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The most prominent organizations that appeal to church groups of girls in their teens, their primary purposes and distinctive methods, with addresses of headquarters and sources of information, are as follows:

A. Religious Organizations

1. Organized Sunday-school classes:

Ages 12-14, Intermediate Department.

Ages 15-17, Senior Department.

Ages 18-24, Young People's Department.

Address: The Board of Sunday Schools of the Methodist Episcopal Church, 58 East Washington Street, Chicago, Illinois; or The General Sunday School Board of the Methodist Episcopal Church, South, 810 Broadway, Nashville, Tennessee.

Purpose: to unify religious and "everyday" interests and tie all activities to the church.

Method: simple parliamentary and committee organization and affiliation with the general denominational organization and, through this, with the International Sunday School Association.

Information: For leaders in Methodist Episcopal Sunday schools the Board of Sunday Schools, 58 East Washington Street, Chicago; for leaders in Methodist Episcopal Church, South, Sunday schools the General Sunday School Board, 810 Broadway, Nashville, Tennessee. From the International Sunday School Association, 1416 Mallery Building, Chicago, Secondary-Division Leaflets Numbers 2, 4, 5.

NOTE: There are several nondenominational organizations among Sunday-school classes; some of them working in both adult and teen-age groups, others among teen-age girls exclusively. Several of these are experiments in adapting to church work the methods of lodges or fraternal orders, and what they contain of value is too much cluttered up with

nonessentials. Others supply a name and a slogan but no definite program; so their value depends on local initiative. Some of them show a tendency to become rivals of denominational organizations or young people's societies or foster a self-centered tendency in the class. Where the name and pin of any of these are already in use, it is wise, for the sake of local and denominational *esprit de corps* and for the progressive help obtainable thereby, to affiliate also with the denominational Board of Sunday Schools and the International Sunday School Association, as explained above.

2. *The King's Daughters:*

Address: The International Order of King's Daughters and Sons, 280 Madison Avenue, New York City.

Purpose: the development of the spiritual life through righteousness within, and service to the King.

Method: "There are almost as many kinds of work as there are circles." Service, inconspicuous and loving, to home, church, community and the world. The one requirement is that those who use the name register with the organization.

This order started among mature women and has no age limits. Many Sunday-school classes have organized as circles, and the circle has remained together after duties and illness and years have broken up the class. An admirable organization, but better adapted to groupings not primarily connected with the graded religious education of the teens.

B. Other Organizations With an Educational-Recreational Program

1. *Camp Fire Girls of America* (girls twelve to twenty).

Address: 31 East Seventeenth Street, New York City.

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Purpose: "to perpetuate the spiritual ideals of the home under the new conditions of a social community"; to create measurements, standards, and ideals for women's work; and to prepare girls for understanding participation in new economic and community relations.

Method: A wide variety of activities in and out of doors, nature lore, business, home, health, and hand crafts, patriotism, service. Three ranks according to proficiency in activities, recognized by "honors," which are part of an elaborate artistic symbolism in costume and ceremonial. Charter granted and guardian appointed solely by national headquarters. Group should be small and congenial and "made up of girls who have the ability to do and to help rather than from those who need help."

Manual: *Book of the Camp Fire Girls.*

Monthly magazine: *Wohelo.*

2. *The Woodcraft League of America* (girls twelve to eighteen).

Address: 13 West Twenty-ninth Street, New York City.

Purpose: "To learn the outdoor life for its worth in the building up of our bodies and the helping and strengthening of our souls . . . that we may be made in all wise masters of ourselves, facing life without flinching, ready to take our part among our fellows in all problems that arise."

Method: Outdoor activities with indoor substitutes. Three ranks and various "degrees" and "coups," according to proficiency in campcraft, nature lore, stories, games, dances, and personal and social self-control, based on the best traditions of American Indians. The "tribe" in its "council" and other activities trains in teamwork and democracy.

Manual: *The Woodcraft Manual for Girls*, by Ernest Seton Thompson.

Monthly magazine: *The Totem Board.*

3. *The Girl Scouts* (girls ten to twenty).

Address: National Headquarters, Girl Scouts, 1 Madison Avenue, New York City.

Purpose: "To promote, through organization and co-operation with other agencies, the virtues of womanhood, by training girls to recognize their obligations to God and country, to prepare for the duties devolving upon women in the home, in society and the state, and to guide others in ways conducive to personal honor and the public good."

Method: A program of womanly activities chosen for their service in fixing ideals and habits of worth in adult life, and for developing initiative, self-control, and self-reliance through individual achievement and co-operative effort. Motto, "Be prepared." Three ranks and various honors and awards depend on proficiency in these activities and on development of cooperation. Uniform and ceremonials emphasize utility rather than romance.

Manual: *The Manual of the Girl Scouts.*

Monthly magazine: *The Rally.*

4. *The Girl Pioneers of America* (twelve years and over).

Address: The Girl Pioneers of America, Flushing, New York.

Purpose: "To cultivate in girls the sterling virtues for which our early pioneer women stand—courage, uprightness, resourcefulness . . . to show them how to bring truth and honor into their daily acts, and to live a healthy, broad, and useful life."

Method: To give girls things to do that are interesting and wholesome, that will develop character and help to make them strong mentally, morally, and physically, and to develop a love of outdoor life by teaching them how to enjoy it; finding out and practicing the best possible ways of doing everything, outdoors, indoors, observing, remembering, understanding, using common sense. An all-round program of activity prescribed for attaining the three degrees and the additional merit badges.

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Special emphasis on thoroughness in each activity and on understanding why it is done in one way, not another. Watchword, "I can."

Manual: Official manual.

5. *The Girl Reserves* ("Blue Triangle Girls").

Address: National Board, Young Women's Christian Association, 600 Lexington Avenue, New York City.

Purpose: "To give girls, through normal, natural activities, the habits, insights, and ideals which will make them responsible women, capable and ready to help make America more true to its best hopes and traditions in an 'international kingdom of friendly citizens.'"

Method: Weekly programs and individual "honors," directing the girls' energies in the fourfold activities of health, knowledge, service, and spirit.

Manuals: *A Manual for Leaders; A Manual for Girls.*

C. Government Clubs for Girls

Address: United States Department of Agriculture, Washington, D. C.; Extension Division, State College of Agriculture; or State Bureau of Board of Agriculture, State Capitol.

Recreational work in gardening, farming, poultry-raising, canning, and food-saving can be made most effective by cooperating with the national and State clubs. Pamphlets and bulletins give directions and information for every detail of the activity chosen.

The organizations of Group A put the primary emphasis on religious instruction and conscious religious experiences, with various miscellaneous activities as an outgrowth or an accompaniment. These have not as yet a tested, graded educational program to offer, but one may be combined with any of them.

The organizations of Group B put the primary emphasis on a program of activities so selected that the participant must through these develop habits, ideals, and character of social worth. These all have certain fundamentals in common:

1. A group, not too large, under the leadership of a woman who must be approved by a local or a national board or council.

2. An ideal of character development which includes life in the home and outdoors, health, recreation, useful knowledge and skill, religion and patriotism, and personal and community service.

3. A code, or "law," summing up and interpreting the ideal for the girls' understanding.

4. Distinctive insignia, costumes, ceremonial methods of conducting the group, and other means of emphasizing group consciousness and stimulating group loyalty.

There are, however, distinctive differences in the emphasis, method, and approach of each organization as a whole.

The Camp Fire's central ideal is the home, developing good citizenship by extending the gracious hospitality and service of the home to community and world. Health and skill involve crafts and outdoor life. It is officially sanctioned as an acceptable midweek program for classes of girls in Methodist Sunday schools by the Board of Sunday Schools of the Methodist Episcopal Church. This Board recommends that the class teacher be guardian, and in special pamphlets explains simple and effective methods of cooperation between the local church and the national organization.

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The Woodcraft League is essentially for lovers of the out-of-doors, but aims to develop a health and hardiness of character as well as a body that shall make the individual measure up to the utmost demands of home and citizenship. It appeals to a certain type (a numerous type) at any age, and continuously.

2 *The Girl Scouts* put the primary emphasis on patriotic service and citizenship. / In reaching that goal the individual must acquire health and all-around ability, teamwork in home and school, and democratic service in the community. They provide for the unsentimental, matter-of-fact girl and leader unlimited outlet through activity and appeals strongly to the youngest adolescents. Romance and symbolic beauty may be developed by those who so desire. They are ready to ignore sentimental and "social" groupings and to expect girls assembled by neighborhood, church, or school, or by chance, to associate without question. The initial choice of leader tends to be made by community means rather than by the group.

The Girl Pioneers aim to make girls "one hundred per cent American," challenging interest by difficulties. They start from a consciously moral ideal of womanhood, which faced hardships and achieved impossibilities. The same fearless courage and hardy resourcefulness are applied to pioneering in a social and economic wilderness, to hold to true American ideals of democracy and home life, and to find a way to achieve them. / Recognizing and understanding problems and thinking and working out a solution go hand in hand as part of the pre-

scribed program. The director is the choice of the group; she must be able to stimulate her girls to think as well as to teach them to act.

The Girl Reserves is the national movement of the Young Women's Christian Association, developed by them to unify their work among younger girls in their various branches, such as city, county, and student. It works specifically among four groups—seventh and eighth grades, junior high school, older high school, and young employed girls. Its four distinct programs and types of organization cover much the same type of activities as the others here described, but to "health," "knowledge," and "service" it definitely adds "spirit," and includes religious ideals and instruction. It is not designed to be used by individual groups in any community, but it can be organized in a local church wherever there is an organized Young Women's Christian Association, or girls' work, supervised by a secretary connected with a field office of that Association.

For your own decision take fairly into account the age, interests, temperament, and preferences of your girls, and compare with the purpose and method of the available organizations. Between twelve and sixteen an adequate program for girls' activities is inevitably of the general Camp-Fire-Scout-Woodcraft-Pioneer type. So great is the advantage of the sense of belonging to a famous popular organization, of measuring up to its standards, and of receiving recognition from national headquarters of having passed its tests that it is frequently wise to adopt the whole program of one of them. When the natural leader of the girls cannot

qualify for appointment by such an organization she may make a perfectly satisfactory selection of their useful common features, for local use. This of course involves the loss of the recognitions or awards from the outside source, but local honors work very well.

It is exceedingly unfortunate that the work for younger girls should be thus divided in its forms and leadership.¹ One or two girls in one Sunday-school class may belong to the Camp Fire, others to a Scout troop, and others to neither. Or different classes in the department may be units of different organizations that have developed an unwholesome rivalry in the community. The task, then, is to make the class or department stand for something in itself—*beyond* these divisive interests yet including and using their valuable activities. One church-school Girls' Department has a standard, graded with the curriculum, covering all its members' activities—physical, social, mental, and spiritual. Work done at home, in school, on the playground, for the denominational missionary or young people's society, is considered as to its bearing on the comprehensive standard. A girl is to sleep with her windows open, to walk so many miles a week, to contribute toward the pleasure of others by some talent or service—and many other things—; if any activity also earns her a Camp-Fire honor or a place on the high-school team, well and good. The church is

¹ See the provisional standard program "Canadian Girls in Training," prepared and issued by the Canadian National Committee for Co-Operation in Girls' Work, Wesley Building, Toronto, Ontario.

setting a standard more inclusive than any one of the other groups with which she associates.

After girls are sixteen the interest in insignia, beads, and other externals of these organized programs wanes so rapidly that it is usually unwise to begin them. These older girls will develop ability to formulate their own programs and will enjoy the problems of self-government in the club form of organizing the class or department. When a group shows signs of having outgrown a given form, do not hesitate to change; but do it as part of a graded plan, not as an emergency measure. Make it a point of honor to keep the work up until the end of the school year, to finish the honors and ranks partly earned, and to be ready for honorable promotion to a new form of work at the beginning of the next year. Girls can be stimulated to finish a thing rather than to quit it.

When the girls' interest grows up to appreciation of the mechanics of achievement by committees and business meetings, and widens to include inter-church-school and community plans, there is still an unfortunate probability of meeting rivalry and overlapping. In the overhead management, both local and general, the ardent loyalties are apt to get tangled in rivalries and misunderstandings between denominational and interdenominational organizations and programs, often between the demands of the school and the young people's society in the local church itself.

- Part of these problems can be met by helping the group to *enlarge* its loyalties, to include itself in a larger group and learn team play in a bigger team

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playing for a greater goal. Part of them must be frankly faced as unsolved problems and used as a challenge to the girls to help in their solution. They afford practice in the inevitable problems of Christian self-government in a democracy.

When more local churches take hold of the immediate need of their girls for an adequate program of leisure-time activities, using whatever plan best fits their present needs and abilities, we shall be much nearer the possibility of working out a standard program for all Christian churches.

Books That Will Aid

For help in the mechanics of group organization, as well as for program suggestions, the following books are excellent:

Girls' Clubs. By Helen S. Ferris. (E. P. Dutton & Co.)

Parliamentary Law. By Mrs. Emma Fox.

Manuals of the organizations named.

CHAPTER X

LEADERSHIP PRODUCING LEADERS

THE test of the religious-educational value of recreation is not time harmlessly occupied but creative forces released in growing personalities. Successful leadership of girls' leisure-time activities has two results: One is immediate in the physical and social development of each individual in the group and their "fusing into social unity" through definite projects accomplished. The other is of slower growth and only appears in its fullness in the future; it is the multiplication of the present leader by producing trained and experienced leaders for other groups.

How can one determine whether her work is bearing reasonable fruit?

1. **Tests for Present Results.**—(a) How large a relative proportion of group plans is the leader's, and how many are suggested by the girls? After a year's work together girls of twelve to fourteen should freely make suggestions, additions, alterations in planning activities, and should show by their comments that they have an idea of a well-balanced program. Girls in their middle teens should be ready to submit to their adviser their own general plans for the second year's work and to suggest adaptations to include the data the adult leader adds. Older girls should in general be able

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to plan their own program even more fully; but the amount of previous experience and of development or repression, and their present leisure or fatigue will make the rate of progress more variable with older groups. It is wise to keep in your notebook through the year an actual record of suggestions made, and by whom. You can then see in which direction you are tending and which girls are developing most.

(b) How large an enterprise can you with safety and a comfortable conscience trust *entirely* to the girls? The younger girls should not be expected to dispense with the leader's presence except in infrequent emergencies, but they should be able to carry out definite portions of a program by themselves and to be responsible for small and definitely assigned pieces of work. The "middle" girls should be able to carry out a business or ceremonial meeting, to assume responsibility for larger tasks, involving meeting unforeseen emergencies, and to be reliable in the detail work of enterprises extending over considerable time. Older girls, with a normal amount of experience and leisure, should feel the need of their adult leader only as an adviser. They should desire her companionship and constant interest and comment, but unless in an exhausted group they should not expect her to bear the burden of accomplishment.

(c) Are the girls increasingly happy in being together and doing things together? Consult your notebook for a faithful and impartial record of differences and near-quarrels, of evidences of cliquism, and of justifiable or unwarranted sensitiveness. Balance, month by month, with evidences recorded

in the notebook of new friendships, of circles growing in inclusiveness, and of real team play both within and without the organized group.

(d) What kind of spontaneous interests are shown by their suggestions for activity? Do the girls who first thought only of fudge, picnics, or parties with boys now ask for books to read, report families in need of clothing, and suggest singing to shut-ins? Watch for the growth of "other-regarding interests" and for citizen-consciousness.

(e) How does their physical endurance compare with that at the beginning? What differences in habitual bodily carriage and habits? Are all the girls (without physical defect) able to walk more miles, carry heavier knapsacks, play more active games? What is their *first* response to an especially good play or a victory by the opposing team? What is their temper toward the umpire or referee? Are they learning to be generous winners and gracious losers? Are they gaining social poise with strangers, with "elders and superiors," and with boys? In all these present results of organized play and service the rate of progress may be slow; but if it is in the right direction, there is no occasion for discouragement.

2. Tests for Success in Developing Latent Leadership.

—*Leadership is learned only by practice.* How much practice are you affording each individual? The progressive order of such training for the average girl is as follows:

(a) As an individual or member of a committee she is made responsible by the larger group for a certain task. This affords practice in thoroughness

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and reliability. Before a girl can be held responsible for a task she must understand exactly what it is. Misunderstandings and dissatisfaction often arise because a leader unconsciously attributes to a girl an amount of "sense" and discrimination or a background of experience that she does not possess. Directions are given in general terms, and the girl fails to measure up. There must be for every girl a preliminary training in observing, how things are done; and doing them imitatively, first with one who knows how, then alone. The leader should know the life and previous training of each of her girls, that she may know whether they have had the customary amount of this initiative training in childhood, and so expect neither too much nor too little.

As a member of a team she learns the rules of the game and how to abide by them; good form and fair play. She must know the demands of every position until it is a part of her "muscle memories" and be able to keep in her mind's eye the (moving) picture of the team as a whole and of her part in its work. A girl may play a good game and be a reliable detail worker yet remain a follower, not a leader; but she cannot be a real leader without knowing what it means to follow and without making good in this preliminary training in trustworthiness.

(b) As chairman, captain, coach, or in some other post of subleadership she gains practice in executive skill in planning and assigning details. Such authority as belongs to these offices is so strictly defined that it is training in responsibility rather than exercise of superiority, so it is not too advanced for the younger girls. It is invaluable in spurring

the diffident to her best and in curbing any dictatorial tendency in the overconfident. Training in wise choice of plans implies knowing alternatives, and it is the adult's part to see that the alternatives are known. As far as possible give the girls the joy of discovering their own data; but you must be sure it is discovered. An innocent question will put them on the scent, and you can stimulate them to ask you for the facts you wish to supply them. Let the girl leader "go ahead," but you can channel the grooves in which she will go "as prearranged" in your own plan. Yet there must be a real place for the girl leader's own original contribution. Such contributions may be expected in increasing amount and value as the girls gain in age and experience.

Judgment in assigning the right parts to the right persons and in foreseeing everything that may possibly be needed is learned by practice, but practice is far more fruitful if successes and failures are talked over with the adult leader, and opportunity given to retrieve mistakes. "Trial and error" is a sure but costly method, and time and results can be saved by helping the learner to find the underlying laws and to use the experience of others also.

After a few months some of the younger girls may safely be tried as helpers with groups of children, in teaching games, amusing them with stories, or taking other definite responsibilities that have been adequately practiced. When a girl begs to be allowed to teach a game she should be permitted to try, but only under the sympathetic oversight of her own adult leader until she has proved her ability. This need is twofold: that the work be done cor-

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rectly, and that the girl learn to lead rather than to boss. In the middle teens there will be individuals who are almost from the first capable of directing their own group through some one portion of their enterprise—for instance, the natural choice for patrol leader or chairman of the refreshment committee. With late adolescents it will be a question of trying out to see who have and who have not yet had the experience and training to do parts of the work successfully.

(c) Rotation of office, to attain all-round proficiency rather than specialization. There will be a natural tendency to let the few “natural leaders” monopolize the opportunities or to keep a girl in a place where she has proved her efficiency. It is not necessary to jeopardize the whole enterprise to give an unfit girl her “turn” as chairman or umpire; but it is necessary to remember that girls cannot show what they can do until they have a chance to try. Rotation should be sufficiently matter of course, so that it will not be easy for a diffident or lazy girl to shun her share of new responsibility; neither must it be so rigid that girls with special abilities and disabilities will be made unhappy and resentful. Tact, insight, and common sense will help the adult leader to adjust these matters so that the whole group will be satisfied that justice is being done.

(d) Responsibility must be progressively adjusted to each girl's capacity, so that she will gain the “habit of success.” If a girl is cocksure and headstrong, it may be good for her to fail; but most girls need the stimulus of success and approval to develop their latent capabilities, and sometimes the

most able are paralyzed from further attempts by their conscious incompetence in the first task. But in apportioning responsibility "increase the dose" as rapidly as the girl is capable. Always doing the same amount is as deadly a peril to growth as forever doing the same thing.

3. The Leader's Tests of Herself.—To sum up for her own encouragement and as a spur to continuance in well-doing the following standards may be applied. They are based not on the leader's theories or feelings and moods, but on facts she can ascertain:

(a) Finding out. (and writing down for herself alone) the facts in the girls' lives and surroundings, so that each life can be seen as a unity, and plans, programs, methods and community resources may be adapted to meet its developing needs.

(b) Developing self-directing personalities, whose responses to their social situation are adequate; stimulating the girls to see their own problems and tasks and seek whatever help you have to give.

The leader's most natural and effective relation to her group is usually in one or other of the following rôles:

(1) *Instructor*.—One who knows how to teach or to find a teacher for the activities the girls wish to learn: games, crafts, nature lore, health practices.

(2) *Adviser*.—One who is recognized as capable of supplementing from her wider experience their own knowledge of facts, principles, and "human nature."

(3) *Comrade*.—One who knows how to secure democracy in friendships, whether the natural differences are those of age as between herself and them,

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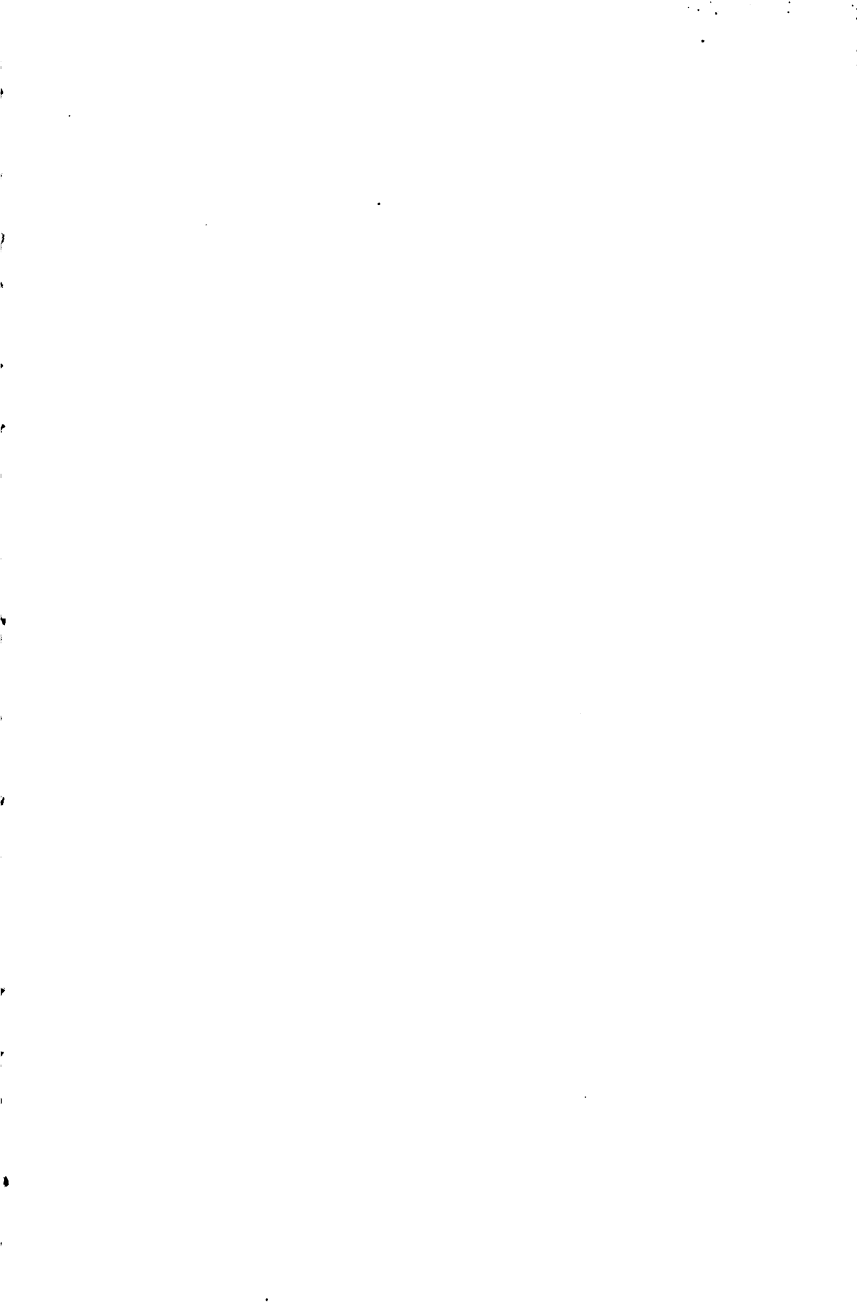
or of temperament and point of view within the group and its acquaintances. It is this relationship that solves the problem of chaperonage.

(c) Stimulating their ability to plan and execute their own enterprises; not imposing a pattern or a task, but directing their attention to essentials and re-enforcing their will by your ideals of them. The true leader's place is not above and in front, but behind and beneath.

(d) Increasingly making oneself "dispensable." True loyalty is not to the person of the leader solely, but to the ideals for which she stands; as these are apprehended, the girls will release the person who is their loved embodiment for enlarging service with widening circles. The class whose teacher went to China demonstrated her successful leadership by their staying together for more than a year with no teacher or with indifferent and temporary teachers, and working loyally on self-directed plans. The leader whose class adore her so ardently they will not be promoted without her nor remain in the school if she moves away is an unqualified failure.

(e) Stimulating the desire to take responsibility, to lead; the contagious enthusiasm that *must* pass on to others what the group and its comradeship has meant to themselves. Hence, the crowning test of all:

(f) Developing numbers of eager and capable leaders, ready for the girls next to enter their teens.







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