

CATHOLIC YOUTH ORGANIZATION

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F O R E W O R D

Today the eyes of the world are focused on youth. Everywhere youth is in the limelight, whether as a problem of the present or as a symbol of the future. The past twenty years of social, economical, and political unrest have isolated youth from the mass of humanity and have revealed him to a world as something distinct, as something definite, with its own characteristics, its own exigencies, its own powers. Today, there is not a country, not a movement, whether political, social, or religious, wherein youth is not asked to play a conspicuous part. The world has become youth conscious.

The Catholic Church, being a universal Church, cannot but be interested in something so world-wide as the stress being placed upon youth. She realizes that her youth are being saturated with the liberal, atheistic, anti-social influences emanating from the leaders of organized groups. She is also aware of the dangers arising from unemployment, too much leisure, and a morally decadent environment. Consequently, the Church no longer considers the Catholic education acquired in a parochial school as sufficient to shape the lives of her children. She now recognizes those years from fourteen to twenty-one as still belonging to the formative years when youth is called upon to weigh Catholic principles against those of Mammon. Therefore,

because youth needs guidance, protection, and sincere appreciation for his religion, the Church has set in motion a series of movements to gain, retain, and reclaim youth. One of the more recently established organizations in this series is that of the CATHOLIC YOUTH ORGANIZATION, which is the subject of this thesis.

In the First Chapter of this study, I have attempted to bring to light the needs of youth; the past and present attitude of the Church, which has culminated in the foundation of the C.Y.O. in the United States.

In Chapter Two, as a background for the rest of the thesis, I have given a detailed picture of perhaps the closest approach to an existing youth movement in the truest sense, namely, that of the Jocists of Europe, where youth, under youth leadership and initiative, are doing so much to salvage Catholicity among the working class.

Chapter Three traces historically the Youth Organizations in the United States, with emphasis on the Catholic agencies in the Youth field.

The remaining chapters deal with the origin and development of the Catholic Youth Organization in the Archdioceses of Chicago, Boston, and New York. Because of the lack of material in rural districts, I was unable to follow the original plan of studying two predominantly rural and two predominantly urban set-ups. In fact, I chose the above set-ups because they had sufficient workable and useful material.

I wish to express my gratitude to Dr. Paul J. Mundie, Head of the Sociology Department, Marquette University, for his guidance in the writing of this thesis; to Right Reverend Michael J. Ready, General Secretary, N.C.W.C., Washington; to Reverend Vincent Mooney, C.S.C., former Director of the Youth Bureau, Washington; to Reverend Paul Tanner, Director of the Youth Bureau, Washington, for his generous assistance and suggestions. I am also indebted to Reverend Damian Lyons, O.F.M., S.T.D., Santa Barbara, California, for pertinent material which proved so helpful in this thesis; to the Youth Directors of the various Archdioceses and Dioceses whose prompt, courteous replies to the questionnaires aided in making this study more interesting and informative. Finally, I am deeply grateful to my sister, Sister Lucy Ignatia, Sister of Charity, Mount St. Joseph, Ohio, whose encouragement, untiring patience, and able assistance made the completion of this work possible.

CHAPTER I

1. Needs of Youth
2. Church's Attitude Toward Youth
3. Youth Movement and Youth Organizations
4. Foundation of the Catholic Youth Organization

N E E D S O F Y O U T H

The world's problems affect youth
 YOUTH'S PROBLEMS particularly. Although each genera-
 tion encounters its individual problems,
 the youth of the present face unique difficulties because
 changes in the circumstances of living have been swift and
 radical. Over and above the ordinary problems of youth--
 the orientation of mind and body to the conventions of
 adulthood--we find our whole social, moral, and economic
 structure in a state of flux.

An article, "Youth's Problems," in the 1941 National Catholic Almanac, lists the following factors as causes for the unsettled condition of youth:

1. "The family in the home as the basic social unit has suffered. 'The stress of our times, as well external as internal, material and spiritual alike, and the manifold errors with their countless repercussions are tasted by none so bitterly as that noble little cell, the family.' (Pius XII, "Summi Pontificatus")
2. "The influence of religion, especially outside of the Catholic Church, has greatly declined. The majority of the children in the United States, 60%, have no religion and receive no religious instruction whatsoever.
3. "Means of communication and transportation have diminished distances; motion pictures, radio and increasingly numerous magazines, books and newspapers have become largely influential in the life of the youth.
4. "Leisure time, constantly increasing, will foster evil in one not morally integrated. Enforced leisure time organized under non-Christian or materialistic influence presents

dangers which must be counteracted by wholesome Catholic use of leisure time.

"5. There is an alarming spread of juvenile crime. Government records show that nearly 90% of all the crimes in the past few years have been committed by youth between 14 and 25 years of age. The records of murders and homicides reveal that 87% are committed by youths in their twenties.

"6. There are urgent needs in the sociological fields of employment, health and education. The American Youth Commission, which was formed in 1935 by the American Council of Education, to investigate the problems of American youth and to plan for their solution, reports the following conditions:

'About Jobs: One third of the unemployed workers in the United States are young people 15 to 24 years of age. There are about 4,000,000 youth out of work.' " 1

1. "Youth's Problems," National Catholic Almanac, 1941, 338

Our country at war has helped to modify the unemployment situation. Many adults have left their various positions to work in defense plants, thus giving employment to a number of our young people. In fact, in the last two years, there are few students of Junior and Senior High School age who are not working after school hours and on Saturdays. While this condition is helpful, in that youth is occupied, it has its harmful effects which are being realized by those responsible for our youth.

The American Youth Commission's report continues:

"About Health: Youth is the time for health, and yet, these great scourges prey most heavily on the young: Tuberculosis, venereal diseases, death in childbirth, rheumatic heart disease. Less acute disorders take an even greater toll

of health and happiness. Only six out of a hundred youth get regular physical examinations every year.

"About education: Half of the young people who have left school have not finished the ninth grade, and many of them have had far less than nine years of schooling. There are more than 3,000,000 adults in this country who can't read or write. In America today there are nearly 1,000,000 children of elementary school age who are not enrolled in any school." 2

2. Ibid., 338-339

American education is poisoned with materialism, offering financial success as its mercenary objective. An acute problem centers about the education of youth in public schools, without any religious training. Pope Pius XII writes in "Sertum Laetitiae," the encyclical letter to the American hierarchy: "We raise our voice in strong, albeit paternal complaint that in so many schools of your land Christ often is despised or ignored, the explanation of the universe and mankind is forced within the narrow limits of materialism or of rationalism, and new educational systems are sought after which cannot but produce a sorrowful harvest in the intellectual and moral life of the nation."

THE CHURCH
AND
YOUTH

The Catholic Church has always emulated her divine Founder's care for the young. Now that grave danger threatens youth, her solicitude is increased.

"More than ever, now an extended and careful vigilance is necessary, inasmuch as the dangers of moral and religious shipwreck are greater for inexperienced youth. Especially is this true of

impious and immoral books, often diabolically circulated at low prices; of the cinema which multiplies every kind of exhibition; and now, also of the radio, which facilitates every kind of reading. These most powerful means of publicity, which can be of great utility for instruction and education when directed by sound principles, are only too often used as an incentive to evil passion and greed for gain." 3

3. Ibid., 339

On November 5, 1920, The Holy Father addressed a letter to the Bishops, encouraging their guidance and protection of the young.

"The Holy Office calls the attention of Ordinaries of places to the fact that certain associations of non-Catholics are doing great harm especially to the Catholic youth by drawing them away from the faith under the pretext of affording them opportunities for physical culture and education.....It is especially young students of both sexes who are endangered. These are first shaken in their traditional faith, then led to hesitate between various opinions, then brought to universal doubt and finally induced to acquiesce in a vague sort of general religion which is certainly far other than that taught by Our Lord Jesus Christ.....

"Hence, this Sacred Congregation asks all ordinaries of places, who have received from God in a special way the charge of governing His flock, to guard young people carefully from the contagion of these societies, through whose so-called beneficence, administered in the name of Christ, the most precious treasure they have, Christ's grace, is imperiled. Therefore, warn the unwary, and confirm those faltering in the faith; build up strongly in the spirit of Christ such societies of young people of both sexes as you have among you; cultivate others of the same kind....." 4

4. Ibid., 339-340

As a fitting summary, I quote the following paragraph of Monsignor George Johnson, of the Catholic University of America:

"American youth needs employment, it needs health, it needs recreation, it needs a good home and it needs more and better education. But basically and fundamentally American youth needs God." 5

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5. Rt. Rev. Msgr. George Johnson, Ph.D., "The Needs of Youth," p. 14. This article is reprinted from the January, 1938, issue of The Catholic Education Review.
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CHURCH'S ATTITUDE TOWARD YOUTH

"The hope of the Church in America and of the nation itself lies in the youth of today."

During the past nineteen hundred years of her glorious history, the Church has always manifested a great solicitude for youth. From the time when Our Blessed Lord showed a special tenderness and affection for children and expressed Himself in those touching words, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven," zealous bishops and priests and members of the laity have devoted their time and energy to the care of the young.

The sacrifices made by the Catholic Church in this country in the field of education are known to all of us. The nearly two million five hundred thousand children in Catholic schools and one hundred thousand consecrated religious teachers, speak eloquently of the Church's concern in the United States for the youth committed to her care.

Catholic schools, primary and secondary, Parish Sunday schools, colleges, universities, and Parish societies, have, and still continue to play, an important role in fortifying the religious convictions of the Catholic youth and strengthening their bonds of attachment to the Catholic Faith.

But schools alone are not sufficient to achieve this task. Alert members of the Hierarchy are aware of the present trends and needs. Organized Catholic effort in

behalf of youth was strongly urged in a decree of the Holy office issued in Rome on November 5, 1920. Conforming to the request of the Holy Father, the American Hierarchy has seriously viewed the problems confronting the Catholic youth and have vigorously endorsed the formation of youth organizations under Catholic auspices, as they readily recognize the extreme necessity of safeguarding Catholic youth during its leisure hours.

Our Holy Father, Pius XI, in his Encyclical on the "Christian Education of Youth," clearly states:

"It is no less necessary to direct and watch the education of the adolescent, 'soft as wax to be moulded into vice' in whatever other environment he may happen to be, removing occasions of evil and providing occasions for good in his recreation and social intercourse; for 'evil communications corrupt good manners.' More than ever nowadays an extended and careful vigilance is necessary, inasmuch as the dangers of moral and religious shipwreck are greater for inexperienced youth." 6

6. C.Y.O. Manual, Fort Wayne, Ind.

The Apostolic Delegate to the United States, the Most Reverend Amleto Giovanni Cicognani, in addressing the national convention of the National Council of Catholic Women, endorsed their efforts in behalf of youth when he said:

"Organize youth ever more widely on the foundation of that piety and wisdom which is proper to you, and above all in exemplifying and applying the truths of the Gospel to the social life of the day.....To give to our youth a love of Catholic truth and a determination to carry it out both in personal life and as members of Catholic organizations, is

a really great crusade to which you may lend all the resources at your command." 7

7. Ibid.

The Most Reverend Samuel Stritch, Archbishop of Chicago, an ardent supporter of the Catholic Youth Organization, forcibly states:

"By banding together in a great Catholic Youth Organization the Catholic youth of the country, it is possible to promote Christian idealism in youth and to oppose with holy vigor the movements which contradict Faith and Reason." 8

8. Ibid.

The organizer of the first Catholic Youth Movement in America, the Most Reverend Bernard J. Sheil, Auxiliary Bishop of Chicago, has this to say:

"From the very beginning, youth has always been the concern of the Church. It could not be otherwise for the Divine Master laid the foundation when He gently rebuked the Apostles who, in their tender care of Him, endeavored to disperse the children gathered about His sacred knee: 'Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of heaven!' 9

9. Ibid.

In his pastoral letter of March 24, 1935, outlining the purpose of the Catholic Youth Organization of the Archdiocese of Cincinnati, Archbishop John T. McNicholas stated:

"If we do not take care of the youth of our diocese not merely through our schools but through an organization that will provide

safeguards for them in their leisure time, the result of our failure to assume and to discharge this responsibility will manifest itself in the coming generations. We must develop in our youth a Catholic mentality, and we must continue to instruct them in moral principles; we must convince them that true self-expression consists in self-discipline, self-restraint, and self-government." 10

10. Ibid.

In the Catholic Youth Organization number of the Catholic Universe Bulletin, the Most Reverend Joseph Schrembs, of Cleveland, says:

"The youth of today are the builders of tomorrow's civilization and culture. The latter cannot have a solid Christian foundation unless the architects are thoroughly trained in practical Christianity. The Church has always recognized this principle and ever jealously safeguarded the faith of the lambs of her flock as the 'pearl of great price' that must be prized beyond all other possessions." 11

11. Most Reverend Joseph Schrembs, "Message to the Catholic Youth Organization," Catholic Universe Bulletin, December 16, 1938.

In his world-wide appeal for the betterment of all society today, the Holy Father has frequently spoken of the care of youth. He realizes that the welfare of the social order of the future depends upon the proper culture of the youth of today. If the soul of the youth is right, all is right; if the soul of the youth is saved, all is saved. And if the youth is saved, our future and also the future of the Church is secure.

That there is definite need for an organized youth program under Catholic auspices at this time, none can deny. Neither can we refuse the challenge by refusing to participate in the development of this project. It is a chance to translate Catholic Action into action, and no greater opportunity for service has ever come to us.

Today, youth faces new dangers--dangers which were unheard of in the past. We need but glance around us to learn that youth is being organized for every phase of activity. Various forces, many of which are obviously detrimental to faith and morals, are very active along these lines, and in many fields, youth associations are multiplying rapidly. If we do not organize Catholic youth under the protecting aim of the Church, then other agencies will do it for us.

The tragedies following in the wake of Communism are witnessed daily. Sordid literature, vicious amusements, countless counter-attractions, irresponsible leaders continually beckon to youth, and consequently self-preservation requires some concerted action on our part.

The Most Reverend John Mitty, Archbishop of San Francisco, recently said that the preservation of Catholic ideals and standards in social life and action depends to a great extent on the care and guidance given our youth, and that the development of Christ in our boys and girls through the Church and the Sacraments is further assured by our concern in meeting their essential needs, social,

cultural, and recreational, by a well-rounded and varied program of activities under properly trained leadership.

YOUTH MOVEMENT AND YOUTH ORGANIZATIONS

Despite the prominence given to youth today, it is nevertheless difficult to place the finger on anything that might strictly be defined as a youth movement, that is, a movement of youth, for youth, by youth. We hear much of the so-called "Youth Movement" in the United States, the "Youth Movement" in the Catholic Church. Both appellations are misleading. There are no youth movements in the United States, no youth movement in the Catholic Church.

A movement implies spontaneity, something propelled from within. It is a free and natural resurgence of the spirit. It is a sudden articulate expression of hitherto concealed aspirations and ambitions. To quote from the United States Government Bulletin:

"In its original sense, a youth movement is the outward expression of a spontaneous reaction on the part of youth to existing conditions. Usually vague in its purpose because of youth's inherent idealism, it is completely divorced from adult inspiration and leadership. Thus the associations of the Jugendbewegung in Germany were genuine youth movements until political and religious organizations gained control of many of them and turned youth's thoughts and energies into very definite and specific channels." 13

13. W. Thacher Winslow, "Youth: A World Problem," United States Government Printing Office, 1937, 15

It is true there have been spontaneous outbursts on the part of youth to proclaim their own ideas in conscious revolt against the old, established order of things. A certain animosity has always prevailed between the older

and the younger generation. The one being unable to understand the other, mutual relations have always been more or less strained. Youth, however, with its inexperience, has never been able to organize itself successfully against the prevailing order of things.

Prior to the first World War, Germany was best known for youth movements. But then they were non-political. They showed primarily a marked trend against the extreme intellectualism of the school and an effort to escape from the materialism and routine of modern industrial life. But things have since changed. The youth movements, formerly so individualistic, autonomous, and bearing that tell-tale characteristic--revolt against society-- are now but an integration of the ideological and political groups which have foisted themselves upon society since the World War.

Perhaps, the closest approach to an existing youth movement in the truest sense are the Jocists of Belgium and France, where youth, under youth leadership and initiative are doing so much to salvage Catholicity among the working classes.

In the United States, save for a few sporadic and abortive attempts, we have never had, nor do we have today a youth movement. But, this is the important distinction I wish to emphasize. We have had, and still have today, various youth organizations--definite, specific, workable programs prepared by federal, state, civic, religious, non-sectarian groups, adult in conception and adult in

direction, that seek to guide, control, enlighten, coordinate, unite, or benefit young people. Some of them like the Y.M.C.A., the Y.W.C.A., the Boy Scouts, the Girl Scouts, and the 4-H Clubs have been solidly established for years. They have been capably planned and efficiently managed. But the point to recall is that they did not begin as movements, but as youth organizations conceived, inaugurated and controlled by adult leadership.

Paralleling them in the Catholic Church might be listed our Young Men's and Young Ladies' Sodalties, and the Junior Holy Name Society. The latest youth organization under the auspices of the Catholic Church in the United States is that popularly known as the C.Y.O.

FOUNDATION OF THE CATHOLIC YOUTH ORGANIZATION

Varied are the opinions regarding the C.Y.O. In the early years of its inception some looked upon it as an athletic program, fostering boxing, football and the like. Others considered it as an instrument of social work, of fighting juvenile delinquency, etc. Now there are those who identify it with study clubs, reading circles, debating organizations and schools for training adepts in parliamentary procedure. Still others view the C.Y.O. in terms of Boy Scouts, 4-H Clubs, Sodalties, etc. The most common acceptance is that of a step-gap to occupy in a constructive way the leisure hours of youth, particularly urban youth. The activities are usually classified under such headings as religious, social, recreational, guidance and cultural.

Reverend Paul Tanner, Director of the Catholic Youth Bureau of the N.C.W.C., suggests at least four fundamental points in the foundation of a C.Y.O:

1. The Idea of an Apostolate
2. Organization
3. Program
4. Necessity of Adaptation

As an Apostolate we think of the C.Y.O.
as a phase of Catholic Action--the participation of the laity in the Apostolate of the hierarchy. Each social group becomes apostles in its own social setting--workers for workers--students for students--a youth for youth.

THE IDEA OF
AN APOSTOLATE

The distinction between organization and
ORGANIZATION program. -- Many persons are confused
in their viewpoints toward the C.Y.O.

because they have a few rather basic misunderstandings of what a youth organization is. They fail to distinguish between a program for youth and an organization for youth. They sometimes talk of their youth organizations, when in fact as a substitute for adequate organization, they have a few disorganized activities. Or they speak of their program when they have set up a structure of organization without making provision for the activities by which alone such a structure can be justified. They confuse radical youth movements, organized and led by youths, with adult-guided youth organizations which share responsibility with youth and which aim to cooperate with the Church, home and school in making the youth of today into substantial citizens of tomorrow.

The program of activities not only justifies itself by the worthwhileness of one or several of its activities, but also by the fact that it attracts youth to the organization, which in turn socializes, unifies, balances, and renders permanent the program. The execution of the program of activities is the reason for the existence and the final measure of success of the organization.

As a phase of Catholic Action, the C.Y.O. follows in its organizational structure, the traditional lines of the Catholic Church, that is, as a diocesan organization it

comes into being by the will of the Bishop and looks to him as its final source of authority and policy. According to Father Tanner who, for some years, was connected with youth work in Milwaukee, a C.Y.O. is :

".....a youth organization and program in which, under proper adult guidance, the activity and responsibility is being placed on youth themselves in an ever increasing measure. Those who have launched the C.Y.O. hope by this process to avoid the unhealthy dependence which develops when young men and women are deprived of the salutary experience of self-leadership. In the C.Y.O., effort has been made so intimately and so naturally to weld adult wisdom with youthful enthusiasm that neither will irk the other and both will never lose sight of common objectives. It is of paramount importance that adult leaders have a clear conception of this method of operation, in order to avoid the common blunder of attempting to do for youth what youth should do for themselves. The role of the adult leader is to succeed, not by doing things for youth, but rather by getting youth to do things for themselves." 14

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14. Reverend Paul Tanner, "The Foundation of the C.Y.O.," Our Sunday Visitor, October 29, 1939.
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Scope and division of the program.--

PROGRAM The C.Y.O. is diocesan in its planning, but basically parochial in its nature and execution. In the C.Y.O., a diocesan staff plan a comprehensive program of such activities as will meet the needs and interests of all youth, boys and girls, younger and older, rural and urban. This comprehensive program is made available to the youth organizations in the several parishes. When these organizations have accepted the program, the diocesan staff, with whom it originated, stand by to render

such additional services as the parish groups may require, or to make such amendments as the wisdom of parish experience may suggest. For competitive activities this same staff determines and enforces the conditions of competition.

In the strictest sense, the diocesan program is a program fruitless and meaningless unless accepted and executed by parish organizations. This diocesan program envisions all the youth whom it aims to serve. It thus becomes so comprehensive that even the most highly organized group will find difficulty in carrying out its every activity. However, it is doubtful whether there is any parish that cannot find much that is useful in the richness of the offering. In ascending order of importance, the diocesan program should provide activities in scouting, camping, and for rural youth 4-H Club work, athletics, hobbies, social and recreational activities, vocational guidance, cultural and religious activities. How much will be used in any particular instance must depend on local needs and resources.

The Function of the Division.--The distinction of the diocesan planning from the parochial execution naturally brings one to an intermediate organizational device, the division--a combination of a number of parishes in a given locality. The division, primarily a serving device, has been set up to facilitate the execution of the program; to bring its details closer to the several parishes; and

to carry the problems, difficulties, and suggestions of the parishes directly to the diocesan offices. In activities which lend themselves to inter-parochial competition, the division offers a natural competitive unit. Thus in the C.Y.O., we must distinguish three phases of one program: First, there is the parish phase, consisting of projects actually conducted in the parishes. From the standpoint of participation this is the basic phase. Second, there is the divisional phase, by which several adjacent parishes cooperate with one another in solving problems, and providing opportunity for inter-parochial participation and competition. Finally, there is the diocesan phase--the comprehensive program--which represents the sum total of all activities on a diocesan basis.

Just as no two individual youths are

THE NECESSITY
OF ADAPTATION

alike, so in a diocese, no two parishes
are alike, nor is the youth problem in
any two parishes exactly identical. Each pastor, therefore,
must have the liberty of adapting the diocesan program to
his peculiar circumstances.

The same principle applies when thinking of the National C.Y.O. problem. It has been said that about 80 per cent of the Catholics in the United States live in some fifteen or twenty dioceses, and the remaining twenty per cent are thinly scattered over some ninety to one hundred dioceses. Obviously, therefore, the diocesan C.Y.O. will be one thing in a populous urban center, and quite another thing in a southern or western rural territory.

In conclusion, let us remember that the Catholic Youth Organization serves as an antidote to the poisonous thinking and acting so rampant in this country in the intellectual, religious, social, economic, and recreational fields of activity among youth. It does not intend to supplant the already existing youth organizations in the individual parishes, but to unite them on a city- or diocesan-wide basis. It serves as a common source of new ideas and means of awakening our youth to the present-day problems and their responsibility to themselves, the Church, and the nation. It is another in a long series of pastoral techniques in the age-old priestly labor of bringing all men to the saving knowledge, service and love of God. The foundation of the C.Y.O. is Jesus Christ--"on no other foundation can we build lastingly or effectively for eternity."

CHAPTER TWO

ORIGIN AND GROWTH

OF THE

OUTSTANDING YOUTH ORGANIZATION

IN EUROPE

T H E J O C I S T S

T H E J O C I S T M O V E M E N T

OBJECT The J.O.C. (Jeunesse Ouvriere Chretienne: Young Christian Workers) is perhaps one of the most successful movements of Catholic Action today. It is a mass movement that aims at uniting under its banner all young workers without exception. Realizing the desire of Pius XI that "the first and immediate apostles of the workmen must themselves be workmen," the Jocists strive through a "thorough basis of religious knowledge, a vigorous sacramental life and a zeal for souls," to gain over to Christ their working companions. They seek through spiritual development to be Christlike everywhere and at all times. For their physical and social development they have study circles, homes, training schools, recreation halls, camps, newspapers, books, pamphlets, libraries, etc.

MEMBERS Every young worker who has reached the legal age to go to work can be a member of the J.O.C. or of the J.O.C.F. (Jeunesse Ouvriere Chretienne Feminine). In most countries the age limit is thirty; when they attain that age or are married the members are asked to pass into other Catholic Action organizations or into the ex-Jocists' organization, the L.O.C. (Ligue Ouvriere Chretienne: League of Christian Workers).

FOUNDATION

The J.O.C. movement originated in Belgium where it was founded by Joseph Cardijn, as a result of his repudiation by his friends of the working class because he decided to become a priest. He thereupon determined to devote his priestly life to the forming of a more sympathetic bond of cooperation between the priests and the workingmen. Appointed curate of the parish of Notre Dame of Laeken, a suburb of Brussels, in 1912, he saw the havoc caused by the evil surroundings in which the masses worked and lived. It was estimated at that time that within six months after leaving Catholic schools to go to work, 60 per cent lost their faith, and within a year, 90 per cent.

Realizing that the working class needed organization, enthusiasm, and a consciousness of the dignity of their vocation, Father Cardijn grouped together young girls and young men to train themselves to become leaders so that they could help themselves and their fellow workers. To them he said: "We are going to conquer the means of grace for ourselves, our families, our comrades in the factories, our parish, our city, our country, our world. We shall conquer them all for Christ." During two years of formation they were taught to observe, to think among themselves for the proper solutions of their problems and to act accordingly.

During the first World War the movement kept alive despite countless difficulties. Father Cardijn himself was imprisoned twice (in 1917 and 1918) by German military

authorities who resented both his patriotism and his influence among the young workers. After the war Belgium's needs were great. The country was laid desolate and Communists were sowing seeds of rebellion. In 1920 five priests joined Father Cardijn in his work and soon similar groups were created in Brussels and many neighboring cities and villages. In 1921 they began the publication of the "Jeunesse Syndicaliste" (Young Syndicalist Workers), and in the same year the bishops of the French dioceses in Belgium formally approved the A.C.J.B. (Association Chretienne de la Jeunesse Belge: Christian Association of Belgian Youths), thus giving the various groups a moral unity.

On Easter Sunday, 1924, the young men workers accepted the definitive constitution given them by Father Cardijn and became known as J.O.C., from which initials of the organization the term Jocist, applied to members, is derived. Soon afterwards the bishops of all Belgium declared the J.O.C. to be the official Catholic Action Movement for the working youth, and they enjoyed quasi-autonomy within the A.C.J.B. On February 1, 1925, the young women workers adopted the constitution and took the title of Jeunesse Ouvriere Chretienne Feminine, or J.O.C.F. The textbook of the young workers, the "Jocist Manual," was published in October of that year.

BELGIUM

In their first National Convention held in Brussels in 1925, only a few hundred workers were present; ten years later on August 25, 1935, the same city saw 100,000 Jocists from various nations gathered together to celebrate the tenth anniversary of the foundation of the J.O.C. In 1939 there were at least 110,000 Jocists in Belgium. Leakage from the Church had not merely been stopped but thousands were coming into the Church through its influence.

FRANCE

In June, 1926, the small but inspiring Belgian newspaper, "La Jeunesse Ouvriere," came into the hands of four young workers of Clichy, at that time in the so-called communistic belt around Paris. As one of them wrote, "Our hearts until then so-skeptical, so wounded by false propaganda, began to be filled with hope. We were like the fishermen of Galilee, when they heard for the first time the liberating message of Christ." For reading there of a powerful Christian organization created by young workers like themselves for the benefit of the working youth, they thought of the tremendous possibilities such a movement might have on their own surroundings and on the working youth of France. Father Guerin, a curate at Clichy, to whom these four young workers went for guidance, became their leader. One whole year was passed in a careful study of the Belgian J.O.C. With some adaptations the movement was ready to be launched in France.

In June, 1927, plans were made for a mass meeting of young workers. Almost 700 invitations were sent to them; 70 answered the call, and at the end of the meeting 6 had joined the group of founders.

In February, 1928, the first section of the J.O.C.F., (i.e. young women workers) was founded in Clichy. In June of that same year this group began the publication of its own newspaper, "La Jeunesse Ouvriere Feminine," with 1,200 lithographic copies.

In November, 1928, both groups held their first Study-Week and National Convention which 3,000 workers attended. No one thought at the time that such a movement was soon to counteract communistic and socialistic influences in France. While the leftist newspapers derided the meeting, other newspapers ignored the event. Such was the strength of the movement, however, that in July, 1937, about 85,000 young workers, delegates from 24 different countries, met in Paris to celebrate the tenth anniversary of the foundation of the J.O.C. in France.

Official statistics for the last 13 years clearly indicate the rapid growth and widespread influence of the J.O.C. in France:

<u>Year</u>	<u>J.O.C. (Young Men)</u>		<u>J.O.C.F. (Young Women)</u>	
	<u>Federations</u>	<u>Sections</u>	<u>Federations</u>	<u>Sections</u>
1927	9	35	3	15
1930	42	303	29	200
1933	70	550	45	300
1937	86	734	96	650
1939	130	1100	130	1200

In 1939, there were about 160,000 Jocists (men and women) in France, and there were 992 sections of the J.O.C. ready to be affiliated; this would raise the number of sections to 2,092 and the membership of the J.O.C. to 127,000. Similarly the J.O.C.F. had 700 sections ready to be affiliated; this would bring the number of sections of the J.O.C.F. to 1,900, and membership to approximately 112,000.

In France as in Belgium the J.O.C. and the J.O.C.F. printed their own newspapers, magazines, pamphlets, books, etc., and it is interesting to note that the "Jeunesse Ouvriere Feminine" (monthly), which at the time of its first issue had 1,200 copies, in 1939 had a total of 175,000. The "Jeunesse Ouvriere," published every fifteen days by the J.O.C., had a circulation of 150,000, far exceeding that of communistic and socialistic publications for young workers.

During the recent economic crisis, the J.O.C. and the J.O.C.F. organized its own employment bureau, of France. It provided 11,000 workers with jobs. Its relief Bureau distributed more than 300,000 francs to the needy, besides providing food, shelter and clothing for them. This merited for them an award from the French Academy.

In May, 1931, Father Henri Roy, O.M.I.,
 CANADA organized the first successful Jocist
 section of young women in Canada, and
 in November of that year a Jocist section for young men

was also founded. Notwithstanding its vast area, the Canadian J.O.C. has made great progress in a few years. In 1935, when they held their first National Convention in Montreal, 15,000 Jocists from four Canadian provinces and from New Hampshire, Vermont, Maine, and Illinois were present. At that time it had 35 federations and 300 sections.

On July 23, 1939, the Canadian J.O.C. held its second National Convention in Montreal, and delegates from seven Canadian provinces were there besides many from the United States. Today there are 51 federations and more than 450 sections representing a total membership of approximately 40,000 Jocists.

The high-light of this last convention was the simultaneous mass marriage of 105 Jocist couples in Montreal's baseball stadium, before 25,000 spectators, with the Archbishop of Montreal presiding. The purpose of this mass marriage was part of a carefully thought out plan "to offset the unfavorable publicity marriage is getting from the world's divorce courts." For one year these 105 couples followed a curriculum including religion, morals, home economics and medicine. Every three months for the next five years these young couples will be interviewed, and to facilitate such a task, the Canadian J.O.C. has organized an ex-Jocist movement, similar to the L.O.C. already in existence in France.

The J.O.C. has already been launched in
 UNITED STATES the United States under the title of
 Young Christian Workers. Besides the
 numerous sections in the industrial cities of New England--
 sections which are at present affiliated with the Canadian
 J.O.C.--there are several other sections which are progress-
 ing very rapidly, such as those in New York City, Brooklyn,
 (3 sections in Flatbush and one in Glendale, L.I.) Cleveland,
 Detroit, Toledo, Chicago, Oklahoma City and San Francisco.
 The section in Oklahoma City has already published its first
 newspaper, "The Young Christian Worker."

THROUGHOUT THE WORLD Since 1924, the J.O.C. movement has
 spread from Belgium, its birthplace, to
 at least 24 other countries. In nine
 other countries the movement has already been launched and
 is in process of formation.

COUNTRIES WHERE THE J.O.C. HAS BEEN ESTABLISHED

Argentina	England	*Hungary
Australia	Finland	Ireland
*Belgium	*France	Jugoslavia
Belgian Congo	French Colonies	Lithuania
Bolivia	Algeria	Luxembourg
Brazil	Indo-China	New Zealand
*Canada	Morocco	Poland
*Columbia	Madagascar	*Portugal
Denmark	Tunisia, Etc.	*Switzerland
Egypt	*Holland	Venezuela

COUNTRIES WHERE THE J.O.C IS IN PROCESS OF FORMATION

Chile	India	Salvador
China	Paraguay	United States
Ecuador	Peru	Uruguay

* More than 10,000 members in 1939

Conservative estimates place the grand total of Jocists throughout the world at 650,000. At least one-sixth of these are militants; it is estimated that each militant has some influence over at least ten of his companions either in the factories or in the streets.

On September 3-9, 1939, the J.O.C. of the world had planned to send 25,000 of their members on a huge Peace Pilgrimage to Rome. Many Jocists from America, Africa, Asia, and even from Australia were already en route when the war broke out in Europe. The pilgrimage was called off and many Jocists were stranded in Europe for a time before they could return to their own countries.

The J.O.C. has a three-point program:

PROGRAM

1. To undertake the complete formation of the young worker.
2. To transform progressively and methodically the social life of the working classes, in order to promote and facilitate the spread of religion and the improvement of social and professional life.
3. To create organizations to defend and help the young workers in every respect.

Of prime necessity for the Jocist is the practice of his religion and this vital Catholicism is stimulated through study circles. The meeting always opens with a prayer or a Jocist hymn, followed by a religious inquiry which consists of a commentary on the Gospel, study of

Catholic Doctrine, practical discussion to see how what has been studied could be put into practice, suggestions and adoption of a resolution. Minutes of the previous meeting are read and consideration given resolutions adopted at last meeting to see what has succeeded and what has failed and why. The social inquiry consists of reports by various members, discussion and resolution. It is followed by assignments for the coming week, and the meeting concludes with a prayer or hymn.

To achieve the social formation of its members, the J.O.C. uses the effective method of inquiry which molds them for their task as leaders. They are by a series of questions taught to observe the conditions of their working companions, to note physical, moral and religious distress, influences upon the workers, and what is keeping or drawing them away from Christ. They are thus led to think, to judge and then to act, for the benefit of society as a whole.

Local or Parochial sections of the J.O.C. are the front line of action and are united under a Diocesan Federation. All Diocesan Federations are united under a National Federation which is administered by a General Council composed of a chaplain and three or more delegates from each Diocesan Federation. A General Committee of three General Leaders enforces decisions of the General Council, and there are directors of important departments. General Secretariats of the General Federation administer various services: educational (libraries, textbooks for study circles, etc.),

health, insurance, homes and hotels, leisure (recreation halls, clubs, camps, etc.), Jocist Editions, prisoners, (legal aid, parole, probation), unemployment, and vocational guidance.

Similar movements are the J.U.C. for university students, the J.A.C. for farmers, the J.M.C. for sailors, and other groups, whose members strive to live a true Christian life and bring back to Christ the youth of our day.

CHAPTER THREE

1. Historical Sketch of the Church's
Attitude Toward Youth
2. National Catholic Welfare Conference
And Youth
3. Catholic Youth Agencies

H I S T O R I C A L S K E T C H
OF CHURCH 'S ATTITUDE TOWARD YOUTH

THE CHURCH
AND YOUTH

Concern for youth is not a distinctly modern interest of the Church. Even a hurried glance at ecclesiastical history will reveal the Church's earnest endeavor to enrich the young with treasures that neither the moth nor the rust can consume; it will reveal the Church's motherly solicitude to safeguard her young members from vain philosophies which alienate the mind of man from truth, and from vicious practices which accelerate man's absolute abandonment of God.

RELIGIOUS ORDERS
AND YOUTH

It is not the purpose of this chapter to abridge the Church's continued and fruitful activity for youth during the centuries which witnessed the oneness of Europe's faith and the origin of her religious and political disintegration. That her program for youth was continuous is demonstrated by the rise of different types of schools and by the phenomenal growth of different religious orders. The history of the Catechetical, Monastic, Cathedral and Guild Schools is an eloquent eulogy on the enterprising zeal of those Christlike souls who answered the divine invitation, "suffer the little children to come to Me."

THE
SPANISH PADRES

It is most fitting, at this time, to refer to the work of the missionaries from Spain and France who severed the ties of friendship to bind the aborigines with the cords of love, who braved the perils of an unchartered sea to plant the Cross on wind-swept sands, and who chained the Americas to a God of love with a rosary of missions. We recall their uniform method of catechising, the "Daily Doctrina"; we have always admitted that vocational training and supervised recreation contributed to the success of the Mission System. The history of the early missionaries has been penned by sympathetic scribes who have never failed to point out the broad religious, social and recreational program which characterized the Mission System. I have made this passing allusion to the Mission System because it is a necessary link in the continuous chain which stretches across the Christian countries and connects the efforts of the American Hierarchy with the successes of the Apostolic College.

We of today owe much to the seasoned zeal of those patriotic priests who spent themselves for the faith of Christ during the early decades of our democracy. At the first Catholic Synod (1791) the feasibility of organizing separate Catholic Schools was discussed. Almost immediately the deliberations were summarized by Bishop Carroll, who inaugurated a plan of organization in his pastoral letter. The thoughtful recommendations of the delegates and the definite plan of the Bishop were preliminary steps to formal

legislation on a truly Catholic School System in the United States.

From the history of our school system we grow convinced that the clergy heeded the wise warning of the venerable prelates assembled at the First Provincial Council of Baltimore:

"Unless you watch over youths when they are first exposed to temptation they will be robbed of their innocence, they will lose their horror of vice, they will be familiarized with crime, and when their habits are thus formed early in life, what prospect can you have of successfully grafting virtue upon this stock which has been rooted in the soil of sin?.....What an account have you to render to the Great Father of those children entrusted to your care?"¹

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1. Quoted by Father Damian Lyons, O.F.M., S.T.D., "Statistical Survey of the Catholic Youth Movement in the United States," The Franciscan Educational Conference, 1938, 31
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Whether or not they had established parochial schools, the priests were urged to fulfill their offices of teacher and to be mindful of their pastoral obligation of protecting the faith and morals of Catholic pupils in public schools. As a consequence of the zeal of these pioneers, the Catechetical Movement was initiated which has had an enviable history.

The task of erecting and maintaining separate schools was, and still is, herculean. The task of training catechists, of sustaining catechetical centers, of transporting children from different and distant schools

and of winning the good will and cooperation of the parents did not always produce results proportionate to the skillful planning and patient labor. Although priests were few during the early years and the demands upon them were excessive, still they did not neglect the social and recreational life of the young members of their flock. The need of suitable and satisfying activities for young Catholics under the sponsorship and supervision of the Church was always felt. This need arises from a double source, from the social and recreational instincts of man and from the danger of losing the faith from familiar association with members of a creedless religion or with men of loose morals. Ecclesiastical authorities recognized that something had to be done. Parish halls were erected; clubs and sodalities were instituted; priests were appointed and charged with the responsibility of the young; laymen were selected to chaperon the youths at their social functions, and also to coach adolescents in the less finer arts of human life. Enormous efforts were directed by parishes to prevent the young men and women from drifting into forbidden societies. Limited resources were pooled to finance social and recreational facilities and thereby youth was safeguarded from dangerous comradeship.

During the last century, the answer to youth's needs and the success of an attempted program for youth depended largely on the imagination and initiative of the particular priest in charge and his lay associates. I do not mean to

imply the insufficiency of the system; nor do I infer that there was a lack of concern for a more expansive program. The needs of the time didn't demand national organization.

Although the prominence of youth has been strongly felt, in just recent years, nevertheless, many causes of long-standing growth were responsible for youth's problems. The first World War and its significant aftermath, the changed conditions of society, the universal unrest, the steady stream of rural residents into crowded cities, the emphatic influence of the automobile and the cinema, all these combined to make youth cumulatively conscious of its importance in the world.

Simultaneously, the governments began to conscript the services and talents of youth. Where governments were unable to capture the imagination of youth with euphonic catchwords, or where governments failed to ensnare the youth in the net of extravagant pledges and unkeepable promises, their irreligious associations were in the field soliciting and seducing the unwary.

On November 5, 1920, the Holy Office addressed a letter to the Bishops in which the true purpose of non-Catholic associations was defined, and the lamentable consequences which frequently follow upon the enrollment of Catholics in such societies and clubs were outlined. The Ordinaries were told to put new life into their existing societies and to promote the organization of new societies for the young. The letter closed, reminding

the Ordinaries that they were obliged to hold conferences on the youth problem and to formulate plans for its satisfactory solution.

The problem of supplementing the Church and the school had become very pressing. In the United States the Hierarchy realized that Catholic youth was facing new dangers; that there was need of instituting a program of leisure-time activities.

"The Church contributes most generously to efforts to guide and direct youth. As great a power as this is, it cannot meet the whole problem. Our intensive mode of living, as well as conditions which surround us, make it imperative that those of school age, as well as those of the adolescent and post-adolescent groups no longer in school, have provision made for them for the constructive use of leisure time." 2

2. Cardinal Hayes, The Catholic Charities Review, XX, February, 1936, 47-48. A quotation from his speech delivered at the inauguration of the Catholic Youth Association of the Archdiocese of New York.

Now here has the work for youth been neglected; but not everywhere has the same enthusiasm been recorded. Nevertheless, Father Damian in his Statistical Survey calls attention to the fact that

".....diocesan organization for the Catholic direction of the leisure time of youth has taken tremendous strides, notably through the establishment and development of Catholic Youth Organizations, Catholic Youth Associations, Young Men's Institutes, Young Ladies Institutes, and programs for youth entrusted by the Ordinaries to specific lay groups, such as the Holy Name Society, The Catholic Big Brothers, the Catholic Big Sisters, the work of the Boy Scouts and

Girl Scouts, and the Catholic Boys' Brigade in the United States. In addition, the youth programs of fraternal organizations have enjoyed encouraging growth." ³

3. Rev. Damian Lyons, O.F.M., S.T.D., op. cit., 36

Finally, the establishment at the National Catholic Welfare Conference headquarters in Washington of the National Catholic Youth Council as a "means to coordinate and assist youth in the various departments of the N.C.W.C." and to "assist the ordinaries in the establishment and promotion of authorized youth organizations in their respective dioceses..... and to help Catholic associations to keep abreast of developments in governmental agencies dealing with youth activities....." ⁴ together with the recent creation in November, 1940, of the Youth Department in the N.C.W.C., which provides the framework in which coordination of all Catholic youth work can be achieved, were the Hierarchy's latest moves for the benefit of the Catholic youth in the United States.

4. Ibid., 36

NATIONAL CATHOLIC WELFARE CONFERENCE
AND YOUTH

After years of study and planning, the Archbishops and bishops of the United States decided to develop within the National Catholic Welfare Conference, their official agency for national coordination, a special pattern for united youth work. To further the project, the Hierarchy at their general meeting in November, 1940, established a Department of Youth. Its organization was pending at the close of the year. Up to that time there had functioned a "Youth Bureau" and the "Episcopal Committee on Youth," described below.

THE EPISCOPAL
COMMITTEE ON YOUTH

The Bishops' Committee on Scouting was succeeded by the Episcopal Committee on Youth, which directed the development of youth activities on a national scale. Bishop Kelly, of Oklahoma City and Tulsa, was the Episcopal chairman.

THE N.C.W.C.
YOUTH BUREAU

In February, 1927, the Administrative Board of the N.C.W.C. established a Catholic Youth Bureau, with a priest director in the executive department of the N.C.W.C. Its purpose was to assist the ordinaries of the dioceses in the establishment and promotion of authorized youth organizations; to sponsor the National Youth Council as a unifying agency for all the Catholic youth forces of the country;

to facilitate exchange of information and programs on youth activities; to centralize information on non-Catholic youth movements and youth-serving agencies as well as youth conferences and congresses; to interpret this information and make it available; to keep in touch with governmental agencies so that Catholic associations and programs might profit from available information and documents.

THE
NATIONAL CATHOLIC
YOUTH COUNCIL

The N.C.W.C. Youth Bureau sponsored the National Catholic Youth Council, which council was authorized in April, 1937, by the Administrative Board. The purpose of the N.C.Y.C. is to federate all Catholic youth groups on a national scale through the medium of an agency functioning under the direction of the Hierarchy; to serve as a channel for the interchange of experiences and information regarding youth activity and problems; to help Catholic youth groups better to understand and to cope with the problems of national importance; to train youth leaders in the methods of authentic Catholic Action in conformity with the directions of the Holy Father and the American Hierarchy; to serve as an instrument to represent all Catholic youth-led organizations in the United States, and to do this without interfering in any way with the autonomy and traditional activities of the individual groups. An Advisory Board makes provisions for representation of nation-wide youth movements as well as securing the cooperation of prominent men and women active in adult organizations serving youth.

The framework of the N.C.Y.C. makes provision for two major divisions as regards membership; the Diocesan Section; and the College and University Section.

1. The College and University Section of the N.C.Y.C. is designed to include the two national student organizations reaching students both in Catholic and non-sectarian colleges: The National Federation of Catholic College Students; The Newman Club Federation.

2. The Diocesan Section is intended to reach Catholic youth organized throughout the country who are outside the college and university field. These groups are reached through the medium of the Diocesan Youth Council, which council is voluntarily associated with the Diocesan Section of the N.C.Y.C.

The Diocesan Youth Council is not a youth movement, but, like the National Council, it is a federating agency grouping together all the approved Catholic youth groups, (regardless of their labels or particular objectives), operating within the boundaries of the particular diocese. The Diocesan Youth Council recognizes the existence and respects the full autonomy of the various affiliated groups which maintain their traditional set-up and carry out their specific programs. The Diocesan Youth Council makes provision for deanery and parish youth councils. Essentially, it functions through the Youth Council, which in turn is composed of the various youth groups operating in the parish. In parishes where there is only one youth group, this group would function as a Parish Youth Council.

Council serves a similar purpose.

The N.C.Y.C. has been in the development stage. Youth councils are operating in a certain number of dioceses, and others are contemplating it. Once Diocesan Youth Councils and Student Federations have been established in all dioceses, the unification of youth's forces on a national scale will be accomplished.

DIOCESAN
YOUTH PROGRAMS

A distinction must be made between a diocesan-sponsored program of activities for youth and a diocesan federation of youth. In a number of dioceses, provision is made for a program of activities for youth, which program is usually adult-conceived, controlled and financed. This organism is limited to the organization of a diocesan office for youth, under the direction of a priest. In some instances, full-time, trained, adult lay leaders constitute the staff. In other instances, Diocesan Youth Commissions (composed of clergy, men, women, and young people) have been established. One of the chief reasons for the development of such a commission is to provide adult assistance in the maintenance and control of varied opportunities given to youth under Catholic auspices.

An excellent example of method in such program coordination is the Catholic Youth Organization. The C.Y.O. was originally launched in Chicago by Bishop Bernard J. Sheil. Generally speaking, the C.Y.O. is an adult-led organization serving Catholic youth. The C.Y.O. seeks to develop a

balanced program of leisure-time activities, and it has been particularly active in the larger metropolitan areas.

In some dioceses, where special attention has been given to the development of such youth programs, the Diocesan Youth Director functions on a full-time basis. In all dioceses, special attention and capable assistance are given to youth, particularly on the parochial level. It is important to note the growth of Catholic youth work on a diocesan basis and that the diocesan coordination of the various Catholic youth groups is progressing. The program for youth and the federation of youth are necessary and furnish evidence of the deep concern of the Church for youth's interests.

CATHOLIC YOUTH AGENCIES

1. Catholic Boys' Brigade of the United States
2. Catholic Boy Scouts
3. Young Men's Institute
4. Young Ladies' Institute
5. Junior Daughters of America
6. Junior Daughters of Isabella
7. Columbian Squires
8. Catholic Students' Mission Crusade
9. The National Federation of Catholic College Students
10. Newman Clubs
11. The International Federation of Catholic Alumnae--
Junior Alumnae and Youth Program
12. Pax Romana
13. Catholic Youth Organization

CATHOLIC YOUTH AGENCIES

**CATHOLIC
BOYS' BRIGADE
OF THE U.S.**

Father Kilian Henrich, O.P.M. Cap., is a pioneer among American Catholic boy-ologists. His efforts are directed towards boys between the years 12 and 18. At present, 31,400 boys belong to the Brigade, which has its national headquarters in New York City and has approximately 250 local branches in 28 states. The Brigade's contribution to the Catholic Youth Movement must be gauged by the number of its trained leaders, most of whom are still under 25 years of age. Over 500 leaders have been trained.

**CATHOLIC
BOY SCOUTS**

In its 1936 Report of Progress, the Catholic Committee on Scouting announced that steady progress had been made during recent years. The main factor in the development of scouting under Catholic leadership was the adoption of the cooperative plan with the Boy Scouts of America by several dioceses, and the appointment of diocesan chaplains. Whereas in June, 1934, there were 1,847 Catholic troops in the United States, in December, 1936, there were 2,920. Sixteen Archdioceses and fifty Dioceses now handle scouting according to the cooperative plan.

**YOUNG MEN'S
INSTITUTE**

Organized March 4, 1883, in San Francisco, the Young Men's Institute is the recognized pioneer in the American Catholic Youth Movement. It is now entrenched in practically

every important center along the Pacific Coast from Victoria, B.C., down to San Diego. Headquarters are at 50 Oak Street, San Francisco. The bona fide membership of the Institute is 20,000, throughout the United States, Hawaii and British Columbia. Many of these are veterans, but the veterans assist pastors in organizing and conducting C.Y.O. units. The official program of the Y.M.I. covers everything desirable in a Catholic organization. Since the Institute is non-parochial, its Catholic features have been more or less self-developed.

YOUNG LADIES'
INSTITUTE

The Young Ladies' Institute was founded in 1887, primarily as a mutual protective and beneficial association to aid Catholic young women--particularly those without home, friends, or funds--especially the sick. Its official program is the "spiritual, moral and intellectual welfare" of its members. It also has a balanced program of religious, educational, social and recreational activities. At the present time it numbers 102 separate Institutes in California, Oregon, Washington and Nevada. The Young Ladies have no Institute in the central and eastern states. Their present plans for expansion include only the nearby states, Arizona, Montana, Idaho and Utah. The approximate membership is 11,000. Besides there are 400 Juniors enrolled in 30 Circles. Most of the leaders are veterans, and they are sure that their program is successful on the whole.

JUNIOR DAUGHTERS
OF AMERICA

Juniors were first proposed by the
National Board of Directors in 1919.

For seven years the many Courts of the
Catholic Daughters of America did a "valiant best" in or-
ganizing and experimenting with Juniors. In 1926 a National
Junior Organization was effected. At the end of 1936, 233
Junior Courts had been established in 35 states with a mem-
bership of 25,000.

JUNIOR DAUGHTERS
OF ISABELLA

The object of the society is to promote
the civic, athletic, educational, cul-
tural and religious training of Catholic
girls. Only Roman Catholic girls, between the ages of 10
and 22 years, inclusive, are eligible for membership. The
participation of the "daughters of Isabella in youth work is
comparatively recent, and it is not far-reaching at the
present time. It is the policy of the organization to es-
tablish Junior Circles only where they are needed, where
the pastors are agreeable and where the local Senior Circles
are willing to assume the responsibility of the Juniors.
The aggregate membership is 1,349.

This organization aims to supplement
the training of the Church, home, and
school by the boys' active participation
IN A program of activities under the guidance of exemplary
Catholic men, during which the principles taught by those
three agencies are put into practice in the Youths' leisure
time. The objective is the active participation in a

Catholic Action project, to the end that the Columbian Squires will be carried through the dangerous period of middle adolescence and on to young Catholic manhood better equipped spiritually, intellectually, socially, civically, and physically to fight the battles of life. In short, "the aim is the five-fold development of the high-school age boy into a strong Catholic gentleman."

The Crusade was established in the summer of 1918. The idea was to build up a general interest in the mission cause. It was believed that, if this groundwork were laid, vocations and volunteers would follow. As the name indicates, the Crusade is a movement within the schools. Hence the units are organized in schools. In the elementary schools there are 1,759 units; in secondary schools and colleges, there are 1,075 units. The approximate total membership is 500,000.

Since the purpose of the Catholic college is to train the best minds of Catholic youth in a manner conforming to the TRUTH OF CHRIST, it should be the outstanding source from which the leaders of Catholic Action will come. Until recently, however, there has been a noticeable lack of unified action on the part of the Catholic colleges in the field of Catholic Action. For this reason the N.F.C.C.S. was formed a few years ago with the object of bringing about an effective solidarity, in thought and action, among all the university men and women

on Catholic campuses. Its comprehensive function is to give adequate attention (through its own force and existing agencies) to all professional, cultural, technical and social problems of student organizations. In time it should become a permanent secretariate for information on all matters pertaining to student life in America.

The recognized organ of Catholic Action
NEWMAN CLUBS in non-Catholic colleges is the Newman Club. Organized on a very small scale in 1915 it has now spread to 75 secular colleges and universities, each with either a resident or part-time chaplain. The club has taken its inspiration from the great educator-convert of the last century, Cardinal Newman. Its purpose is to assist Catholic young men and women in secular educational centers to apply Christian thought and principles to the problems of everyday life. The spiritual needs of the students are cared for by the chaplain, and annual retreats are fostered. Under his leadership, also, study clubs and discussion groups are advanced in which the truths of the Faith are presented in the light of the needs of the students. The Confraternity of Christian Doctrine and the Social Action Department of the N.C.W.C. have led the way for many of the clubs in their discussion and instruction groups. The materials furnished by these two organizations are the nucleus around which the study plan is advanced. By means of the Newman Clubs, students in all American colleges and universities are included in the Catholic Action movement.

INTERNATIONAL
FEDERATION of
Catholic ALUMNAE

The one great purpose of the Federation's Youth Program is "to help our youth to prepare for Catholic leadership by offering definite ideals and methods of suitable organization." Whereas its special endeavor is in the educational field and whereas it works cooperatively with existing societies or organizations which have a determined purpose, such as mission work, scouting and the like, still it has developed its own leisure-time program. The girls it serves are drawn from the student body of Catholic schools and from graduates of these schools. Only students who are doing good work are admitted to membership in the Junior Alumnae; graduates must do some outstanding educational or social service work each year to retain their membership.

PAX ROMANA

Pax Romana is a union or confederation of national university Catholic federations of the world. It is a secretariate which links together student federations throughout the world, helping one group of students to profit by the experience of others, lifting local Catholic activity out of its isolation and thus multiplying its beneficial results. Though its activities are many and varied, two are of supreme importance. By study and debate, Pax Romana members formulate a Catholic student opinion on the many far-reaching social, economic and political questions of the day. A continual combat is waged against the sinister influences and subversive societies designed to contaminate the youth of the world. Because it is immediately subject to the Papal State Department and Cardinal Pizzardo's Office of Catholic Action, Pax Romana is able to

guide and direct its members according to the mind of the Church and the needs of the times.

Only national federations are admitted as members. It has member groups in 32 countries. Being international, it is able to see any and every question in its most universal aspect and, consequently, to formulate a plan of action which is not provincial or prejudiced. Since the war in Europe the general secretariate in Fribourg has been moved to the American headquarters at the Catholic University. The American activities are now directed by the first international vice president, Edward J. Kirchner, with offices at the Catholic University.

In many dioceses a C.Y.O. program for youth has been adopted. The C.Y.O. might be described as a coordinated effort for the development of constructive leisure-time activities on a parochial basis, with the central diocesan agency conducting such projects as do not lend themselves readily to sponsorship by a single parish. The object is to provide a program of recreation so adequate, interesting and attractive that the youth would have a desire to participate in no other. Every boy who desires to participate in the C.Y.O. program must first undergo a thorough spiritual examination in which he is questioned regarding the practice of his religion, and urged to receive Holy Communion at least once a month.

CATHOLIC YOUTH
ORGANIZATION

CHAPTER FOURORIGIN AND DEVELOPMENT OF THE CATHOLIC YOUTH ORGANIZATION
IN THE ARCHDIOCESE OF CHICAGO

1. Historical Background
2. Objectives
3. Organization
 - a. Administration
 - b. Supervision
4. Program-Service Bureau
5. Activities
 - a. Spiritual
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 - c. Vocational
 - d. Educational
 - e. Recreational
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THE CATHOLIC YOUTH ORGANIZATION OF THE
ARCHDIOCESE OF CHICAGO

HISTORICAL
BACKGROUND

The Catholic Organization of the Archdiocese of Chicago was founded by the Most Rev. Bernard J. Sheil, D.D., Auxiliary Bishop of Chicago. It came into existence as a result of personal observations and experiences by the young Father Sheil while serving as chaplain in the old Cook County jail. In the course of his work among the youthful inmates, Father Sheil was profoundly impressed by the need of devising a program of organized recreational activities under Church auspices that would keep boys from a life of crime. This conviction of Father Sheil took on added significance at the beginning of the economic dislocation of 1929 and its attendant unemployment which created prolonged periods of leisure time among youth and led to such an appalling rise in the crime index. Soon after his consecration as Auxiliary Bishop of Chicago, Bishop Sheil, together with other responsible leaders in the community, established in 1930 the Catholic Youth Organization with headquarters at 31 East Congress Street. It was incorporated under the laws of the State of Illinois in 1932.

OBJECTIVES

The Catholic Youth Organization is an agency, private in structure, whose main objective is to instill in the American Catholic youth love of God and respect for country.

by means of a comprehensive parochial and diocesan program of religious, educational, recreational, and social service activities. Accordingly, the immediate aim of the C.Y.O. program is to keep young people learning, working and playing within the influence of their parish priests, in the hope that personal association of this nature during a boy's and girl's formative years will help them to live a true Christian and democratic life. Another important objective of the Catholic Youth Organization is that religion be made a basic force in community welfare and that emphasis be placed on a life of moral virtue and Christian principles, toward the end that salvation be realized by the individual boy and girl within its fold. Equally of paramount importance is the objective that the program be sufficiently flexible so as to service non-Catholic boys and girls who may be attracted to C.Y.O. activities.

The Catholic Youth Organization of

ORGANIZATION the Archdiocese of Chicago maintains a

Central Office at 31 East Congress Street,

Chicago, which in effect is, to quote Bishop Sheil, "a centralized youth headquarters." The Central Office was established in the downtown, or Loop, area of Chicago in order to make it conveniently accessible from every section of the Archdiocese. It is here that the office of the Director General of the Catholic Youth Organization, His Excellency, the Most Reverend Bernard J. Sheil, D.D., founder of the C.Y.O., is located. Performing the tremendous task of administering the vast religious-educational-recreational-

social service program maintained by the Catholic Youth Organization is an executive staff comprised of a secretary to Bishop Sheil, an assistant to the Director General, an executive Director in charge of the C.Y.O. Central Office and of all agencies and institutions affiliated with the Catholic Youth Organization, and the directors of the following departments:

Recreation and Athletic Department
 Medical and Dental Department
 Scouting and Camping Department
 Social Service Department
 Parish Service Bureau
 Comptroller's Department
 Public Relations Department

The efforts of the Central Office staff are directed toward the end of correlating and integrating the various functions and programs of the several departments and institutions operating within the Catholic Youth Organization structure. The Central Office staff also acts in a consulting capacity in the formulation of parish C.Y.O. programs and places at the disposal of the pastors, its personnel and facilities. Moreover, it fosters the ideal of community welfare by participating in the work of other agencies both public and private, and by contributing its own resources and techniques in the development of all community programs.

The C.Y.O. program is a diversified and
 PROGRAM multiple one. It embraces the Lewis
 School of Aeronautics, Lockport, Ill;
 The C.Y.O. Home for Youthful Transients; the C.Y.O. Boys'
 Camp; 40 Vacation Schools; a medical and dental department;

CISCA (Chicago Inter-Student Catholic Action) and CISCA Alumni; a vast recreational and athletic network; a Scouting division; an employment service; a juvenile delinquency prevention service; crafts; dramatics; study clubs; adult education classes; a counseling and consultation service; a statistical division; classes in religious instruction; educational institutes for the discussion of Catholic social philosophy and the Encyclicals, and a multitude of other pursuits too numerous to mention here.

Because the parish is the cornerstone
 PARISH SERVICE in the structure of any diocesan Catholic
 BUREAU Youth Program, the C.Y.O. has always
 sought to establish its program primarily on a parochial
 basis, with each parish an important entity of its own,
 correlated to all other C.Y.O. parish units with the Central
 Office as the servicing agency.

With the development of opportunities and the addition of personnel, this important function of the Central Office was recently established as one of the principal departments of the general organization.

Parish youth organization method and program planning constitutes the most important service of the Bureau. Institutes are being prepared for the training of lay leadership in the fields of recreation and juvenile delinquency prevention as well as for the conducting of parish educational and spiritual programs.

This parish service plan is in successful operation in a small group of parishes and is to be gradually expanded

throughout the Archdiocese according to the lines best suited for its maximum development.

The Lewis School of Aeronautics, at Lockport, Illinois, was established by Bishop Sheil in 1931 for the purpose of offering free technical training and free aeronautical training to poor boys of the Archdiocese of Chicago. The school consists of 18 buildings constructed on an area occupying 625 acres. These buildings are used for dormitories, classrooms, shops, hangars, etc. The school offers a four-year technical high school course with emphasis on aviation. In addition to the high school course, several college courses are offered on a tuition basis only. Due to the intensification of the national defense program, the facilities of the Lewis School of Aeronautics are being used by the Civil Aeronautics Board to train civilian pilots from the various colleges in the Chicago area. At the present time the number of students enrolled at the school is as follows:

Free scholarships in high school course..	105
Regular tuition-paying students in Aeronautical College..	34
Students enrolled in C.A.A. program.....	70

The recreation and athletic department of the C.Y.O. has been set up primarily as an aid to parochial units to assist them in furthering the scope of their recreational activities by suggesting types and kinds of programs which may be adapted to their particular needs.

RECREATION
AND ATHLETIC
DEPARTMENT

It is supervised by a director and his assistants whose duties are three-fold, namely: First, to send to C.Y.O. parish directors suggested programs which they may use, and to visit, if necessary, in person, these units and to assist the development of the ideas into reality. Secondly, to establish Archdiocesan-wide athletic leagues, hobby shows and contests of various kinds in order that keener competition might encourage more participation among the youth in parochial units; and thirdly, to assist in the selection, training, development, and placement of volunteer and professional leaders in community centers and parish units which come under C.Y.O. supervision.

Many and varied are the aids to parish programs. To assist those members of the clergy who have been assigned to youth work in the parishes, the C.Y.O. has added to its staff a lay expert in parish recreational development. His task is to aid in organizing C.Y.O. units, and in keeping them informed on up-to-date and up-to-the-minute innovations in the recreational field. He also assists in establishing well-defined, well-rounded parish plans of operation. In addition to this professional layman, a priest has been appointed supervisor of parochial activities to assist the parishes in whatever way possible and to effect a closer tie-up with the Central Office and parish units. The Archdiocesan-wide athletic contests have commanded national attention. In fact, as a climax to some of the athletic tournaments, particularly in the field of boxing, international contests have been arranged and presented before thousands

of interested spectators in Chicago's historic Soldier Field. Baseball has been of ~~inter~~-state proportions, and the basketball league, in which more than six hundred teams have competed during a season, is reputedly the largest in the world. Athletes from the ice skating, ice hockey and cycling fields have attained national recognition. All in all the athletic contests which have been held under the auspices of the C.Y.O. have been recognized as among the best and most interesting in the nation.

The training of volunteer leaders for C.Y.O. units has been of vital interest in the C.Y.O. plan of expansion. Definite plans for large-scale training institutes are under way and upon completion should turn out hundreds of volunteers who can take their place in their spare time alongside the professional worker. The C.Y.O. has used hundreds of W.P.A. and N.Y.A. leaders in its recreational program, particularly in parochial units. As many as 65 units at one time had the services of trained leaders assigned by the Federal government to communities of which C.Y.O. units formed the nucleus of community activities.

C.Y.O. HOMES

The C.Y.O. Homes, located at 2944 South Michigan Avenue, are maintained and supported by the Catholic Youth Organization to provide free care and occupational training for parolees, and temporary aid for homeless and transient boys and young men from the ages of sixteen to twenty-five. The homes are directed by a priest superintendent, assisted by two Viatorian Brothers and a social service worker.

This parolee service is the result of an arrangement among His Excellency, Bishop Sheil, the Governor of Illinois, and the Parole Board of the State Department of Public Welfare, by which young men who have been granted parole, but who are unable to provide a satisfactory sponsor or position as required by law, are placed under the care of the Catholic Youth Organization. The C.Y.O. accepts the responsibility for the care and supervision of these young men for the duration of their parole. One hundred forty-seven parolees have been accepted by the C.Y.O., and of this number only nine have been returned to penal institutions for violations of parole. A complete program of health service, recreation and education is provided.

The Social Service Department of the C.Y.O. Homes is responsible for receiving applications for admission for transient care of young men from public and private agencies, institutions, and individuals. Temporary care is given for a restricted period from one day to one month. A case work program functions in such a manner as to refer, when necessary, these transients to public agencies responsible for their care. Young men who are in need of assistance and who qualify under the intake policy of the C.Y.O. Homes, are accepted on a non-sectarian basis. All possible spiritual assistance and guidance are offered. In 1939 the C.Y.O. Homes cared for 717 transients for a total days' care of 9,998.

DENTAL AND
MEDICAL
DEPARTMENT

The C. Y. O. Dental and Medical Department set up by His Excellency, Bishop Sheil, at the beginning of the organization to provide free medical and dental care for needy boys and girls, during the year 1939 serviced the following number of cases:

Number of patients.....	2,465
Number of examinations.....	3,165
Number of hospital cases...	104

This department renders medical and dental care to boys and girls under the supervision of the Catholic Youth Organization and included complete physical examination on entrance, complete medical care, including hospitalization, and dental care thereafter.

The Medical and Dental Department services cases referred by all departments of the Central Office, the Mission of Our Lady of Mercy, the C.Y.O.Homes and Lewis School of Aeronautics. In addition, it cares for boys and girls referred by scores of parishes. Assisting the C.Y.O Medical and Dental staff is a staff of consultants comprising a number of outstanding professional men.

EMPLOYMENT
SERVICE

The Employment Service was reorganized in May, 1940. This reorganization was effected to meet the needs of hundreds of young men and young women who have applied to the Catholic Youth Organization for assistance in finding employment. In the past, members of the C.Y.O. staff had solicited employment for members of the organization, but no extensive job solicitation was made until after the reorganization and expansion of the employment service. Applicants are referred

to the Employment Service by their pastors, their parents, representatives in the various courts, and other social agencies. Many applicants come voluntarily to the C.Y.O. The Employment Service is open to all youth between the ages of sixteen and twenty-five years. One member of the staff of the Social Service Department devotes full time to interviewing applicants, establishing contacts with employers in an effort to secure positions, and making placements. Since May 1, 1940, positions have been secured for 128 men and women. This service is one of the most important and constructive in the whole Catholic Youth Organization's program.

MISSION
Our LADY OF MERCY

The Mission of Our Lady of Mercy, formerly and still popularly known as "The Working Boys' Home," located at 1140 West Jackson Boulevard, has been maintained since 1935 by the Catholic Youth Organization. This institution provides care for an average of 100 dependent boys from the ages of 14 to 18 years who are not eligible for care or who do not adjust to care received from other private or public agencies. The Mission is licensed by the City and by the State Department of Public Welfare and is staffed by a priest superintendent and six assistants, including a case worker and recreational director.

A complete case work program is carried on by a full-time social worker. All boys are accepted on a temporary basis pending a consideration of other possible plans which might be more advantageous. Possibilities for foster home placements are reviewed at the time of accepting the boy

and during his stay at the Mission, with the boy's wishes always solicited and considered. Foster home placements are arranged by the Mission through the Catholic Home Bureau of the Archdiocese of Chicago or the Children's and Minors' Service Division of the Chicago Relief Administration.

The religious welfare of the boys is cared for by the priest superintendent and his assistants. Every educational advantage is offered the boys, the majority of whom attend St. Patrick School. Those of exceptional ability are sent to Loyola University and other universities. Those not in attendance at a school are trained in the printing trade at the Mission Press, which is an important branch of the institution, both for training and as a means for revenue.

The Catholic Youth Organization medical and dental staff services the health needs of the boys. Psychological examinations on a group basis are given by a member of the faculty of Loyola University. If these group tests indicate any outstanding deviations from normal, individual tests are added. The individuality of every boy is recognized and respected, with freedom to follow interests and desires encouraged whenever possible. After completing their education, the majority of the boys leave the Mission to take positions which promise to be steady and sufficiently well paid to enable them to live in good surroundings. Before they depart the boys are urged to return for visits and are impressed with the fact that they are free to return to the Mission of Our Lady of Mercy to live at any time when they are unemployed or in need of any service which the Mission can offer them.

BOYS' CAMP

The C.Y.O. Camp, which has been operated for a number of years, has provided vacations for hundreds of young boys. Under the direction of a priest and his staff of assistants and counselors, a typical boys' camp program is conducted each year according to the best camping standards and techniques. The religious, recreational, and health needs of the boys are met in a well-balanced camp schedule.

Previous to the opening of the camp, for the summer of 1940, the policy was changed from a small fee camp to that of a free camp. Boys between the ages of 11 and 15 were eligible. Each pastor was given the opportunity of selecting one deserving boy from his parish who was sent to camp for a two weeks' vacation. Boys were received also from the Catholic Home Bureau, the Chicago Relief Administration, United Charities, Division of Child Welfare of the Illinois State Department of Public Welfare, the Chicago Board of Education, the Juvenile Court of Cook County, and University Field Project. During the 1940 season, 383 boys were in attendance of which number 40 were colored boys.

SOCIAL SERVICE
DEPARTMENT

The Social Service Department, one of the comparatively new developments of the C.Y.O., was established and began functioning on August 1, 1938. The staff of the department consists of a director, a case consultant, six case workers, one of whom is assigned to the Mission of Our Lady of Mercy, another to the C.Y.O. Homes, and a statistician.

The functions of the Social Service Department may be summarized as follows: to interpret, together with all the other departments and institutions affiliated with the C.Y.O., the work of the Catholic Youth Organizations, and social work in general to the community; to coordinate and integrate the activities of, and to assist in developing programs for, the various departments of the C.Y.O. Central Office and the institutions affiliated with the Catholic Youth Organizations; to give counseling service to individuals and consulting service to other social service agencies, both public and private; to assist young men and young women in securing employment through the services of the Employment Division; to develop a Juvenile Delinquency Prevention Service in conjunction with the Crime Prevention Bureau of the Police Department of the City of Chicago; to be responsible for the compilation, analysis, and interpretation of statistics of all the departments of the C.Y.O. Central Office and of the agencies and institutions affiliated with the C.Y.O.

The Social Service Department has the responsibility for answering hundreds of the letters received from all parts of the United States requesting various types of service. The nature of these letters ranges from requests for placements of boys and girls in institutions conducted by the Catholic Youth Organization to appeals for information pertaining to all phases of child guidance. One of the most important functions of the Social Service Department is to explain to the hundreds of people who come to the Social

Service Department why the Catholic Youth Organization cannot help all Catholic boys and girls and why some of them have to be referred to other social welfare agencies, both public and private. Through skilled intake service, the department interprets the functions of the Catholic Youth Organization, which, like all private agencies, can perform only those services allowed by the provisions of its charter and the limitations of its budget.

The C.Y.O. Scouting program (affiliated
SCOUTING PROGRAM with the Boy Scouts of America) functions under the director, a priest moderator, who is located in the Central Office. This scouting program is modeled after the Boy Scouts of America, Inc., except that the parish is the center of activity and membership is limited to Catholic boys. A parish may have as many troops as its scout program requires. In many instances there are ten or more troops in one parish. Cub Scouts, Boy Scouts, Sea Scouts, make up the whole program. In the year 1939, there were 224 Catholic troops in the Archdiocese of Chicago with a membership of 4,874.

There are three Rita Clubs maintained
RITA CLUBS by the Catholic Youth Organization to provide at low cost home-life care for young employed girls between the ages of 18 and 25. There is a woman superintendent in charge of each club. The Rita Clubs are located as follows:

Rita Club No. 1... 1700 W. Jackson Blvd.
Rita Club No. 2... 160 West North Avenue
Rita Club No. 3... 6330 S. Woodlawn Avenue

In January, 1940, the Catholic Youth
 Organization acquired Doddridge Farm, a
 camp located in Libertyville, Illinois.

DODDRIDGE FARM The camp consists of 19 buildings situated on 110 acres. The Catholic Youth Organization has offered the use of this camp to the United States Committee for the Care of European Children as a place for the care of guest children allocated to the Chicago area, until they can be placed in foster homes. So far no children have been received at Doddridge Farm, inasmuch as only a small number of children have been received in this country under the auspices of the United States Committee for the Care of European Children. No definite program for the use of this camp has been established because of the uncertainty of evacuating large numbers of children from Europe. At the present time the Farm is being used by various clubs of the Archdiocese of Chicago for weekend retreats, social outings and conferences.

The Vacation Schools of the Catholic
 Youth Organization, founded in 1930,
 under the direction of His Excellency,
 Bishop Sheil, have as their purpose:

1. To bring through the priests and sisters in charge of the individual vacation schools, the influence of religion into the lives of the thousands of Catholic children attending public schools as well as into the lives of all the children in attendance regardless of race, color, or creed.

2. To provide, especially in congested areas, and for underprivileged children, a program of educational recreation

under the supervision of religious leaders and recreational experts.

3. To aid in delinquency prevention by constructively occupying the time and energy of the children for six weeks of the summer period.

4. To assist individual pastors in the Vacation School areas by providing them with pertinent religious information obtained from the registration cards regarding the religious status of the children and their families.

During the summer of 1940 the Catholic Youth Organization operated 40 Vacation Schools, located in congested areas throughout the Archdiocese. The schools were conducted with the cooperation of the Chicago Park District and the voluntary help of 1,133 teachers. The great majority of these volunteers consisted of priests, seminarians, sisters, public school teachers, Catholic college students, W.P.A., N.Y.A. and Chicago Park District employees. The total enrollment in the C.Y.O. Vacation Schools for 1940 was 14,600.

JUVENILE
DELINQUENCY
PREVENTION
SERVICE

The Catholic Youth Organization, working in conjunction and cooperating with the Chicago Police Department, is endeavoring to approach the problem of delinquency with a positive program of prevention. As a preliminary step, the Commissioner of Police assigned a member of the Chicago Police Department, who is a graduate social worker, to assist the C.Y.O. in developing the program. Through arrangements with the Commanding Officer of the Crime Prevention Division the names of all Catholic boys and girls who come in conflict with the law,

but whose offenses are not considered serious enough for a referral to the Juvenile Court, are directed to the Catholic Youth Organization. The Priest Director of Parochial Activities is assisting members of the Social Service Department assigned to the Juvenile Delinquency Prevention Service in recruiting a group of volunteer workers, who, after attendance at institutes will assist the professionally trained workers in guiding these boys and girls. Plans are being formulated whereby the social workers assigned to the Juvenile Delinquency Service, after consultation with individual pastors, will make surveys of groups of parishes in order to approach scientifically the solution of parochial social and economic problems affecting the welfare of these youthful predelinquents. The program is so designed that the C.Y.O. will cooperate with other community agencies engaged in work in this field.

WHAT ARE THE ACTIVITIES OF THE C.Y.O.?

The Catholic Youth Organization sponsors the following activities, which are classified under four main heads, namely, Religious, Educational, Recreational, Social Service.

RELIGIOUS

Holy Hours
Spiritual Rallies
Retreats
Novenas

EDUCATIONAL

Lewis School of
Aeronautics
Cisca (Chicago Inter-
Student Catholic Action)
Cisca Alumni
Scholarships
Adult Education Classes
Study Clubs

SOCIAL SERVICE

Home for Dependent Boys
Home for Youthful Transients
Home for Parolees
Medical Department
Dental Department
Juvenile Delinquency
Prevention Service
Counseling Service
Consultation Service
Employment Bureau
Statistics

RECREATIONAL

West Side Community Center
Athletics
Low Organized Games
Basketball
Softball
Volleyball
Baseball
Tennis
Swimming
Cycling
Table Tennis
Boxing
Touch Football
Horseshoes
Marbles
Ice Skating
Track
Cross Country Races
Hockey
Golf

Boys' Camp
Crafts
Scouting
Vacation Schools
Band
Dramatics
Doddridge Farm
Youth Socials

TO SUMMARIZE THE ACTIVITIES OF THE C.Y.O.:

AN ATHLETIC LEAGUE--the largest in the world--with more than 30,000 boys and girls enrolled in it and actively taking part in its numerous sports.

A SOCIAL SERVICE PROGRAM which provides an average of 1,350,000 meals a year to homeless boys and young men.

THE C.Y.O. WORKING BOYS' HOME, 1140 West Jackson Boulevard, which houses 150 boys under 21 years of age.

THE C.Y.O. HOTELS, 29th and Michigan Avenue, which house more than 300 young men under 25 years of age.

AN EXTENSIVE EDUCATIONAL PROGRAM which provides 574 Bishop Sheil scholarships to leading Catholic high schools and colleges in the country and also art schools and business colleges.

THE C.Y.O. VACATION CENTERS, with a total enrollment of more than 15,000 children.

THE CATHOLIC TROOPS OF THE BOY SCOUTS OF AMERICA, which number about 8,000 Catholic boy scouts, including an Eagle Scout Club of 100 members.

THE C.Y.O. BAND of 100 pieces and a JUNIOR BAND of 50 pieces.

THE LEWIS HOLY NAME SCHOOL OF AERONAUTICS at Lockport, Ill., which is being attended by 150 poor but ambitious boys and which is considered one of the finest of its kind in the United States.

A MEDICAL AND DENTAL DEPARTMENT, which offers free treatment to thousands of needy boys annually.

ONE OF THE FINEST AND MOST POPULAR GYMNASIUMS in Chicago, the C.Y.O. Center Gym, 31 East Congress Street, training quarters for some 2,000 boys who find boxing a wholesome and interesting means of athletic recreation.

THE MAINTENANCE OF ART SCHOOLS, DRAMATIC CLUBS, GLEE CLUBS, LITERARY GUILDS, DANCING CLASSES, and similar activities intended to provide outlets for the cultural interests of boys and girls.

It has been estimated that, indirectly, the C.Y.O. program is of interest to 200,000 young boys and girls living within the confines of the Archdiocese, which embraces Chicago and surrounding towns, such as Joliet, Kankakee, Elmhurst, Waukegan, etc.

FINANCING
THE C.Y.O.

The Catholic Youth Organization has three general sources of revenue with which to finance its program. First is the Community Fund of Chicago, which is a private agency organized to raise funds among all the citizens of Chicago and to distribute these funds among the numerous social welfare agencies in the city. The second source of revenue is through social and sporting promotions which are sponsored by the C.Y.O. The revenue derived from boxing and basketball contributes much to the maintenance of the organization. Dinners, parties, dances, and other social activities are a means of raising funds in support of the C.Y.O. The third source of revenue consists of contributions from organizations and charitable persons who manifest their interest in the C.Y.O. program in a more concrete manner. Many groups like the Knights of Columbus sponsor promotions to raise funds. The Knights of Columbus annually sponsor one activity from which they are able to give His Excellency, Bishop Sheil, almost \$20,000. The Catholic Youth Organization has been named as beneficiary in several wills and has received small amounts from some estates. The organization operates on a budget which must be rigidly adhered to, since the C.Y.O. has the responsibility of raising the money to meet any deficit.

BENEFITS

The benefits that might be noted through consideration of so varied and extensive a program as is maintained by the Catholic Youth Organization of the Archdiocese of Chicago would

appear to be numerous. Probably the most important accomplishment of the C.Y.O. is the growing recognition on the part of prominent lay and clerical leaders of the absolute necessity of providing a program of activity for all young people. Over a period of ten years the C.Y.O. has succeeded in dramatizing its work among Catholic youth. Through its own program, together with the work of other youth organizations, both Catholic and non-Catholic, the people of the United States have come to understand and appreciate the problems of youth and the need of helping youth to face these problems. It can be truly said that in Chicago, at least, the C.Y.O. emblem has come to symbolize youth work and youth planning. The more tangible benefits derived by every individual boy and girl participating in the C.Y.O. are reflected in their acceptance of religion as a basic force in community welfare. These children have been brought closer to the Church and school and by their actions have come to exemplify the spiritual work of the youth apostolate.

Every follower of the C.Y.O., familiar with social and economic conditions in Chicago, has come to know and appreciate these benefits and the bearing they have on the lives of our boys and girls.

The future of the Catholic Youth Organization is inevitably linked with the future of American youth. Its future will be as great, as brilliant, as glorious as every adult, every Catholic parent, every priest of God, and every true American will want it to be.

CHAPTER FIVEORIGIN AND DEVELOPMENT OF THE C.Y.O.IN THE ARCHDIOCESE OF BOSTON

1. Introduction
2. Diocesan Organization
3. Duties of the Deanery Directors
4. Parish Directors
5. Fundamental Principles
6. Activities
 - Spiritual
 - Cultural
 - Recreational
 - Hobby Clubs
7. Evaluation
8. Results

C.Y.O. IN THE ARCHDIOCESE OF BOSTON

INTRODUCTION

Youth work in the Archdiocese of Boston is not new. Under the leadership of His Eminence, William Cardinal O'Connell, devoted priests have worked zealously for many years sponsoring spiritual, recreational, cultural and social activities, with special emphasis on the care of youth during their formative and adolescent years.

DIOCESAN ORGANIZATION

Recognizing the need of coordinating the many programs and activities that were already existing, and wishing also to expand where there was room, His Eminence, the Cardinal, gave a new and more vigorous impetus to this work in October, 1938, by establishing the Catholic Youth Organization on a parish, district, deanery, and diocesan basis. It is under the general direction of the Cardinal, and under the personal supervision of the Diocesan C.Y.O. Director, who is charged with the responsibility of supervising and directing the development of the organization as approved by the Cardinal throughout the Archdiocese. He interprets to the clergy and to the laity the program approved by His Eminence and stresses the need of carrying out a well-rounded program.

Ever since its organization, Reverend George M. Dowd has been in charge of the C.Y.O. as Diocesan Director.

Working with Father Dowd are appointed directors for six county divisions known as deaneries.

DUTIES OF DEANERY DIRECTORS

A deanery composed of a group of parishes within a definite geographical area is the intermediary between the Archdiocesan C.Y.O. and the parish units. It functions primarily to stimulate and supervise activities in the parish, and promotes and directs inter-parochial activities. In the fall of 1940 six priests were appointed by His Eminence to act as Deanery Directors. The function of the Deanery Director is:

- a) To aid the Diocesan Director in extending the youth program
- b) To coordinate youth activities within his deanery
- c) To encourage local efforts in organizing and programming
- d) To relay materials received from the Diocesan Director to the parish units
- e) To aid the development of inter-parochial activities

PARISH DIRECTORS

The pastor or one of the assistants is the Parish C.Y.O. Director, who coordinates all the youth programs and activities in the parish in the same way as the Deanery and Diocesan Directors do, only on a smaller scale. Since the success of the C.Y.O. in any given parish depends upon the quality and number of its adult leaders, the Parish C.Y.O. Director, after studying the entire roster, selects those men and women best qualified to assist him in planning and organizing the various activities in the different program divisions.

FUNDAMENTAL
PRINCIPLES

1. The parish is the basic unit in the C.Y.O. set-up. Since the youth problem in no two parishes is exactly alike, each pastor has the liberty of adapting the diocesan program to his particular circumstances.

2. Nothing that has been built up in the parish as an organized group should be torn down or changed without urgent reasons, but if capable of improvement, things should be improved gradually.

3. Existing societies for young people with a live program should be brought under the banner of the C.Y.O. as a coordinating agency without destroying their present set-up.

4. Membership in religious societies must be urged lest none but material benefits be achieved.

5. The C.Y.O. in the parish school should, as far as possible, consider and provide for all the needs of youth, spiritual as well as material, mental as well as physical, the former having precedence in each case.

6. The C.Y.O. forms a complete and integral unit in the exercise of Catholic Action.

7. The primary requisite for spiritual development is frequent reception of the sacraments. C.Y.O. members may receive Holy Communion on a particular Sunday, under the auspices of their individual parish unit, or as members of an existent parochial society.

8. Intermural activities are encouraged, since the C.Y.O. insists that all youth participate actively.

MEMBERSHIP

Members of the C.Y.O. comprise boys and girls, young men and women of three different age levels: Juniors, 10-14 inclusive; Intermediates, 15-18; and Seniors, 19-25.

ACTIVITIES

Notable results have been achieved in the interest of the youth of Boston. The following are some of the many activities which have been conducted in the various parishes:

Spiritual: Junior Holy Name Societies, Senior Holy Name Societies, Knights of the Sacred Heart, Young Men's Sodalitys, Retreats, Missions, Communion Breakfasts, Days of Recollection, Our Lady's Day, Religious Celebration, Religious Instruction, Children of Mary Sodalitys, Young Ladies' Sodalitys.

Cultural: Bands, Drum and Bugle Corps, Choral Groups, Orchestras, Debating Teams, Oratorical Groups, Dramatics, Reading Circles, Study Clubs, Discussion Groups, Essay Contests, Spelling Bees.

Recreational: Football, Basketball, Baseball, Soft Ball, Swimming, Ice Hockey, Track and Field Events, Golf, Bowling, Gym Classes, Table Games, Tennis, Volleyball, Hiking, Camping.

Social: Mothers' Day Program, Father and Sons' Night, Holiday Entertainments, Seasonal Parties, Picnics, Boy Scouts, Columbian Squires, Catholic Boys' Brigade, Junior Foresters, Summer Camps.

Hobby Clubs: Photography, Boat Modeling, Airplane Modeling, Sculpture Work, Art and Drawing, Stamp Collecting, Coin Collecting.

During its comparatively brief existence, RESULTS THUS FAR the Catholic Youth Organization had enjoyed the wholehearted and enthusiastic cooperation and support of the priests and laymen who have been assigned to direct youth work in their parishes. With their assistance the Catholic Youth Organization has accomplished the following :

1. C.Y.O. Directors' Conference
2. Mothers' Day Religious Program
3. Catholic Youth Rally--Feast of Christ the King
4. C.Y.O. Baseball Leagues--77 teams in 1939; 220 teams in 1940; 205 teams in 1941
5. C.Y.O. Basketball Leagues--82 teams in 1939; 170 teams in 1940
6. C.Y.O. Band Contest--32 Units, 2,300 participants in 1939; 49 units, 2,900 participants in 1940; 50 units, 3,000 participants in 1941
7. Catholic Boy Scouts Sunday--3,000 participants in 1939; 3,500 participants in 1940
8. C.Y.O. Bowling League--50 teams in 1939; 60 teams in 1940
9. New England Catholic Basketball Tournament, 1939-1940-1941 sponsored by the C.Y.O.
10. Catholic High School Athletic Association formed--21 members
11. Catholic High School Oratorical and Debating League. C.Y.O. has given greater impetus to this cultural activity.
12. C.Y.O. Golf Tournament 1940--286 participants in a single day--18 hole medal play. 1941 Tourney conducted on two days--166 Juniors and 85 Seniors

13. Approximately 4,000 boys thronged the Cathedral at this year's observance of the Catholic Boy Scout Sunday. There was a turnout of some 3500 girls for the last Catholic Girl Scout Sunday.
14. Fourteen parishes participated in the C.Y.O. one-act play contest, and almost 50 boys and girls were finalists in the organization's oratorical contest.
15. In the recent annual C.Y.O. band concert at Boston College's Alumni Field, 34 musical units numbering 2,000 members took part.

EVALUATION

That there is need for organized leisure-time activities for youth is evidenced by a recent report of Doctor James A. Nolan, director of the Washington Criminal Justice Association. Doctor Nolan disclosed that boys under sixteen are now giving law-enforcement agencies the most trouble, whereas juvenile court problems have previously centered around the 16-21 age group. Boston sociologists and jurists agree with this finding. Juvenile delinquency in Greater Boston, long a peace-time problem, has grown to alarming proportions since Pearl Harbor, but one organization in this section is doing something constructive about it.

Standing as a bulwerk against juvenile delinquency today is the C.Y.O. organization, meeting the spiritual, cultural, athletic and social needs of thousands of young people with a program that is primarily preventive, not curative.

Cardinal O'Connell, who launched the C.Y.O. three and a half years ago, says, "From the very beginning it was successful, and a well-planned and balanced leisure-time program is now available to all the youth of the diocese."

CHAPTER SIXORIGIN AND DEVELOPMENT OF THE C.Y.O.IN THE ARCHDIOCESE OF NEW YORK

1. Historical Background
2. Organization
3. Program and Activities
 - Recreational
 - Cultural
 - Social
 - Scouting
 - Publicity
 - Volunteer Bureau
 - Spiritual
4. Statistical Summary

HISTORICAL BACKGROUND

When the Catholic Youth Organization of New York was organized in 1936 and designated by the late Cardinal Hayes as the official diocesan leisure-time agency for young people it already had a foundation of notable work by Catholic clergy and laymen as a background.

Father John C. Drumgoole was the first to lay the foundation of the organization when he, assisted by several lay leaders, opened Father Drumgoole's Home in 1890. His associates carried on this work under the name of the Catholic Boys' Association, which in turn was successively reorganized and known as the Ozanam Association in 1908 and later as the Catholic Boys' Clubs of the Archdiocese of New York.

The present organization, although only three years in operation, has expanded and grown into one of the outstanding youth agencies of the State of New York, guiding the leisure hours of approximately 80,000 young people. It is the purpose of the Catholic Youth Organization to provide suitable activities for these boys and girls and to act as a constructive force in their development, through a program of activities, spiritual, social, cultural, and athletic in nature.

These activities are chosen and developed into a program according to the needs of each parish C.Y.O. Unit, which is the core of all C.Y.O. activity. There are so far 256 such parish units spread throughout the counties of Richmond, the Bronx, Manhattan, and Westchester. Units are also being developed into active C.Y.O. membership in Rockland and

ORGANIZATION

Orange counties. The activities of the separate units are of a varied nature according to the makeup of the parish, its facilities, neighborhood, etc. These units are divided into a double classification: One has an actively organized C.Y.O. parish membership and participates in activities of the archdiocesan program through teams or groups, but has not as yet developed a C.Y.O. program to function within the parish itself. The parish units are in constant contact with the central or executive office, which operates as a service bureau to the various units, through the C.Y.O. director in each county, who acts as a liaison officer between the C.Y.O. and the parish.

As to the actual organization itself, the C.Y.O. is chartered as a membership corporation of the State of New York. The Board of Directors make up the backbone of the corporation, working hand in hand with the clergy in shaping the policies and activities of the entire organization.

An Archdiocesan Director and an Assistant Archdiocesan Director, working from the executive office, are in charge of the C.Y.O. program and the actual carrying out of its activities. Five county directors, two for Manhattan, and one for the Bronx, Westchester and Staten Island, who have already been mentioned as the points of contact between the parish units and the executive office, among other duties assist in the establishment and development of units, supervise athletic competitions, secure play space for games and meetings and help formulate a suitable program. There is also a program and education director, who acts in an advisory

capacity in all matters relating to the program of the Parish C.Y.O. units and has supervision of all Archdiocesan projects; a Boy Scout Director, a Publicity Director and a Boxing Director. These are priests doing parish work who in their spare time help in the task of organizing the C.Y.O. in their areas and work with the local C.Y.O. field men. This type of organization allows the C.Y.O. to be flexible enough to suit individual needs and yet retain coherence and unity.

PROGRAM AND ACTIVITIES

As to the program itself, it must be remembered that the purpose of it is to provide suitable leisure-time activities during the period that the young person is not under the guidance of the school or home. Therefore, it has selected those kinds of activities which have been found to appeal to and attract young people.

Recreational: Athletics, which capture the interest and enthusiasm of young people at all times, are given great prominence in the program. During the past season 375 teams played inter-parochial basketball in C.Y.O. leagues. There were 1,288 league games in which 5,625 players participated.

Three C.Y.O. baseball leagues had 212 teams with 3,995 individual contestants, and conducted 1,259 games. Eight C.Y.O. boys were placed in minor league professional baseball.

There were 72 softball teams, 75 football teams and a whole series of roller hockey and bowling games. Track and

swimming meets were also arranged. A boxing center, one of the finest in New York, provides training and instruction quarters for the 175 boys enrolled in the boxing teams. One of the services offered the parish units is the conducting of an entire boxing exhibition in accord with the laws of the State Boxing Commission and the Metropolitan Association of the A.A.U. C.Y.O. boys also participate in the Diamond Belt Tournament and Golden Gloves Shows.

To help the victims of infantile paralysis, a swimming class for crippled children is being operated in Staten Island under direct orthopedic supervision. This is a unique service in New York.

Cultural: The cultural program comprises both recreational and educational activities. A Glee Club for young men over 18 years of age has been organized, and several dramatic societies are now producing musical shows, dramas, and minstrel shows. Instruction in tap and ballroom dancing are also available in some units.

Three leading libraries are operating with great success, and there is great interest in the Parish Study Clubs now being formed. These include such features as lecture and debating groups, and public forum groups, and branch off into hobby clubs of all kinds.

Arts and crafts are being taught wherever possible, giving C.Y.O. members the opportunity to learn handicraft, metal and woodwork, art work, sculpture, and sewing

Social: The social program is particularly important in that it promotes the proper supervision of mixed gatherings, and provides training in the orderly conduct of meetings. Parish dances, on an annual, monthly, and weekly basis, are the most popular of the social functions, and card parties, parish motion pictures, picnics, hikes, and dancing classes are among the other activities which receive the enthusiastic support of the C.Y.O. members.

Scouting: The establishment of Boy and Girl Scout Troops is an important feature of the parish C.Y.O. program, since scouting provides excellent training for future responsible citizenship. A scouting director, in charge of this division, and a moderator, are constantly in touch with all events of importance to the units.

Publicity: Press releases to the newspapers and a weekly two-page spread in the Catholic News informs the public of C.Y.O. activities and affairs.

Volunteer Bureau: A Volunteer Bureau has been set up which provides leaders and coaches for the various units from Catholic colleges, such as Manhattan, Fordham, and New Rochelle, and from the Notre Dame and Iona School Alumni. A course of training is provided for the benefit of these volunteers, open also to all youth leaders from the parish units.

Spiritual: While greatest prominence seems to be given to the social, athletic, and cultural part of the program, it must not be thought that the spiritual part is

secondary. This being a Catholic Youth Organization, it places the spiritual welfare of the individual above all other considerations. It is based on the concept that teaching love of God and respect for one's country is one of the soundest ways of developing future citizens capable of living with the idealism and integrity that no material philosophy of life could ever give them.

STATISTICAL
SUMMARY

In the ensuing paragraphs, particular attention is given to those activities of the C.Y.O. program that deserve special mention. We are not able to record the countless activities of the 258 parochial units, but the statistical compilation of inter-parochial competition will prove enlightening and worthwhile.

Scouting, under Catholic auspices, is one of the most rapidly growing youth activities throughout the country. It is set up as a separate division of the Catholic Youth Organization and its general statistics are:

Council	Units	Scouts in Catholic Units	Catholic Boys in Other Units	Total Catholic Boys	Catholic Scout- ers
Bronx.....	42	1,057	1,116	2,217	293
Bronx Valley...	10	122	205	327	77
Dutchess.....	6	69	178	247	62
Fenimore Cooper	8	145	282	427	79
Hendrik Hudson.	12	140	283	423	100
Manhattan.....	60	1,053	1,230	2,283	490
Orange-Sullivan	15	187	181	368	95
Rockland.....	12	162	122	284	77
Siwanoy.....	21	300	160	460	150
Staten Island..	13	318	630	948	130
Ulster.....	4	65	215	280	25
Yonkers.....	20	509	400	909	143
	223	4,127	5,046	9,173	1,642

Girl Scouts are actively engaged in the Archdiocese and are registered as follows:

Registered in Catholic Troops.....	3,874
Members of Other Troops.....	2,833
Unregistered Catholic Girl Scouts	<u>1,400</u>
	8,107
Troop Leaders.....	494
Troop Committee Members.....	367
Council Members.....	<u>84</u>
	9,052

Free Admission For Outstanding Events: The central office secures free tickets for several worthwhile attractions and distributes these through parishes to its membership.

1. Over 4,500 children were guests of the New York Major League Ball Clubs.
2. Five Hundred enjoyed the invitation of the New York Football Giants at the Polo Grounds.
3. Madison Square Garden played host to 500 boys and girls for amateur ice hockey.
4. Twenty-five hundred girls participated in a free C.Y.O. boat ride to Bear Mountain.

C.Y.O. Vocational Guidance and Placement Service: The renewed grant of the Greater New York Fund enabled the C.Y.O. Bronx Vocational Guidance and Placement Service to continue its program for a second year. Accordingly

342	Clients applied and were interviewed
235	Family visits made relative to interviews
145	Concerns applied for young men
317	Clients applied for positions
222	Clients were placed
64	Separate industries are classified in their occupational files

C.Y.O Educational Service: Through the assistance of the Hayden Foundation, the C.Y.O. Educational Service has been able to continue its expansion. Thus far its major work has been its motion picture department. Through this means, 111 separate motion picture programs were put on in 46 parishes. Two hundred fifty-nine films were used for these showings. The approximate audience for these C.Y.O. exhibitions totaled 27,750. C.Y.O. pictures were loaned to parish units who have their own equipment on fifty-two occasions.

C.Y.O. Boxing Department: The Boxing Department in line with National Defense has conducted several boxing exhibitions at military posts. The C.Y.O. also assisted in the inaugural Yonkers P.A.L. rally, by sponsoring an outdoor boxing show before 15,000. Over 300 C.Y.O. boys entered the Golden Gloves and Diamond Belts Boxing Tournaments.

APPENDIX A

In 1938, Reverend Damian B. Lyons, O.F.M., S.T.D., made the initial attempt at a survey of the Catholic Youth Movement in the United States, which was published in the Franciscan Educational Conference Report; Volume XX, November, 1938. In this report Father Damian writes:

"For many reasons any attempted survey of the Catholic Youth Movement at this early date can meet with only partial success. The compilation of accurate statistics depends on the completeness of existing records. Not all Catholic Organizations have complete records; the recent creation of the diocesan organizations forbids a check-up on bona fide membership; the Newman Clubs throughout the country are too loosely federated to warrant the national secretary's unequivocal statement on total membership.

"Another factor to be borne in mind is the duplication of membership, namely, the same person may belong to two or more societies. Furthermore, in some dioceses which have sponsored a Youth Organization, we find other organizations which are instituted according to the States, and not according to diocese; also in the same diocese we have the nascent youth programs of the Religious Orders. Finally, there are many parish units which have no affiliation with any specific diocesan or national organization; even at the present time much is being done for youth in these parishes by the individual priests and their lay associates. Hence to give a true picture of the Youth Movement in the United States we should

have to comb every parish in the country, contact every pastor, ascertain what organization is operative within his parochial limits, what is its membership, are the members enrolled in other similar organizations, and we should draw the conclusion what percentage of Catholic youth is benefiting from the organization. Such a survey may come later; for the present we shall list the various organizations that are caring for Catholic youth during leisure time."

Since the above publication, Father Damian made another survey of the Catholic Youth Movement in the United States. Like the one printed in 1938, it is too sketchy and disappointing to anyone who is after details of what is being accomplished in particular dioceses or localities. As far as I could ascertain, this second survey was never printed, but the following quotation from the manuscript was secured through the courtesy of Father Damian Lyons:

"C.Y.O. Diocesan Directors have been appointed in Boston, Chicago, Cincinnati, Detroit, Dubuque, New Orleans, New York, Portland, Oregon, San Antonio, San Francisco, Albany, Alexandria, Altoona, Cleveland, Corpus Christi, Fall River, Fort Wayne, La Crosse, Lincoln, Little Rock, Marquette, Monterey-Fresno, Nashville, Natchez, Paterson, Providence, Sacramento, Salt Lake City, San Diego, Savannah-Atlanta, Wheeling, and Wilmington.

"It is almost impossible to determine the activity and success of the various branches, as very much depends on the parochial unit which is stronger in urban communities than

among rural residents. As the individual cells grow in experience, the diocesan youth body will become stronger and more compact. We made no attempt to collect the number of parochial units and their aggregate membership."

Father Damian points out that in twelve other dioceses practically the same program has been adopted, only under a different name:

"Thus, Los Angeles, Catholic Boys' Activities; Philadelphia, Catholic Youth Association; Buffalo has a Diocesan Director of Athletics; Concordia, Catholic Youth of Concordia; Dallas, Schools and Boy Work; Reno, Diocesan Athletics and Recreation; Ukrainian Greek Catholic Diocese, Youth's Catholic Action and Ukrainian Catholic Youth League. Diocesan Directors have been appointed to supervise the functioning of these organizations, but in some instances they serve in a mere advisory capacity.

"We await the first National Conference of Diocesan Youth Directors which will be held during December in New Orleans. It will be the first opportunity statisticians will have to gather material regarding the actual situation in every diocese. If facts and figures are not forthcoming, at least we can hope that a questionnaire will be prepared and presented to the different directors to be answered at their convenience. With their report one will be able to judge the trends of the Youth Movement and the success of the tried programs.

"Official Diocesan Girls' Organizations are recognized by the Archdioceses of Cincinnati, Dubuque, Los Angeles, Milwaukee, New Orleans, San Francisco, St. Paul, and the Diocese of Albany, Belleville, Charleston, Cleveland, Fort Wayne, Great Falls, Hatford, La Crosse, Mobile, Monterey-Fresno, Portland, Providence, Sacramento, Salt Lake City, San Diego, Spokane, Toledo, and Wheeling. These Dioceses and Archdioceses are following the Youth Program of the N.C.C.W."

Through the kindness and generous assistance of Rev. Paul Tanner, Youth Director, N.C.W.C., Washington, I secured the names and addresses of the Youth Directors in the various Archdioceses and Dioceses of the country. On November 1, 1942, a questionnaire was sent to one hundred of these directors. More than two-thirds of them responded. Their replies were prompt, courteous and informative. I have attempted to gather the results of these questionnaires into a readable unit so as to share this knowledge with those who are interested in youth work.

According to Father Tanner, about three-fourths of the dioceses of the country have some type of youth program. Of the 113 dioceses, 96 of them have appointed Diocesan Youth Directors. Since the questionnaire reached more than two-thirds of these directors, I feel that with the compilation of these results, some little advance has been made along the statistical line.

QUESTIONNAIRENovember 1, 1942

1. Do you have an organized Catholic Youth Organization?

Yes..... 46
 No..... 14
 In process..... 6

2. How old is your organization?

Ages ranged from $1\frac{1}{2}$ years to
 20 years. Average age of organi-
 zation was between 4 and 5 years.

3. Number of Directors?

Priests..... 38
 Lay..... 58

4. Number of Assistant Directors?

Priests..... 66
 Lay..... 76

5. Do you have full-time or part-time directors?

Full-time..... 48
 Part-time..... 91

6. Do you have paid or voluntary leadership?

Paid..... 21
 Voluntary..... 36
 Paid (Part-time)... 3
 Paid and Voluntary. 3

DIOCESAN YOUTH DIRECTORS

October 14, 1942

Albany	Rev. Harold B. Hinds 2156, 13th Street, Troy, New York
Alexandria	Rev. Paul E. Conway 325 McCormick Street, Bossier City, Iowa
Altoona	Rev. Eugene E. Bradley 609 Park Avenue, Johnston, Pa.
Amarillo	Rev. T. J. D rury 1110 Washington Street, Box 2009, Amarillo, Texas
Baltimore- Washington	Rt. Rev. Louis C. Vaeth Cathedral and Franklin Streets, Baltimore, Md.
Belleville	Rev. John T. Fournie 517 Walnut Street, Mound City, Illinois
Bismark	Rev. John E. Garvin 214 First Street, S.E., Minot, North Dakota
Boise	Rev. R. F. Rowe P.O. Box 769, Boise, Idaho
Boston	Rev. George M. Dowd Chancery Office, Lake Street, Brighton, Mass.
Brooklyn	Rev. Charles E. Birmingham 241 Atlantic Avenue, Brooklyn, New York
Buffalo	Rev. Dr. Leo R. Smith 50 Franklin Street, Buffalo, New York
Burlington	Rev. T. H. Connor St. Peter Rectory, Rutland, Vermont
Charleston	Rt. Rev. Msgr. Joseph L. O'Brien 136 St. Philip Street, Charleston, South Carolina
Cheyenne	Rev. John Meyer 2105 Capitol Avenue, Cheyenne, Wyoming
Chicago	Rev. Harold Kenny 31 East Congress Street, Chicago, Illinois
Cincinnati	Rev. Frederick G. Hochwalt, Annunciation Church Resor and Clifton Avenues, Cincinnati, Ohio

Cleveland	Rev. James H. O'Brien 18485 Lake Shore Boulevard, Cleveland, Ohio
Columbus	Rev. George O. Nason 1490 East Main Street, Columbus, Ohio
Concordia	Rev. Cornelius J. Brown P. O. 143, Concordia, Kansas
Corpus Christi	Rev. Albert D. Gannon 810 Antelope Street, Corpus Christi, Texas
Covington	Rev. Frederick G. Bamberger 1140 Madison Avenue, Covington, Kentucky
Dallas	Rev. Thomas S. Zachry 2215 Rose Avenue, Dallas, Texas
Davenport	Rev. Clifford A. Egert Cosgrove Building, Davenport, Iowa
Denver	Rev. Barry J. Wogan St. Joseph Church, Golden, Colorado
Des Moines	Rev. Bartholomew Kane 1915 University Avenue, Des Moines, Iowa
Detroit	Rev. Harold J. Markey 1234 Washington Boulevard, Detroit, Michigan
Dubuque	Rev. Raymond P. Duggan, Catholic Charities 1105 Locust Street, Dubuque, Iowa
Duluth	Rev. Michael Hogan 211 West Fourth Street, Duluth, Minnesota
El Paso	Rev. David J. Kirgen 251 Arizona Street, El Paso, Texas
Erie	Rev. Walter J. Conway 230 West Tenth Street, Erie, Pennsylvania
Fall River	Rev. James E. Gleason 394 Highland Avenue, Fall River, Massachusetts
Fargo	Rev. Francis T. Hannaher Marion, South Dakota
Fort Wayne	Rev. Joseph E. Hennes 2000 North Wells Street, Fort Wayne, Indiana
Galveston	Rt. Rev. Msgr. Daniel P. O'Connell Cathedral, Galveston, Texas

Gallup	Rev. Reynor Bartos, O.F.M. Box 391, Gallup, New Mexico
Grand Rapids	Rev. Joseph C. Walen 600 Burton Street, Grand Rapids, Michigan
Great Falls	Rev. Eldon B. Schuster 725 Third Avenue, Great Falls, Montana
Green Bay	Rev. Theodore H. Kirsten St. Mary Parish, Stockbridge, Wisconsin
Harrisburg	Rev. Lawrence Schott Box 572, Harrisburg, Pennsylvania
Hartford	Rev. George M. Grady 244 Main Street, Hartford, Connecticut
Indianapolis	Rev. Richard Langen 1004 N. Pennsylvania St., Indianapolis, Ind.
Kansas City	Rev. B. J. Hale 3147 Broadway, Kansas City, Missouri
La Crosse	Rev. Joseph F. Kindlinger 2322 South Avenue, La Crosse, Wisconsin
Lafayette	Rev. George J. Braquet Breaus-Bridge, P.O. Cecilia, Louisiana
Leavenworth	Rev. Herman J. Koch 740 Shawnee Avenue, Kansas City, Kansas
Lincoln	Rev. George J. Schuster 540 South 18th Street, Lincoln, Nebr.
Little Rock	Rev. Stephen F. Jacklin SS. Cyril and Methodius Church P.O. Stuttgart, Slovactown, Arkansas
Los Angeles	Rev. James E. Dolan 922 South Detroit Street, Los Angeles, Calif.
Marquette	Rev. John Higes American Martyrs Church, Kingsford, Michigan
Milwaukee	Rev. Joseph Heim 225 East Michigan Street, Milwaukee, Wisconsin
Mobile	Rev. Theodore Flynn Box 791, Birmingham, Alabama
Monterey- Fresno	Very Rev. Msgr. James Dowling 855 Tlorador, Fresno, California

Nashville	Rev. Edward Dolan Immaculate Conception Church, Union City, Tenn.
Natchez	Rev. Francis Quinn Nativity Church, Biloxi, Mississippi
Newark	Very Rev. Msgr. James A. McNulty 31 Mulberry Street, Newark, New Jersey
New Orleans	Rev. Patrick J. Quinn 724 Camp Street, New Orleans, La.
New York	Rev. Harold S. Engel 35 East 51st Street, New York, N. Y.
Ogdenburg	Rev. James J. Gainor Madrit, New York
Oklahoma City- Tulsa	Rev. Francis E. McGoldrick 1521 North Hudson Street, Oklahoma City, Okla.
Omaha	Rev. Francis J. Barta 2617 31st Street, Omaha, Nebraska
Owensboro	Diocesan Youth Director 614 Frederica Street, Owensboro, Ky.
Paterson	Rev. John E. Hewetson, St. Bartholemew Rectory P.O. Box 106, Lafayette, New Jersey
Peoria	Rev. Murray V. Haas 607 North Madison Street, Peoria, Illinois
Philadelphia	Rev. John G. Fallon 819 Arch Street, Philadelphia, Pennsylvania
Pittsburg	Rev. Alvin M. Forney 1250 Liverpool Street, Pittsburg, Pa.
Pittsburg	Rev. John A. Fiffick P.O. Box 388, Lyndora, Pennsylvania
Portland	Rev. John E. Larkin 3661 S. E. Rex Street, Portland, Oregon
Providence	Rev. William H. Delaney 128 South Main Street, Providence, Rhode Island
Raleigh	Rev. Thomas A. Williams Holy Trinity Church, Kingston, North Carolina

Reno	Rev. George L. Smith St. Joseph Church, Elko, Nevada
Richmond	Rev. Arthur J. Taylor 611 Floyd Avenue, Richmond, Virginia
Rochester	Rev. Joseph E. Vogt 50 Chestnut Street, Rochester, New York
Rockford	Rev. Francis P. McNally 707 Rockford National Bank Bldg., Rockford, Ill.
Sacramento	Rev. Thomas A. Kirby 1017, 11th Street, Sacramento, California
Saginaw	Rev. Thomas W. Ryan 1515 South Washington Street, Saginaw, Mich.
St. Cloud	Rev. Aloysius J. Gruenes 316 Seventh Avenue, St. Cloud, Minnesota
St. Joseph	Rev. Joseph T. Bugler 519 North Tenth Street, St. Joseph, Missouri
St. Louis	Rev. Charles P. Maxwell 1009 South Sixth Street, St. Louis, Missouri
St. Paul	Rev. Rudolph G. Bandas 251 Summit Avenue, St. Paul, Minnesota
Salt Lake	Rev. Charles E. Freegard 37 West Second Street, Magna, Utah
San Antonio	Rev. Anthony Matula 110 Octavia Place, San Antonio, Texas
San Francisco	Rev. Eugene Shea 995 Market Street, San Francisco, Calif.
San Diego	Very Rev. Francis C. Ott 584 Fifth Avenue, San Bernadino, Calif.
Savannah- Atlanta	Very Rev. James A. Grady 222 East Harris Street, Savannah, Georgia
Scranton	Rev. Joseph E. Kelly 401 Linden Street, Scranton, Pennsylvania
Seattle	Rev. Edward J. McFadden 611, 20th Street, South, Seattle, Washington
Sioux City	Rev. Paul J. Wagner Trinity College, Sioux City, Iowa
Sioux Falls	Rev. Walter L. Roche St. Mary Church, Dell Rapids, South Dakota

Spokane	Rev. Oakley F. O'Connor 237 East Seventh Avenue, Spokane, Washington
Springfield	Rev. James J. Hagerty, St. Joseph Home South Sixth Street, Hard Road, Springfield, Ill.
Superior	Rev. Leo Block 1201 Hughitt Avenue, Superior, Wisconsin
Syracuse	Rev. M. S. Dwyer 261 East Onondaga Street, Syracuse, New York
Toledo	Rev. William Sullivan 2425 Cherry Street, Toledo, Ohio
Trenton	Rev. John Horan, St. Gabriel Rectory Holmdel P.O., New Jersey
Tucson	Rev. Bernard L. Gordon 192 Stone Avenue, Tucson, Arizona
Ukranian (Greek)	Rev. Vladimir Andrushkiw 42 Van Buren Street, Passaic, New Jersey
Wheeling	Very Rev. Benjamin F. Farrell 13th and Byron Streets, Wheeling, West Virginia
Wilmington	Rev. John J. Sheely 1301 Delaware Avenue, Wilmington, Delaware
Winona	Brother Luke, Librarian St. Mary College, Winona, Minnesota

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The accounts of the various activities of the Chicago C.Y.O. - Chapter Four, the Boston C.Y.O. - Chapter Five, and the New York C.Y.O. - Chapter Six, are quoted from the pamphlets published by the C.Y.O. Organizations in these cities.