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A REPORT
ON THE COMMUNITY CENTER SESSIONS AT THE
N. E. A. DEPARTMENT OF SUPERINTENDENCE
MEETING, CLEVELAND, FEBRUARY, 1920

COMPILED BY
CLARENCE ARTHUR PERRY



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NATIONAL EDUCATION ASSOCIATION

"COMMUNITY CENTER SECTION"

PROGRAM PREPARED BY CO-ORDINATING COMMITTEE ON THE DEVELOPMENT OF COMMUNITY CENTERS

Chairman: DR. ALBERT SHIELS, New York City.

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Assistant Secretary: EDWARD L. BURCHARD, Editor "The Community Center," Chicago, Ill.

MOTTO: A COMMUNITY CENTER IS AN AMERICANIZATION CENTER

Meetings held in assembly room, North Foyer, Statler Hotel, Cleveland, Ohio, Morning and Afternoon of Feb. 26 and Morning of Feb. 27, 1920.

Thursday Morning

A Real Community Council in a Crowded City—Some Difficulties, Some Hopes and Some Accomplishments.

DR. ALBERT SHIELS, 764 West End Ave., New York City.

New York's Hospitality to Voluntary Organizations—How It Works.

EUGENE C. GIBNEY, Director of Community Centers, New York City.

The Problem of Free Speech and the Schoolhouse Forum—How It Can Be Solved.

HENRY E. JACKSON, Special Agent, Community Organization, U. S. Bureau of Education, Washington, D. C.

The Adult Education Function of the Public Schools.

DR. J. J. PETTIJOHN, Director Extension Division, University of Indiana, Bloomington, Indiana.

Converting the Night School into a Community Center.

DR. GEORGE E. SMITH, Board of Education, Buffalo, N. Y.

Public Library Branches in School Centers.

MISS ALICE S. TYLER, Director Library School, Western Reserve University, Cleveland, Ohio.

Recent Progress in Community Organization in California.

JOHN COLLIER, Director of Community Organization for the California Commission of Immigration and Housing and Director of Training in Americanization and Community Service for the Extension Division of the University of California.

Thursday Afternoon

Adapting a School Center Organically to its Neighborhood.

EDWARD L. BURCHARD, Editor "The Community Center," Chicago, Ill.

The Neighborhood Association as the Operating Agency in a School Center.

E. M. BARROWS, Director of Community Centers, New Bedford, Mass.

Obtaining Motion Pictures for a Community Center.

FRANK L. CRONE, Director School Service Section, Community Motion Picture Bureau; formerly Director of Education, Philippine Islands.

Income-producing Activities—Their Place in School Centers.

MISS MARIA WARD LAMBIN, Acting Director Recreation Committee, Community Councils, New York City.

The Janitor and the School Center—A Symposium.

DAVID B. CORSON, Superintendent of Schools, Newark, N. J.
F. W. ARBURY, Superintendent of Schools, Saginaw, W. S., Mich.

R. W. HIMELICK, Superintendent of Schools, Fort Wayne, Ind.

MISS MABEL OTIS, Director of Community Centers, Cleveland, Ohio.

F. E. WOLFE, Director Municipal Recreation, South Bend, Ind.

MISS HAZEL F. SNELL, Supervisor of Community Centers, Lincoln, Neb.

Friday Morning

Community Center Development in the State of Washington.

MRS. JOSEPHINE CORLISS PRESTON, President of the National Education Association, Olympia, Washington.

What United States Bureau Offers Local Community Center Movements.

HONORABLE PHILANDER P. CLAXTON, Commissioner of Education, Washington, D. C.

What National University Extension Association Offers School Centers.

DR. ARTHUR J. KLEIN, Executive Secretary, National University Extension Association, Washington, D. C.

How to Get a Community Tremendously Interested in its own Health.

MAYO TOLMAN, Director of Health, Community Councils, New York City.

Inter-relation between Town and Country.

PROF. C. J. GALPIN, Office of Farm Management, Department of Agriculture, Washington, D. C.

County Community Planning—A Concrete Example.

MISS MABEL CARNEY, Department of Rural Education, Teachers College, Columbia University, New York City.

Civic Leagues in Virginia.

GEO. W. GUY, Executive Secretary, The Co-operative Education Association of Virginia, Richmond, Va.

A Summary of the Papers Presented

The titles of the addresses and the names of the speakers in full having been stated in the copy of the program on the preceding page, reference to them hereafter will be in an abbreviated form. Only the gist of the papers will be given. These condensations or synopses are all based upon the addresses as turned in by the respective speakers or upon written statements furnished by them subsequently, except in two instances. In the case of the remarks of Mrs. Preston and Commissioner Claxton written statements have not been available and it has been necessary to make use of notes taken in longhand at the time of the meeting. Matter quoted is always that of the speaker whose paper is being reported; otherwise the diction is that of the reporter.

COMMUNITY COUNCILS

Neighborhood sentiment is a stimulus toward association in the city as well as in the rural districts, but as Dr. Shiels says:

Nowhere is the establishment of community centres more desirable than in crowded centres, and nowhere is it so difficult to accomplish. In a city like New York, for example, the change of residence of a considerable part of the population is a phenomenon of startling frequency. . . . Now that government has undertaken so many social functions as distinguished from purely political ones, it becomes all the more important that people should get together for conference and action concerning their local affairs. Some type of community organization is needed, yet the need is scarcely a conscious one in the mind of the confirmed city dweller. Congestion tends to stimulate isolation. Civic initiative is deadened. People grow to depend upon municipal and commercial agencies for their health and for their recreation. However efficiently these may be carried on, the people themselves have little to say in the matter, and thus lose that opportunity of civic education through personal initiative which most of us think essential to the development of good democracy.

Of course people come together to vote—once a year—but if our government is based upon the theory of popular participation

in it, then voting does not comprise all of a man's civic duty. We also have labor unions and employers' organizations but these groupings do not promote association; instead they accentuate economic antagonisms.

The Community Council is an organization which breaks down these antagonisms, because the busy people who compose them have come together not simply to confirm their own privileges, but to promote the welfare of a given territory in which they all share without respect to race or their religious and political affiliations. . . . In New York we have some forty Community Councils. They are of all kinds,—from a Council with an elaborate organization, an imposing list of accomplishments, a local budget and a headquarters, to one composed of a few devoted spirits who have done little more than establish a preliminary organization, and are still engaged in the agonies of trying to impress on the neighborhood what a Community Council means. . . . The activities of the Councils may be crudely classified under health improvement, recreation, constructive cooperation with other organizations, and neighborhood improvement. From this list I omit the great volume of resolutions, on every topic under the sun, of which American organizations are so prolific.

Taking recreation as a type, I may say that the object here has been to promote that kind in which the people are contributors as well as recipients. Such a form of recreation is the dance, and to a practical person, it has the merit of being self-supporting; it has even proved a source of income. Nevertheless, I do not think that the public dance is the ideal community recreation. Rather, I prefer the pageant, that kind of dramatic performance which is supported by a whole community and in which all realize anew the enjoyment of acting together.

During the influenza epidemic the New York Councils not only did notable work through their individual members but helped to correlate the activities of other organizations. They aided in the focussing of neighborhood war efforts and have frequently co-operated with the municipality by affording fire, police and street cleaning officials opportunities to explain the functions of their respective departments. They have been instrumental in securing improvements in the schools, playgrounds, libraries and other public services, and the experience had by the members in such contacts with the city government has been an admirable civic training.

A characteristic development of the Councils is the City Parliament which meets once a month in the Aldermanic Chamber. This is made up of delegates from the various Councils. They discuss public matters as they affect not only the Councils but the people at large. They started an agitation for cheaper milk production that culminated in two meetings at which the Governor of the State advocated a better method of milk distribution.

I am of the opinion, however, that Community Councils in New York will not attain their full usefulness until the activities of each Council center in the school building. I believe that the public school should be the capitol of every community group.

A HOSPITABLE SCHOOL BOARD

The sporadic occasions held in schoolhouses by various citizen groups constitute "wider use." If these increase and come under a central control, a community center is developed, a place, according to Mr. Gibney, "where the life of a neighborhood is organized for definite purposes." In 1913 New York State enacted a law* legalizing the after-class uses of school property, thus giving voice to the public sentiment which resented the economic waste in allowing an expensive plant to lie idle and called for its employment in spreading culture, teaching democracy, and imparting a knowledge of American ideals.

For many years the control of the after-class use of the New York City school buildings was distributed among five committees of the Board of Education. The red tape incidental to obtaining the use of a school hall was so cumbersome that many voluntary associations were deterred from making the attempt. Damage was done to school property, questionable entertainments were conducted, and in other ways school privileges were misused—all as a result of this scattered responsibility. In 1918 all matters connected with wider use were centralized in a newly formed Department of Community Centers. The letting procedure was simplified and standardized. Each applicant organization was required to furnish data establishing its responsibility; once it had done so it went on an eligible list and thereafter—during its good behavior—obtaining school privileges was a simple routine. A system of reports and inspections was established designed to protect the school equipment, insure observance of regulations, and prevent the commercial exploitation of school facilities. For forum organizations special rules were laid down designed to protect the school system from use by groups not loyal to the American government. All associations which use school premises are required to submit reports of attendance and the financial aspects of their activities.

The new system of letting greatly increased the use of school facilities, encouraged the growth of voluntary groups working in

*The wording of this law as well as a detailed account of the method of letting school facilities employed by the New York school board, and the arrangements it makes with voluntary organizations promoting community centers are to be found in the 1918 report of the Superintendent of Schools on Community Centers, etc. Copies of the report are free but it is appreciated by the authorities if postage is sent with a request.

schools, helped to prevent injury to property, standardized the financial activities of organizations, and at the same time effectually safeguarded the prior right of the regular day staff to the use at all times of school accommodations for educational purposes.

According to the New York law, if twenty-five or more citizens petition for a community center the school board is obliged to establish one. A voluntary organization which seeks to take advantage of this provision is investigated in the same way as other groups desiring the use of school facilities. Once its responsibility is established a contractual relationship is entered into, according to which, (1) the Board agrees to grant the use of specified premises for a certain term, with heat, light, and janitorial service, without expense except, in certain cases, that of the janitorial fee; and, (2) the organization agrees to submit reports of the attendance at its occasions and of the funds handled and to abide by the Board's regulations regarding moneys and general conduct on school premises.

In a large city the efforts of several welfare agencies sometimes converge upon the same point. When that point is a schoolhouse, and the several efforts all have the similar purpose of creating a community center, then a co-ordinating officer, a sort of traffic policeman, becomes necessary. The New York School Board has provided such an agency in its Department of Community Centers and whenever a voluntary association aspiring to conduct a school center enters into a contract with the Board, as described above, it receives a "charter" which contains certain "recommendations" as to the government of the center. Mr. Gibney, who is at the head of this Department, explains them as follows:

Every center in the city has a distinct problem to confront. No two centers are exactly alike. To compel a center to adopt a definite constitution would mean to limit its autonomy. It is necessary to choose between direct control by the Board of Education or indirect control by the Board of Education. The methods in the past have usually been those of direct control. Experience has shown that in dealing with adult groups the only practical method is indirect control. It must be recognized that indirect control represents the only possibility of local freedom and democracy. The issuance of a charter is like the granting of a license as the means of indirect control.

Community centers when left to themselves tend to adopt constitutions which are based on the experience of political government. The facts that the predominant mold of thought in this direction is based on the history of political democracy, and that the text books of parliamentary law are the result of experience of legislative constitutions which provide little

more than parliamentary quibbles, have arrested the development of many centers.

The community center must recognize these facts:

1. It has no taxing power.
2. The membership is volitional, not compulsory.
3. It does not possess the power of a police agency. It therefore cannot be modelled after political government.

If we leave neighborhood groups to blunder out their own kinds of charters we leave them free to entangle themselves so much that real work becomes impossible. The community center must be a device for accomplishing things. It brings together groups of people. It raises and spends money. It carries out the purposes of development of the Board of Education in community work.

The following charter principles are therefore applicable to most situations:

1. Electorate of the community center should be groups or activities, not individuals.
2. Groups and activities should have representation proportionate to the number of individuals involved.
3. The majority of votes should be lodged with groups using the building or with representatives of activities regularly established in the building.
4. Welfare agencies, municipal agencies and federal agencies that cooperate with the center should be entitled to representation.
5. The executive worker or leader should be nominated by the local organization and may be impeached by the Board of Education.
6. The departments of the Board of Education and the city departments having contact with the community center should be entitled to a vote and voice on the floor.

Many variations are possible within the limits of the above principles. The center may amend its own charter within limits. It can enact its by-laws which are equivalent to the various city ordinances. It has power over its budget subject to the veto of the Board of Education.

A council or governing board is elected by delegates from active groups and official bodies.

The duties of the council are legislative, fiscal and executive. The constitution prescribes the choice and duties of officers, of certain committees and the adoption of an annual budget. The constitution likewise charges the council with the duty of admitting or chartering groups to the center. The council adopts by-laws, among which it is important to include a by-law requiring that the chairman or executive should demand reports from each group at regular intervals and summarize and tabulate these reports for the council; further, that the financial records be kept and a periodical audit made.

By such means co-operation between neighborhood groups in conducting community centers becomes possible without surrendering the opportunity for self-government, and a measure of self-support becomes feasible because group initiative is preserved. The center's program is adapted to local conditions since the activities undertaken are in response to neighborhood needs.

FREE SPEECH IN THE SCHOOLHOUSE

"The aim of the community center movement," said Dr. Jackson, "is to develop public schools into people's universities and their principal activity is the forum in which citizens go to school to each other to equip themselves for the practice of citizenship." The subjects discussed in such meetings should not be limited in any way. This is the right attitude and sound public policy for the following reasons:

1. If you deny others the right to freedom of speech you endanger your own enjoyment of that right. "You can retain freedom of speech for yourself only by granting it to others."

2. Men who are wrought up over some real or supposed wrong find relief in expression. "The attempt to prevent an explosion in the boiler by sitting on the safety valve is obviously futile and foolish."

3. "All that most mental diseases, like physical ones, need for their cure is exposure to fresh air and sunlight. The weakness of wrong opinions stands exposed when submitted to the test of open discussion. They will thus be made harmless. But the merit of right opinions is revealed in the same way."

4. "A community can undertake only those activities which public opinion will support. Since therefore proposed measures must go through the process of securing public opinion for their support, discussion is a conservative safeguard against hasty action."

5. Practicing freedom of speech cultivates respect for the other fellow's opinion and helps to avoid the illusion of personal infallibility.

6. "You cannot exterminate an idea with a club; you only scatter it." Discussion is the only practical method of correcting wrong opinion.

7. "There are only two ways to govern a nation; by the sword or by public opinion; by force or by reason. If we adopt the method of reason, then freedom of speech must be complete, not partial."

8. "The attempt to combat opinion with force instead of with reason is the wearisome tale of monotonous failure. It is the method used by the Czar, the Kaiser, and Lenine. That we, in the face of these facts, should keep on repeating demonstrated failures is amazingly stupid."

9. "Unless there is freedom to discuss and criticize things as they are there is no chance to help them to become what they ought to be. It is the only method which makes improvement possible."

10. "The first amendment of the Federal constitution bluntly says freedom of speech must not be abridged. Any American citizen who attempts to discourage freedom of discussion violates the organic law of the nation. . . . If there be any who disagree with the first amendment, it is their right to agitate for its repeal through our regular and orderly method of making changes in the government, but until it is repealed it should be obeyed. . . . More than 90 per cent of social, industrial and political disputes could be settled in short order if the parties to them would meet in the same room, put their feet under the same table, look into each other's faces and resolve to be honest with each other."

"The aim of the Community Center Movement is to organize America into a society with the schoolhouse as the society's home and clubhouse in each local unit. This is America's aim also, for democracy is the organization of society on the basis of friendship. . . . America as a society means that each member's welfare is its vital concern, that its guiding principle is not the selfish rights of a few members, but its duties to all the members. If the same fairness, tolerance, affection, willingness to differ in opinion without differing in feeling, now employed in fraternal orders among their own members, were extended to the citizen-members of America as a society, and operated as a policy of political procedure, social unrest would cease."

ADULT EDUCATION

"A librarian recently observed," said Dr. Pettijohn, "that the number of newspaper editorials and magazine articles devoted to the subject of education had multiplied by 10 in the last five years." The vocational schools established by business houses, the classes organized by women's clubs, clerks and working men, the courses given by the Y.M.C.A. and Y.W.C.A., the correspondence schools which have sprung up—all evidence the growth in adult education. But the greatest undertaking of this sort is the extension work performed by schools and colleges.

This educational movement has been stimulated by the demand for greater intelligence on the part of individuals due to the growing complexity of modern life. The results of research have been greatly sought by agricultural, industrial, and commercial interests. These needs were greatly reinforced by the war. The picture of our educational conditions revealed by the war needs was sketched by Dr. Pettijohn.

The tens of thousands of experts needed in almost every conceivable activity of the nation during the war were found, and the importance of their work stood out in bold relief. They came from colleges, universities, government departments of research, the professional field, and the specialized jobs of the business world. Excepting in very few lines the United States did not lack trained experts to carry on its war work. But there was another side to the picture. The Provost Marshal's report disclosed some woeful defects. There was a great shortage of men trained for the skilled trades. Those of foreign birth had been neglected. They did not understand our institutions; could not speak our language. But the most damaging facts were that approximately twenty per cent of the male population of the United States between the ages of twenty-one and thirty-one were illiterate and that thirty per cent were physically unfit for service, most of whom would have been fit had we given them proper medical attention and physical training while they were of school age.

In considering a future educational program for the community center there are two experiments which offer suggestions: (1) the public continuation and evening school system of the United States, and (2) the workers' educational movement in England. The first is supported by taxation, directed by officials, and held in public buildings. The English movement is characterized by voluntary effort, spontaneity, and detachment from officialdom. The challenge which comes to the community center movement from these adult educational systems is thus described by Dr. Pettijohn:

Every community center needs more than entertainment, more than physical and social recreations, using social in its narrower sense. One of these functions should be serious formal instruction, instruction in citizenship, in vocations, in physical education, in health, in hygiene, and in purely cultural subjects, or perhaps more accurately, the humanities, both the old and the new. The methods which will be employed by a rather loose organization, such as a community center is, may be many. The platform with its lectures and forums is an excellent one. The lecture system developed in the city of New York is a good illustration of what should be a part of community center programs. The parliament and forum organization of the workers in England is a fine illustration of self-directed educational effort in which the element of rivalry and contest enters and which in turn stimulates an intensive and natural interest to quicken the educative progress. Formal class instruction for a group of mothers in the care of infants and pre-natal care, utilize compelling and instinctive interests. . . . New books, new pamphlets, new lessons will have to be worked out. Reading courses, directed or suggested, are important. Literary societies with reports upon current topics or upon cur-

rent reading are informing and cohesive. Cooperative study, such as Josiah Holbrook introduced when he formulated his neighborhood lyceums in 1824, is not difficult and with a skilful director tremendous interest may be stimulated in it. Cooperative study of the natural sciences, of social sciences, of government in which investigations, surveys and reports are required, can be made vital. Cooperative experiments in buying and selling, purely as an experiment, will accumulate knowledge from experience and give a tremendous impulse to the cooperative movement in this country as an economic policy. Cooperative study on the part of parents and teachers on educational policies for the public schools, cooperative study and preparation of municipal and school budgets, with budget weeks and programs, will have a very wholesome influence upon the intelligent citizenship. . . . Such suggestions are, of course, fragmentary, but they are typical of what the educational program of a community center ought to be.

To undertake such a program, the community center will need a larger staff, more machinery, and a greatly increased budget. Study will be required to develop the right methods of raising this budget, to determine how much should come through taxation, how much from fees and how much from contributions. Greatly extended educational opportunities, a quickened community consciousness, and a more co-operative spirit in social, political, and industrial matters are some of the far-reaching consequences for the future of America which are bound up in this movement.

A SOCIALIZED NIGHT SCHOOL

The Buffalo evening school system operates in 30 centers, employs 600 workers, and carries on some 200 different activities. During 1919 it reached about 17,000 people, about half of whom came every night and the remainder more or less regularly. Last year over 4,000 men and women received higher wages as a result of their contact with the system. Over 4,000 women are wearing better clothes for less money or are eating better food at less expense. The activities are of the most varied character, including cobbling, dancing, singing, wireless, English composition, mechanical training, printing, cooking and dressmaking. The young men become so interested in vulcanizing tires, in oxyacetylene welding and in the work of the 60 shops or "labs," and the young women so absorbed in making lace or artificial flowers, trimming hats or designing art posters, in fact they are all so wrapped up in creation, production, and accomplishment that the work itself is recreation. There are, however, purely social evenings when the student orchestra plays and there are dancing and singing. A systematic use of the gymnasiums and swimming pools promotes

the health and vitality of all. How Dr. Smith has been able to develop this system can best be described in his own words:

We talk about what we are doing—what we have done. We advertise a lot, and into every page of our advertising we put a “punch.” We believe that we have the gift of getting attention and, having attention, we hold it. We try to make every center as large as the community in every possible way. Above all, we try to make good; our best advertisement is our satisfied patron. Of course, we had to have money; just now, we are spending a hundred and fifty thousand dollars,—next year, it will be two hundred thousand dollars. The people who are responsible for voting the money are taken out and shown what we do. That usually settles it, but if it doesn't, we can get any number of men and women of all kinds and classes to plead for us. The Poles will work for us, the Italians will work for us, the Hungarians will work for us, and so with every nationality. . . . I said a moment ago that we made good. We do this by having much careful, thorough, expert supervision. Every line of our work has its trained Director. No line of work is allowed to drift or to fail because large numbers make individual attention impossible. We succeed because our folks feel that this institution is *their* institution. They are in a way running the institution, and we shall try to make them feel this pride and responsibility more and more.

PUBLIC LIBRARY BRANCHES

The schoolhouse is the logical neighborhood center, the place where groups of people discover their opportunities for community service. This institution has grown from the seed sown by the settlements and earlier social agencies. It helps to produce “resourceful citizens.” When a center is established it at once feels a need for information about the neighborhood, municipal affairs, and public questions, a need which only books and periodicals can satisfy, hence library service is an essential part of community center work.

Public libraries have made loans to teachers, furnished classroom libraries and sent out traveling libraries and even established school branches under the charge of trained librarians. Library service for high schools has been standardized and has received national recognition. Branch public libraries have in many cities been established in the schoolhouses. New school buildings now often provide a fully equipped library room.

The community center movement has stimulated the establishment of a neighborhood library for adults as well as children in school buildings. Grand Rapids, Michigan, and Kansas City, Missouri, have successful systems of this sort. In both cities these branch libraries are controlled either by a committee of the Board of Education or by a library board appointed by the Board of

Education for the school district. In describing the Grand Rapids school branches, Miss Tyler quoted from a leaflet issued by that library:

The most important development in the relation of the library with the schools is that which was embodied in a formal agreement between the Board of Education and the Board of Library Commissioners in 1906. This agreement provides that wherever the Library Board requests, and the School Board agrees, the School Board will equip a room for library purposes in one of the school buildings, the School Board supplying the heat, light and janitor service and the Library Board the books, periodicals, card catalogue and the librarian, besides conducting the weekly story hour during the season, and courses of free lectures for children and adults in the school building. . . . In 1916 there were eleven school branch libraries in operation. All these branch libraries are arranged with a separate outside entrance so that they may be shut off from the rest of the building, and the use of them interferes in no way with the regular work of the school. Provision is also made for the independent heating of the library room. The foregoing are regarded as essentials for the proper administration of such a branch, and for that reason it is believed to be unwise to have a branch in any building unless it is particularly adapted for the work. . . . In the more recent branches the library quarters have a floor space of 60 to 100 per cent greater than that of an ordinary school room. The largest of the school branches has nearly 1,800 square feet of floor space.

The library endeavors to open up one of these school branch libraries with not less than 1,000 to 1,500 volumes, and in several of them the number is now nearly 4,000. About half of these books are for children and the rest are for adults, except in high school buildings, where the proportion of reference books is much larger and that of children's books smaller. All of these branches are open every week day of the year, except holidays, from 12:30 until 9 o'clock, except that branches in high school buildings open at 8:15 a.m. on all school days and remain open till 9:30 p.m. on the evenings of night school. . . . Plans have been made for four new branches of the library in public school buildings in course of construction, or in prospect of erection in the near future.

The experience with separate library branches in school buildings in Kansas City has also been satisfactory. Mr. Purd B. Wright, the Librarian, writes that "there is no difficulty in getting adults to use school branches provided there is access to the libraries without going through schoolhouses." Some idea of the economy involved appears from his statement that "one separate library branch cost us \$36,500, including equipment. Four school branches (two high schools and two grade schools) cost \$25,000." Kansas City's policy regarding school center library branches may be summed up as follows:

1. Provision in the original plans for a new school building for the branch library with outside entrance, independent from the general entrance to the school.
2. Heating connection or independent plant so that the library rooms may be heated for evening.
3. Employment of a trained librarian.
4. Well chosen books for home use, with the children's needs in view.

The Cleveland public library, one of the first to establish high school branches, has made it possible for pupils to carry home books from the library for adult use, but the chief aim of its school branches has been to furnish wholesome reading material for the pupils of the school rather than for the outside community.

The argument for public library branches in school centers is simple and logical. As Miss Tyler says:

Any interest or movement or occupation should have the books relating to it made easily accessible, consequently books are a necessity in *any* community center work. If there are occupational or technical classes, the books on these subjects are absolutely essential. If there are Americanization classes, the same is true; and certainly for all classes or lectures dealing with history, literature, social and public questions, very little real progress can be made without books and magazines. Books are tools.

COMMUNITY ORGANIZATION IN CALIFORNIA

(Synopsis furnished by Mr. Collier)

That Americanization can be accomplished only through community organization, and that community organization, while it requires the work of trained leaders, must yet be completely democratic, is the belief of the California Committee of Public Agencies for Americanization, which has begun a state-wide community effort.

This Committee, which has been requested by the Governor to act, is made up of representatives of the State Board of Education, the Extension Division of the State University, and the State Commission of Immigration and Housing. Its headquarters are 525 Market Street, San Francisco.

The State Committee does not propose to institute any form of control over the community work of the state, but is devoting itself to the moulding of public opinion through the newspapers, to the development of local examples of method in a number of cities, and to the conduct of training schools for professional and voluntary community workers through institutes held, not once, but repeatedly, in places like Los Angeles, Fresno, San Francisco and Oakland.

The Committee avoids prescribing in any minute way either as to the aims or methods of community organization. Certain results obviously must be aimed at. These include the use of the school building as a democratic community center and the uniting with this community center of the night school for immigrants.

Again, some form of districting for public service in the fields of health, truancy, etc., is a necessary part of the community organization effort, but no wholesale uniform districting of any California city is being proposed as yet. The organization of citizens within geographical areas into community councils, by whatever name called, is another obvious first condition of the community movement. The effort to deal with immigrants not only as individuals but as groups with social traditions, and to build the future American community on the contributions consciously made by all immigrant groups and American groups, is one of the guiding thoughts of the State Committee.

Immediate organization in all communities is not sought, but on the contrary is discouraged. The Committee will be satisfied if by August 1, 1920, it has brought into existence five well-thought-out demonstrations of community method, sponsored and financed and locally governed by the people of as many cities or counties. It is hoped that no two of these demonstrations, three of which are now under way, will be identical, and the Committee is devoting its time to the work of allaying premature enthusiasm—to teaching the public mind that community organization is not a thing of days, hardly even of years, but in the fundamental and inclusive sense is a thing of decades.

Leading elements in the California movement at present are: Will C. Wood, State Superintendent of Public Instruction, and Ethel Richardson, Director of Immigrant Education for the State Commission of Immigration and Housing; Professor L. J. Richardson, Director of the University Extension; Most Reverend E. J. Hanna, Archbishop of San Francisco; also Mrs. Frank A. Gibson, member of the Commission of Immigration and Housing; R. Justin Miller, Executive Officer for the Commission of Immigration and Housing, and Carol Aronovici, Director of Housing. The chairman of the State Committee is Simon J. Lubin, who is also chairman of the State Commission of Immigration and Housing.

ADAPTING A CENTER TO ITS NEIGHBORHOOD

The same considerations apply, declared Mr. Burchard, as in locating a "chain" store. The equipment and staff of a school center must not be more expensive than is justified by the num-

ber and needs of the people of the neighborhood. In founding Hull House Miss Jane Addams maintained a constantly receptive attitude towards the vague out-reachings of the district. She made many cautious advances, it is true, but if the loan art collection she had organized, for example, did not have a wide appeal she did not press it upon the people. When it became evident that dancing, club-life and discussion opportunities were demanded Hull House was remodeled to meet those needs and progressively altered as new ones became apparent.

Social settlements are found in but comparatively few neighborhoods—some 550 at the most. Schoolhouses ranging from the one-room rural building to the two million dollar high school are found throughout the nation. Many of these are in the process of becoming the recreational and civic centers of their neighborhoods as well as their educational homes. Mr. Burchard suggested five ways in which, according to his experience, school centers could feasibly adjust themselves to neighborhood needs and conditions.

1. By a broad educational program which will accommodate itself to all phases of neighborhood aspiration—recreational, social, vocational, dramatic, musical, philanthropic, and civic. The school center principal, if he be an educational statesman, will be better acquainted with his district than anyone else and will know how to set up a balanced program of indoor games, night school classes, entertainments, current events groups, civic improvement discussions and a voluntary association activity in which all the various groups will be able to participate freely.

2. By making a thorough neighborhood survey. No two centers can be alike if they fit their districts. How these vary Mr. Burchard illustrated by samples he found in Chicago. "One neighborhood was so new the neighbors didn't know each other; another was so old it had gone to seed; one was filled with so many movie houses and churches that it had become overinstitutionalized and the school center, instead of being the only gathering place of a benighted outlying town, was just a competing welfare concern. Again one met a community still in the feudal stage with a totally unsocialized population and a complete lack of training in team work for common interests." The racial mixture, population density, occupations, number of institutions, development of a community consciousness—all these factor in the soul

of a neighborhood, and that soul must be discovered before the school center can be intelligently adjusted to it.

3. By placing the school plant in the best functional relationship to its environment. In Chicago, St. Louis and other cities efforts are being made to get new school buildings properly located as respects lines of traffic, accessibility, and freedom from commercial or industrial annoyances. The structural adaptation of the schoolhouse itself to community use is being studied by a committee of architects under the auspices of the N.E.A. In Milwaukee old schoolhouses have been so well equipped and so altered that they have become real neighborhood clubhouses and the scene of comprehensive programs of recreational and social events.

4. By studying the leisure-time habits of the neighborhood and adapting to them the various occasions of the school center. There is a best night of the week or month for every activity the center offers. Efficiency consists in finding that night and adjusting the program accordingly.

5. By avoiding the "tendency, so noticeable sometimes, to carry standardization to the point of killing the spirit of free experimentation, of self-determination, of original effort by the trial and error method,—the spirit that gives life its chief interest to us whether we are teachers or laymen, individuals or groups." In other words a school center, to be in vital relation to its environment, must foster spontaneity; it must nurse into vigor indigenous out-reachings and not smother local initiative with well-meaning plans brought in from the outside.

THE NEIGHBORHOOD ASSOCIATION AS OPERATING AGENCY

By way of introduction Mr. Barrows described a unique community center undertaking:

Three years ago in New York City, a semi-public school on the West Side was lighted up, its doors unlocked, and the building left to see what the people in the neighborhood would do with it. There were three paid workers in charge of the building and a small equipment in the way of games and some gymnastic apparatus. There was no plan of organization, no rules or policy of any kind except a determination to make that building express the will of the people in any way they wished to express it, and to any length they cared to carry it. There was no advertising; it was not even announced in the neighborhood that the building was open. The purpose was to go clear back of all established ideas and traditions

about community center work or leadership in public recreation and find out, for once, where our theories of democracy would lead us if they were really given a chance to work.

The organization grew slowly. Clubs for boys, men and women were formed as opportunity offered. A governing council consisting of representatives from the different groups came into existence. At the end of three months the number of organizations meeting at the center had tripled.

Eleven neighborhood clubs were renting space in the building, a Women's Cooperative Buying Association had been formed as a result of the potato sale, regular concerts and forum work had been established, there were dances sometimes four and five nights during a week and the building was always crowded.

Three months later a handful of disheartened and bewildered council representatives met in the Director's office to consider the question of disbanding. The forum had died a natural death, the building had been subjected to a police raid on suspicion of gambling, the dances had become a neighborhood scandal, there were jealousies and quarrels between clubs, several of which had already disbanded, the Cooperative Buying Society had ceased to function and some of its stock was still unsold.

But instead of disbanding, the meeting turned itself into a general stock-taking and analysis of what had happened. They carefully reviewed the year's work and the causes of its many failures and few successes. Then they began reorganizing cautiously, on the basis of their painfully acquired experience, and a year later the Striker's Lane Community Center was the recognized center of social activity in its district.

Of course the House Council was constantly in trouble, and it had to be straightened out periodically by the Director of the center, for it was the neighborhood's first taste of self-government after fifty years of philanthropy. They were permitted to carry out their own ideas of social organization with the distinct understanding that they must also suffer themselves for the failures that they made, in which fact lay the fundamental difference between this experiment and many others along similar lines.

The Department of Community Centers of New Bedford is essentially an attempt to apply the Striker's Lane idea on a city-wide scale. It is organized on the theory that the city should furnish only the opportunities for the people to use their school buildings in their own way. Through the department the city affords light, heat, janitor service and such equipment as is necessary to protect the building, and furnishes service and leadership, but not direction. The department's aid ends here; it offers no program of activity, nor does it attempt to guide in any way, except by advice and counsel, the use which the people shall make of their school buildings. If the people desire special facilities for their own neighborhood, they must furnish them themselves or bring pressure to bear on the requisite city departments.

On this basis the Katharine Street Community Center was opened early in November. A Neighborhood Association was formed to control it, its power vested in a governing council of twenty elected from the community. This Council has no official connection with the city department. It is a Neighborhood Improvement Association, analogous in the neighborhood to the Chamber of Commerce in the city at large; but it functions through the community center. The city supplies a supervisor, an assistant supervisor and a spare janitor; and it has made some minor changes in the building to adapt the structure to non-school activities.

The Council's functions are best illustrated by its actual work. So far

it has bought a motion picture machine and considerable athletic apparatus, absolutely without the city's aid, business men in the neighborhood guaranteeing the Council's credit. With the Department of Community Centers' aid it has succeeded in getting a women's evening gymnasium class in the Center, under the night school system, which class at present has an enrollment of over seventy young and middle-aged women. It has also been successful in getting a branch of the New Bedford Public Library installed in the school building—the first one of its kind in the city. The Council has given two or three social functions both in the nature of "mixers" and "money raisers" for the Center at large.

Under the Council a Young Men's Police Force has been organized, which systematically patrols the building and keeps order. The Council did a characteristic thing when it refused permission to a nation-wide women's organization to give a free party for foreigners in the school building, stating bluntly in its refusal that the Center recognized no foreign element as such and felt that the social problems of Americanization in the neighborhood were problems that ought to be taken care of by themselves and not by "outsiders."

The internal government of the Center is not taken care of by the Council but by the constituent clubs, which number about twenty and which make their own rules, collect their own dues and send delegates to a House Council which is the internal governing board. This Council fixes house rules for use of assembly halls, corridors, rooms, etc., and has representation on the Neighborhood Council. Every club has absolute autonomy in the matter of finances, except that all organizations using the Center are required to deposit their funds with the City Department of Community Centers. In other words, the department merely guarantees the integrity of the funds themselves; it makes no attempt to supervise their expenditure.

It took some time to convince sophisticated men and women in the neighborhood that the Department of Community Centers was sincere in its promise of complete self-government. Once convinced, the tendency of the Council was to take matters entirely into its own hands without even asking the advice of the Department. A little experience, however, revealed the value of the kind of expert guidance that the Department can furnish and the Council as a body and its members as individuals are showing enthusiasm and loyalty to the whole system.

The Katharine Street Center has been watched eagerly by the whole city and at present a second center in the opposite end of the city is organizing on the same lines, while two more are in prospect.

OBTAINING MOTION PICTURES

(Synopsis furnished by Mr. Crone)

Although there is available a vast amount of material suitable for use by community centers, few of the films have been made with a view to such use. A multitude of producers have contributed to this supply, many of whom are not now in that business. Much of the material needs careful re-editing before it will be suitable for community center uses. The facilities afforded the manager of the motion picture theatre are not suitable to one who would select films for use in community centers. If it is decided to make a selection of pictures from a single exchange, one is

limited to the films of a single producer or a single group of producers. In most cases film agencies are unable to give him a definite idea of their own stock. Various attempts have been made to list and catalogue desirable films, and except in a very limited field this has not proved satisfactory on account of the amount of material available and the very frequent additions made to it. It is also quite impossible so to describe a picture as to give an adequate idea of all the various uses to which it can be put.

It seems very clear therefore that pictures must be selected, edited and worked into programs by some business organization with a social-minded viewpoint. At the present time it is not possible for a non-profit organization to handle this work. It is not at all certain that this will ever be entirely desirable since there would always be a tendency to inject into the work a certain personal bias even where it did not amount to active propaganda. In order that the wealth of material suitable for uses in ways other than theatrical may be made available, it is necessary that many trained reviewers co-operate and that their joint judgment, made from many angles and diverse experiences, should be placed at the service of all who make use of motion pictures for non-theatrical purposes. After the undesirable film material has been rejected, the suitable material viewed and edited from various points of view, certain films rearranged and re-edited to adapt them to educational and community center uses, the particular needs of each individual community center must be carefully studied and programs worked out by those who are skilled in the handling of film material to help the community center accomplish all that it desires to do. The community center which secures a superior selected film service of the character just described must expect that the cost of such a service will exceed the rental cost of films picked up at exchanges and rental agencies.

INCOME-PRODUCING ACTIVITIES

Instead of "income-producing activities," Miss Lambin preferred "direct support," and by this she meant what has popularly been called "self-support," but this term is unsatisfactory because it has given rise to some confusion in community center discussions.

The policy of charging admission fees to school center activities

is of comparatively recent date. John Collier and Luther Halsey Gulick were the moving spirits in a group of New York citizens who in 1912 undertook a social center experiment in Public School 63 of that city. From the outset emphasis was placed upon direct support, and the experience so clearly demonstrated the value of this policy that two years later it was adopted by the New York Board of Education. Under Eugene Gibney a system combining both direct and indirect support has been set in operation in the Department of Community Centers. The increase of accomplishment per dollar of public money appropriated has been amazing.

Upon this point the figures for the Seward Park Social Center (P. S. 62, Manhattan) for one year are illuminating. This center, now in its fifth year as a community enterprise, is located in a crowded section of lower Manhattan. In the immediate neighborhood there are about 30,000 people. The lines of activity carried on during 1918 and the attendance at each were reported as follows:

ACTIVITIES AND ATTENDANCE AT SEWARD PARK CENTER

Lectures.....	4,906
Entertainments and Concerts.....	26,034
Outside Group Meetings.....	1,132
Public Discussions and Civic Occasions.....	21,494
Athletics.....	50,420
Clubs.....	28,611
Games, Reading and Social Rooms.....	27,278
Dancing.....	13,121
Social Occasions.....	5,325
Total.....	178,321

RECEIPTS OF THE SEWARD PARK CENTER, 1918

From Board of Education	
Supervisor and Teachers.....	\$1,524.00
Janitorial Service (estimated).....	648.00
Total.....	\$2,172.00 58.3 per cent
From Paid Admissions and Fees	
Social Affairs and Dances.....	\$984.06
Billiard Room.....	225.58
Moving Pictures, Concerts and Entertainments	217.90
Donations.....	116.84
Dues.....	6.25
Total.....	\$1,550.63 41.7 per cent

From the above it will be seen that the policy of direct support has brought in about 42 per cent of the running expenses of the

center if the cost of heat and light is omitted. Of course depreciation charges and rent or interest on the investment are also not taken into account. But when all deductions are made the support given by the patrons of the center remains conspicuously large and justifies the feeling in the neighborhood that it is a co-operative enterprise rather than a municipal philanthropy.

According to the experience in New York centers the activities which have demonstrated productive ability most definitely are social dancing, entertainments, and motion pictures. In some centers the rentals from clubrooms and the serving of refreshments are also important sources of revenue.

In several states the movies have been successful producers of revenue. The North Carolina Board of Education is operating 10 community centers in 7 counties. Two-thirds of the expense for organization, equipment and film service is met from paid admissions. The state agent who takes the film entertainment not only builds up a local organization but aids in putting on pageants, establishing courses of physical training in the schools, and in organizing after-school games and athletics. The local school board bears the expense of heat, light and janitor service.

In Kansas City, Missouri, a profit of 50 per cent was made on moving picture entertainments. The Board of Education furnished the janitorial service, heat, and light. Its Municipal Athletic Association, composed of 58 groups, pays all of its expenses out of its revenue-producing activities. In Minnesota, Wisconsin and Kansas the respective university extension departments provide local communities with high grade lyceum courses on a co-operative basis. During the season of 1918-19 the Minnesota communities paid from \$130 to \$165 for each entertainment program furnished. This sum covered the entire cost of salaries for the entertainers and for traveling expenses. All costs were met through the entrance fees, some towns making as much as \$300 profit.

The experience of various semi-public institutions shows that the public school centers have not yet begun to utilize all of the activities which have revenue possibilities. The University Settlement in New York receives over \$12,000 a year from its baths. The Philadelphia Y.M.C.A. raises a yearly budget of \$500,000 through the income of its cafeteria, gymnasium, pools, dormitories, and barber shops. These services not only carry

themselves but contribute funds for other phases of the Association work, such as the educational classes, employment bureau, and Americanization endeavors. Of course, the salaries of the directors and some other overhead expenses are met from contributions.

In summarizing the experience with direct support, Miss Lambin said that revenue-producing activities could be utilized to meet the running expenses of a center but indirect support would be required for the administration costs. No center has yet been found which is entirely independent of tax support. The function of indirect or tax support, as so well illustrated in New York, is furnishing the organizing ability required for the initial development of community centers and their local operating associations. Secondly, tax funds may well be used for providing equipment and such other facilities as are needed to enable a center to compete with commercial amusement resorts. Thirdly, public funds should be used for all expenses connected with the physical administration of a center, janitorial service, fuel and illumination. With the routine administrative expenses taken care of by the municipality, the energies of the local organization can be freely devoted to the development of a well-balanced program of activities and to such other creative work as may furnish the most congenial outlet for local energies. In the future, Miss Lambin believes that the principle of direct support is to receive a still more extended application.

As the community center movement gains solidarity, it will require numerous services, such as costumes for plays and pageants, motion picture films, coaches for choral work and dramatics, a scenery exchange and a speakers' bureau. These services it will be possible to supply cooperatively and through the income from revenue-producing activities. This second step was taken by the New York centers, when they entered into a League of Neighborhood Community Centers, which is financed by the membership fees of the constituent bodies. . . .

It is possible that public recreation systems may in some distant day be placed upon a complete cooperative footing in America. But the necessity of competing with the highly attractive commercial ventures, and the difficulty of organizing our heterogeneous population groups make it impracticable to think just yet of cooperative recreation that is entirely self-supporting. But cooperative enterprise founded upon a combination of direct and indirect support is perfectly practicable. It is already under way. . . .

In New York there are ten "Unity Centers" organized for labor organizations. The school board furnishes them buildings, heat, light and janitor service. All other expenses for teachers, educational directors and recreational leaders are met out of the union dues. Miss Juliet Poyntz, the first educational director of the International Garment Workers' Union

which started the Unity movement, stated that their work would have been curtailed by fifty per cent had not the schools been open to them.

Public funds may well be set aside for the development of community centers. But with our distinctly American ideal of local responsibility and group initiative combined with a government service, we can tolerate neither a community recreation system entirely outside of the State, nor one wholly subsidized by the State. We must have an integration of both ideas. . . . A system of public recreation which caters only to dependents is unthinkable in a democracy. Any allocation of public funds for special classes is simply State philanthropy. Furthermore the direct support method stimulates self government. It imbues the community center clientèle with a courageous initiative that is the mark of efficiency. It also tends to emancipate the development of community centers from the dangers of financial stringency. With it one could hope for a system of public recreation which would reach one hundred per cent of the people, but one supported entirely out of tax funds would be manifestly impossible to finance.

It has been argued that since commercial recreations are eminently successful financially, therefore a public recreation system using similar methods could be made wholly self-supporting. When the agitation for direct support began in New York, the Board of Estimate cut down the funds for community centers, in the expectation that the centers would become entirely self-supporting. Experience has, however, not justified that expectation.

But the problem of the financial support of the community center is after all of secondary, not of primary importance. As John Collier says, "The money support, from whatever source, must be minimized and the contributions of effort and joy from the participants should be the test of the value of these leisure-time institutions."

JANITORIAL SYMPOSIUM

Mr. Corson, Newark, N. J.—The Board of Education in Newark does not employ the assistants for the janitors. The janitors are secured from an eligible list prepared by the Civil Service Commission. They are appointed by the Board of Education and permitted to hire the number of assistants which the work requires. The Board of Education exercises oversight to the extent that the assistant janitors must meet the approval of the Business Manager and they must be paid in accordance with a wage determined by the Board of Education.

There is no over-time work connected with the community centres. Our schools are divided into three general classes: (1) schools having power plants; (2) those not having power plants but with separate auditoriums and gymnasiums; and (3) those having a combination auditorium and gymnasium where assembly chairs are to be moved. The salaries differ in the various classes of schools. If there is an evening school in a building having a power plant the remuneration is \$5.75 per evening, of which the engineer receives \$1.25, the fireman \$1.25, the cleaner \$2.00, and the janitor \$1.25, per unit. A unit is an auditorium or a gymnasium, or five classrooms or fraction thereof. In those buildings where there is no evening school the remuneration is \$10.00, of which the engineer receives \$3.00, the fireman \$2.00, the cleaner \$2.00, and the janitor \$3.00. The same charge is made for mornings and afternoons on days when there is no school. An additional charge of \$2.00 per unit for the cleaner is made if more than one unit is required.

In buildings not having power plants on mornings and afternoons when there is no school the janitor receives \$3.00. In the evenings, he receives the same amount and an additional \$2.00 for a cleaner. In buildings

having the combination auditorium and gymnasium on days when there is no school, either mornings or afternoons, the janitor receives \$3.00 for himself and \$2.00 for the cleaner. The same wage is paid in the evening, but \$3.00 is given to the cleaner for an extra unit.

We have found that janitors object to the use of rooms or the school buildings on Saturday nights and Sundays because such use deprives them of needed rest. Many of our buildings are in such constant demand that it is a serious problem to have the janitors continually employed. There seems to be just ground for their objection to Saturday and Sunday work.

Mr. Arbury, Saginaw, W. S., Mich.—We arrange with our janitors in Saginaw to pay them a dollar extra for opening the school buildings evenings for Americanization classes and such other meetings as we hold in the various buildings. The type of individual needed for janitor in our schools should be somewhat different than they have been in the past. There should be sufficient salary paid to obtain a janitor who has some vision relative to the uses and needs of the school building and the activities that enter into the education of the locality where the building is situated.

Janitors often come to feel a certain proprietorship in the school building and often usurp the power of the principals and teachers. The problem in our own city of having the building opened and cared for is not so great as the creating of the right kind of attitude on the part of the public to use the schoolhouse as a center. The schoolhouse should be the meeting place of the community. In the past, the schoolhouse was used as a meeting place, but some places have drifted away from that notion and only use the schoolhouse five or six hours in the day. Out of school hours the child as well as the patron is not allowed to come on the school grounds or go into the building; in fact, it is kept under a glass cage, so to speak. . . . I believe that the schoolhouse should have a larger purpose in the community activities than it now does and the people who have charge of the building should be interested in community welfare. My own thought is that the schoolhouse should be open every day and every evening and should run all the year round.

Mr. Himelick, Fort Wayne, Ind.—No charge is made for the use of auditoriums and gymnasiums when opened for school and recreation purposes. A small fee is charged when buildings are used for political meetings. A committee composed of members from all the political parties look after these meetings so as to prevent any possibility of conflict. Schools are opened for social dances for young people provided one patron is present for each ten children. Every organization signs an agreement to pay for any damage resulting from its occupancy. We can use rooms on Saturday nights the same as on other nights. We have however practically no calls for Saturday night, except for political meetings. The Board of Education pays the janitor and engineers. This keeps everything under the direction of the School Board. All janitors and engineers receive \$1.50 per evening for extra service. Where a large number of rooms are used at a building, a night janitor and engineer are employed. The janitor fills out a card each evening which shows the organization using the building, attendance, etc. This is given to the principal the following morning.

Miss Otis, Cleveland, Ohio.—Cleveland has "custodians," not janitors. Nothing is required of them from the Building Department further than opening, lighting, heating and closing. There is a great difference in custodians, however; some take a personal interest and are a real help. The rate is \$3.75 for the hours from 6:45 to 9:30. For any time before or after these hours they are paid at a rate of 80 cents per hour or fraction of an hour. They do no work on Saturday or Sunday. Such classes as were formerly held on Saturday morning we have been obliged to close. The arrangement under consideration for another year is a night shift.

Mr. Wolf, South Bend, Ind.—Operating under the provisions of the

Indiana school center law, the Board of Education of the city of South Bend has made it possible for the fifteen organized community centers of that city to utilize the school buildings for forum meetings, social gatherings, gymnasium clubs, competitive meets, and other social purposes.

A sliding scale of compensation has been worked out for the janitors for the over-time work entailed by these activities, and as a usual thing the janitors respond to the extra demands upon their time willingly and graciously. The problem is not entirely solved, however. There is the occasional instance where interest is high and meeting is held over-time and the janitor becomes disgruntled. These instances, however, are growing more rare and we are now looking forward to the day when all our janitors, as is now true of the majority of them, will be sufficiently interested in the community center movement to be willing to sacrifice some time and give some effort without expectation of remuneration.

Our pay schedule is as follows: Sunday meetings, in a high school \$5.00, in a ward school \$2.50, community center meetings, with refreshments \$2.50, without "eats" \$1.50, night school \$1.00 per evening, political meetings \$2.50, church entertainments \$1.50. The organization pays the fee directly to the janitor. If two or more groups meet in one building the same night the higher fee obtains plus one-half the fee payable by each of the other groups.

Miss Snell, Lincoln, Nebraska.—In our town overtime work is always compensated. (Regular school entertainments, etc., are not considered additional work.) At present, the custodians are paid by the evening (\$1.00 and \$1.25 according to the building) and not by the hour. This is a mistake, as the number of hours occupied by an evening program varies greatly. The day custodian usually handles the night work also, which makes his day too long by far. Yet a man coming in just for the evening seldom feels the proper amount of responsibility, and trouble is likely to ensue.

Under the plan contemplated, there would be two regular custodians for each building, a head custodian with hours 5:30 a.m. to 2:30 p.m., and an assistant with hours 2 p.m. to 11 p.m., making an eight hour day for each, with an hour off for lunch or supper. The salary would perhaps be in the neighborhood of \$100 a month for the first year, \$115 a month for the second, and a maximum of \$125 the third (varying, of course, according to the size of the plant). There would be a slight difference between the rate for the head custodian and his assistant. This would put the work on an hourly basis and also do away with the outrageously long day, without incurring the problem of friction between the regular and night custodians, since both would be "regular" in this scheme.

In closing may I throw out this simple hint which I have found most workable? A living wage and shorter hours will help—will almost solve our janitorial difficulties—but there is something else, much simpler, which works miracles. A smile, a "comradey" attitude, the real community spirit, will often turn your custodian from an indifferent grouch into a willing worker, who brings in extra chairs at the last minute, without even being asked, and joins in the community sings with whole-hearted, enthusiastic fervor.

COMMUNITY CENTERS IN WASHINGTON

Mrs. Preston described in detail how, in the state of Washington, the gradual expansion of the wheat ranches has caused the abandonment of rural schools in certain sections. Many of the schoolhouses remaining in these districts are miles and miles

from population centers. The school teachers lead frightfully lonesome lives. The State Department of Education has been following the policy of grouping districts and linking them to trade centers. More than 500 rural schools have been more or less converted into community centers. In some years as many as three dozen consolidations are brought about. The consolidation of school districts has been greatly helped by the community center movement.

Another social difficulty to which the Department has given attention is that of the living arrangements for teachers. The method of boarding school teachers has not been satisfactory. Some families objected to having a stranger in the family. Others resented it if a teacher boarding in the house did not make herself one of the family. Families who boarded teachers attempted to regulate the teachers' lives and endeavored to interfere with the teachers' management of school affairs. These various sources of friction tended to drive teachers out of the profession and helped to bring about a very serious shortage of teachers in the rural schools. To correct this evil the Department has encouraged the erection of special homes for teachers called "teacherages." The provision of these homes is tending to give the teacher roots in the community life and enable her to exercise a social influence which was impossible under the older system. In the state of Washington all teachers are made to feel that they have responsibilities to their communities which are not wholly expressed in the statement of their classroom duties.

THE U. S. BUREAU OF EDUCATION AND SCHOOL CENTERS

Commissioner Claxton believes that the schoolhouse should be the community center in every school district. If the people of a community meet frequently in their schoolhouse, an improvement in the equipment and school facilities will be brought about because the people will have been brought into contact with the needs of the school. In many places the people never see their schoolhouses and consequently know little about the impoverished physical state they are in. It is important to hold political meetings in the schoolhouses because it helps to bring about better structures. Everybody in a school district is welcome in the schoolhouse because nobody can be shut out. In going to

such meetings people do not go as Methodists, Masons, or what not, but simply as plain citizens. Every school district is a little democracy and its schoolhouse should be its capitol. People should meet frequently in the schoolhouses for the following purposes:

1. For acquaintance' sake. All the members of the human race are fundamentally alike. They have the same desires, shortcomings and strong points.

2. People should meet in schoolhouses for the sake of the entertainment they can get through musicales, amateur plays, dances and sociables.

3. For the sake of instruction through readings, elocutionary contests, lectures and debates.

There should be lectures on health, school matters, better roads, upon all subjects which touch the community life. Everybody ought to know about the League of Nations. People learn not so much by listening as by conversation and discussion. It is a great loss to the country that the old-time debate seems to be disappearing. Since the cross-roads store has lost its moist interest, the good old discussion of village matters which used to occur therein seems to be in danger of dropping out of our community life. As somebody has said, we seem to be in for a period of co-operative self-denial. The United States Congress is a great educational institution. There, as President Wilson has phrased it, the senators go to school to each other. We ought to have citizens going to school to each other in all our schoolhouses throughout the land.

4. Citizens should meet in the schoolhouses for co-operation in buying and selling.

It is one of the functions of the U. S. Bureau to promote the community center movement. If everybody interested in this movement would write to the Commissioner of Education requesting information and assistance those requests would be piled up before Congress in support of appeals for adequate appropriations. As it is, the Bureau's facilities are limited, but such as they are, they are at the command of all who need them. The Bureau's agents help to spread the community center idea through lectures. They furnish the formula for community organization. They send out information about the progress of the movement and those administrative plans which are succeeding best. They provide outlined courses for reading circles. They

put people in touch with the State University Extension Divisions and the assistance which they furnish. The Bureau has a certain amount of material for debates which is now being organized and which will be sent out upon request. The U. S. Bureau heartily endorses the community center movement and is glad to place at its service every facility within its command.

UNIVERSITY EXTENSION AIDS FOR SCHOOL CENTERS

The National University Extension Association is the co-operative organization of the extension divisions of between 60 and 70 universities, colleges, normal schools, state departments of education, all engaged in activities which directly touch problems of community education and organization. Dr. Klein said that his office was mainly a clearing house of information concerning the kinds of assistance which can be obtained from the respective university extension divisions throughout the country. A catalogue of the different kinds of aids available to community center organizers from the various university extension divisions would show the following:

1. Motion picture films and lantern slides accompanied by lecture outlines.
2. Collections of pictures loaned free, express charges paid by the borrower.
3. Plays, pageants and entertainments plans, sometimes coaching and other technical advice.
4. Records for phonographs sometimes accompanied by lecture outline.
5. Leaders for community singing.
6. Tutors for evening class work sometimes furnished by universities. Practically whole range of instruction covered.
7. Correspondence class work involving correction of papers.
8. Material for debates and public discussions through the package library service. The material includes bundles of pamphlets, clippings and outlines all free of charge.
9. Free lecture service covering wide range of topics.
10. Lyceum and entertainment courses at less than commercial rates.

The above services are provided by institutions which are supported by public taxation. No element of charity is involved in accepting their assistance. It is a co-operative state service.

COMMUNITY HEALTH CAMPAIGNS

Mr. Tolman dwelt at length upon the strange but general apathy regarding community health. He cited the case of one Southern state which passed a law making it permissible for counties to maintain full-time health officers. Since then the state health department, the Red Cross and several other agencies had been exerting every effort to secure the appointment of such officers but to date only twelve had been set at work. The lack of greater interest is due to three conditions: (1) Health officers are by nature of their training scientists and physicians rather than teachers and publicity men. They have been more interested in getting at the principles underlying health protection than in the method for inculcating such principles in the consciousness of the people. (2) The legal basis of a health officer's authority is the police power of the community and this affects his attitude toward his work. Although he may try the art of gentle persuasion, his consciousness of the power back of him to compel obedience to the law does not tend to make him adept in winning the co-operation of the community. (3) No careful study has as yet been made of the psychology of the health message. There is ignorance of the best ways of "putting health wisdom across."

It is true, however, that effective community health work is being done in some states, notably in North Carolina. Mr. Tolman told of the difficulty he had experienced in stimulating community interest in health matters in West Virginia. It soon became evident that there were several diverse interests in the community which were not working together. How this situation was overcome can best be told in Mr. Tolman's own words:

Consequently in West Virginia a conference was called of those interested in agricultural extension service, in the promoting of health, and improvement of educational facilities, and it was agreed to pool the efforts of all to secure a steady and logical advance of all the interests that go to make up a balanced community life.

Several experimental areas were selected and careful studies made of all factors such as agriculture, health, civics and education. Each town was given a rating on a more or less arbitrary record card that was devised at the conference. A perfect score of 100 was possible and as ten fields of endeavor were studied, a perfect community could score 1000 points. Deductions were made for any factor that might prove detrimental to the town. Thus in health, if a number of wells were found to be unprotected from contamination or were badly located, the score was reduced by a certain number of points. If the privies were insanitary more points were taken off, if the houses unscreened still more. Again in agriculture points

were taken off if pure blooded stock were not used; if the seed corn were not tested; if proper fertilizer based on the actual needs of the soil were not used.

When the survey was complete, the citizens were called together, the score explained to them and brief talks given on how to improve things that the town might receive a higher score. The meeting then would take the form of an open discussion and the people themselves would decide how much they should try to accomplish in six months. Each family would pledge themselves to give a certain number of hours a week to the work in hand.

At the end of six months another survey was made—this time by the citizens themselves, but checked by the various groups and a new score and a new program for the next six months worked out. In every case the amount accomplished, the interest and pride aroused were astonishing. As several communities started on a program about the same time, an intense rivalry was aroused. Family spirit, group spirit, community pride were stimulated to a high pitch. I can think of one community in which every well but two were unsafe for use at the first visit while six months later they had all been protected with proper curbs and walls, with but three exceptions.

INTER-RELATION OF TOWN AND COUNTRY

(Excerpts from Prof. Galpin's paper)

The Geography of Town and Country. The trade area of a retailing town is a geographic unit of a high order of importance. The evident commercial bearing of this piece of territory will justify the merchants of every such town in the practice of having a trade area map hung conspicuously in store, shop, bank, and postoffice. The social value of this local map, moreover, warrants hanging it in every schoolhouse within the trade area, whether such schoolhouse be in town or in country. . . . The reason for these statements is that the population within the trade area of a retailing town is an actual, as well as a highly potential, unit of democracy at the very base of our American social structure.

Composition of Town and Country Population. . . . Although exact figures are unattainable until the census of 1920 is completed, this general statement approaches the truth of the case: Subtract from the total population of the nation the inhabitants of our metropolitan and major and minor cities, and there will be left two-thirds of our national population, of whom one-half resides in retailing towns and villages, and the other half resides in the country adjacent to these towns and villages. That is, the one-third of our population is a farm population, one-third is a town population, and one-third is a city population. The farmer third and the town third, moreover, are amalgamated more or less, living side by side in these little amalgam democracies, which we have referred to as trade area communities. It is with two-thirds of our national census, therefore, that we are dealing, and especially with the nature of the social amalgam of the town and country local democracy.

Obstacles in the Way of Town and Country Amalgamation. Broadly speaking, where the farmer's standard of living and the townsman's standard of living are on a par, especially if both standards are high, it will be found that social amalgamation is most nearly complete. In this case the town tends to become the center of social institutions, enterprises, events participated in jointly by the farmers and townsmen, by their wives, and by their children. . . . The great obstacle to amalgamation of the trade area democracy is difference in personal standards—standards of housing, clothing, furniture, equipage, education, information, recreation, travel, use of personal services and the like. . . .

Rôle of the Community Center Movement in Town and Country. What then can the community center movement do to aid the amalgamation of farmers and townsmen? First, publicity of the geography of town and farm. Familiarity with the basic community character of town and farm will prepare the way for other steps. Second, farmers let in on the ground floor at the start of every enterprise supposed to be of a joint character. No plan should be made by townsmen for farmers to endorse merely, or vice versa. Plans should be discussed by farmers and townsmen and then jointly formulated. Third, many occasions for farmers and townsmen to participate in together: community fairs, pageants, institutes, choral and orchestral festivals and the like. Fourth, village and town merchandizing and general selling methods revised and modernized. . . . A new motive for trade is found in maintaining a high grade democracy. Service ideals in town, spreading over the country; and on farm, extending clear to town, will help. Community center men and women everywhere when they understand the basic character of the community partnership between town and farm, may be trusted to react as situations arise, in the interest of democracy.

COUNTY COMMUNITY PLANNING

“Developing and maintaining a satisfactory civilization upon our farms,” Miss Carney declared, “was the fundamental problem of American rural life.” This problem can be solved “only by making country life socially and economically satisfying through an adequate and wide-spread development of local rural communities and community institutions.” To bring out the difference in the effectiveness with which various farming communities hold their populations, Miss Carney described two instances. Forty years ago Brown’s Prairie was filled with an energetic population. Singing schools, husking bees and literary societies flourished. Today all this has changed. With the moving of the original land owners into town, four-fifths of the farms passed into the hands of short-lease tenants. The cross-roads school enrollment has shrunk from 70 boisterous youngsters to a dozen timid children. The church has become a granary. Clear Creek, on the other hand, was one of the first communities in Illinois to have farm telephones. A grange was founded early. The Friends, who largely make up the population, have remained on their old homesteads; their meeting house still exerts its benign influence over the community. A consolidated school with an auditorium, twenty acre campus, superior teaching staff, experimental plot and a teachers’ cottage has enlarged educational opportunities for young and old. Even after going away to college, the young people of this community return to marry and continue the pursuits of their fathers. The difference between these two com-

munities lies in the fact that "one neighborhood has the community idea, the other has not."

Dormant and backward communities can be most easily awakened and organized, Miss Carney believes, "through community development stimulated by school agencies on a county basis with the county superintendent as leader." By way of illustration, the community development in Warren County, New Jersey, was described. To overcome the typical rural isolation, inertia, prejudices, and town and country antagonism, a County Community Conference was held. Its purpose was to (1) formulate a program for improvement and (2) secure the federation of all county forces in an effort to carry out the program. At the various sessions consideration was given to the following topics: Conditions and Needs of Warren County, What Other Counties Have Done, and The Remedy For Unfavorable Conditions. Leading citizens and representatives of prominent organizations participated in the discussion. The total attendance was 2,435 and the concrete results which have followed the interest and enthusiasm aroused may be summarized as follows:

1. A permanent farm agent.
2. Two leaders of boys' and girls' club work.
3. Three nurses.
4. Vocational courses in agriculture in three high schools.
5. An additional home economics teacher.
6. Another music supervisor.
7. A Farmer's Co-operative Association.
8. A permanent county organization known as "The Warren County Development Council."

The last-named body, composed of representatives from all the county-wide organizations and from local groups, was organized for the purpose of making the County Conference a permanent institution.*

Following up the annual conference, according to the plan outlined, will come the development of committees in natural local communities. The district meant here is that which appears in Professor Galpin's generally accepted definition, "A rural community is a group of farms served by a trade center." The local

* Copy of a model constitution for such county councils and other details regarding this movement can be obtained by addressing Miss Mabel Carney, Teachers College, Columbia University, New York.

community council is but a duplicate in both composition and function of the county development council described above. Ordinarily one of the first steps taken by a local council is to provide for a survey. This should not be attempted, however, until the time comes when the people themselves desire reliable facts about their own conditions for their own use. The relation of this county development scheme to the educational system, Miss Carney explained as follows:

The school is a community agency and without a background of healthy community life there can be no educational progress. For this reason the county superintendent is justified, in fact obliged, to devote some attention to this problem. If consolidation, better supervision and salaries, increased revenue, trained teachers and other educational advances are to be realized generally throughout the country they must be educated into the attitudes and desires of the people through community activity and study. Hence the great value of such work at the present time. Indeed, all state departments of education would find it to the great advantage and progress of their educational policies to employ a special community agent who could give full time and attention to the organization of communities through the schools of the state.

Meanwhile every county superintendent who undertakes community organization on the comprehensive scale it demands soon realizes that it is a task too large and important to be carried as a side issue by a person already well occupied with another big job. For this reason sentiment is growing everywhere throughout the country for the employment of *county community organizers* or secretaries similar to the county farm agent but devoting full time to these problems of community and social welfare. In at least one of the New Jersey counties described, Teachers College is hoping to employ such an agent within a year and to help make this county a national demonstration in rural community organization under proper direction and assistance. Many other counties in the United States are considering the same step, and there is thus arising a new and most attractive field of rural social service. Meanwhile the splendid advantages of the county superintendent for at least transitory leadership in this field stand out in bold relief and challenge every wide-awake occupant of the office to this exceptional opportunity for social and patriotic service.

COMMUNITY LEAGUES OF VIRGINIA

(Synopsis furnished by Mr. Guy)

The Co-operative Education Association of Virginia was organized in Richmond, Virginia, in May, fifteen years ago and has been in continuous service ever since. Under the auspices of this Association, School and Civic Leagues are formed and these, in turn, work for the welfare of the school and community. It has for its motto:

“Every public school in Virginia a Community Center where the citizens may unite for the improvement of their educational, social, moral, physical, civic and economic interests.”

We have now 1,066 leagues, with a membership of thirty-five thousand citizens. Through these leagues nearly a million dollars was raised for war work in addition to sixty or seventy thousand dollars that is raised annually for school and civic improvement. They create a public sentiment for Better Schools (longer terms and better prepared and better paid teachers), Better Health, Better Roads and Streets, and Better Home and Farm conditions.

A Summary of the Work for 1919

379 leagues reported on definite projects that had been made.

130 leagues made definite contributions to health.

88 leagues purchased playground equipment.

70 leagues made concrete progress in the way of civic and moral improvement.

46 leagues observed Good Roads Day.

48 leagues observed Better Farm Day.

21 leagues established libraries in their schools.

10 leagues purchased pictures.

22 leagues put a nurse in their school.

It is the business of the Co-operative Education Association to co-operate in every progressive movement that has for its purpose the betterment of the schools and the amelioration of society. During the recent World War these leagues in Virginia offered their services to the various war activities, the Red Cross and other agencies, with the result that Virginia went "over the top" in every drive. . . .

In our program of peace and reconstruction we are suggesting that schoolhouses be used for evening classes, lyceum courses, libraries, reading rooms, community forums, community sings, and polling places. If the end and aim of the public school system is to train for character and citizenship why not make this concrete by widening the use of the school plant?

Summarizing, I would say that the work of these thousand and more leagues is to create a public sentiment for community betterment. We do not feel that the public has been taken into the confidence of our school people and for that reason it does not understand the whys and wherefores of the school business and does not know enough about the school situation to vote for substantial increases in salaries and equipment that are so sorely needed. Socrates had a favorite saying that the people would *do* the right thing if they *knew* the right thing.

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