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YOUTH SERIES I.

Youth, today  
and tomorrow  
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# YOUTH TODAY AND TOMORROW

Proceedings  
YOUTH INSTITUTE  
National Council Catholic Women  
Washington, July, 1935



NATIONAL COUNCIL CATHOLIC WOMEN  
1312 Massachusetts Avenue NW.  
Washington, D.C.



**THE HOLY FATHER  
TO CATHOLIC YOUTH ASSOCIATION  
AT JUBILEE CONGRESS**

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**“Young People! You Are *Our* Co-workers!**

***We* Demand of You:**

**The *Vicar of Christ* Demands of You**

**Your Collaboration!”**



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YOUTH  
TODAY AND TOMORROW

PAPERS

GIVEN AT THE

YOUTH INSTITUTE

NATIONAL COUNCIL CATHOLIC WOMEN

WASHINGTON, JULY, 1935

NATIONAL COUNCIL CATHOLIC WOMEN

1312 Massachusetts Avenue NW.

Washington, D. C.



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## **PURPOSE:**

### THE PURPOSE OF THE YOUTH INSTITUTE NATIONAL COUNCIL CATHOLIC WOMEN

ANNE SARACHON HOOLEY

*President, National Council Catholic Women*

1—To bring together experienced leaders in young women's activities in order that there may be evolved a flexible program which, if adjusted to local conditions, will be practical in whole or in part in any community.

2—To afford the small club leader or local worker the opportunity to meet and discuss with national leaders her particular problems and difficulties, with relation to work in the Youth Movement.

This Institute is colored by today's emergency, but the National Council of Catholic Women's work in this field is one of long-time planning, undertaken in response to the urge of the Holy Father, Pope Pius XI, as a particular piece of lay activity.

#### **Factors In United Action:**

Already there are many agencies at work in Sodalties, Girls' Clubs, Settlement Houses, Junior groups of national and State organizations, but we need more and more of these agencies if we are to reach all who need our help, whether it be spiritual, intellectual or physical. And the program demands united action. Just as the National Council of Catholic Women seeks to enroll all existing organizations of Catholic women in one central Council with no thought of domination or direction, so, too, the Council would seek to bring together as many as possible of the groups working with youth, as well as the representatives of youth, in order to bring about that united action so essential to success.

Annually, for the past four years, these Catholic youth leaders have been brought together, under the auspices of the National Council of Catholic Women, to stimulate interest in youth throughout the country, resulting in the decision to hold this Institute in

order that a program of education, recreation and work for young women sixteen to twenty-four years of age, may be devised and may form a working structure for the endeavors of its thousands of affiliated organizations of Catholic women. Full cooperation with the Government program is promised, in addition to the expansion of the work in the Catholic field.

### **Participating Organizations:**

The Council wishes to acknowledge with gratitude the cooperation and participation of all who took part in the Institute. A special word of appreciation is extended to the Administration of the National Catholic School of Social Service for the hospitality of the school and the contribution of the Faculty; to the following national organizations and Governmental bureaus which have made possible this Institute:

Catholic Daughters of America,  
Christ Child Society,  
Daughters of Isabella,  
Girl Scouts,  
International Federation of Catholic Alumnae,  
Sodality of Our Lady,

Children's Bureau, United States Department of Labor,  
National Youth Administration,  
Women's Bureau, United States Department of Labor,  
Work's Progress Administration.

## **BACKGROUND :**

### **OUR CHARTER AS CATHOLICS**

**VERY REV. MSGR. MICHAEL J. READY**

*Assistant General Secretary, National Catholic Welfare Conference*

“To safeguard youth;  
to provide outlets  
for those activities  
normal youth demands.”

“Go forth and teach all nations,” Christ said, “and behold I am with you all days, even to the consummation of the world.” That teaching transformed a pagan world, and built up a great Christian civilization, but at the cost of untold sacrifice on the part of the builders, who never counted any sacrifice, even life itself, too great, so long as they labored for and with the Master, who has shown them the way.

#### **The Apostolate of Catholic Action :**

Down through the ages that same message comes to us today, through the voice of the Vicar of Christ, His Holiness Pius XI, who calls on the Catholic people throughout the world to unite in a great Apostolate which he characterizes as Catholic Action. This Apostolate which Christ entrusted to His Church is universal and all-embracing. It touches all individuals, all social classes, all ages.

This Apostolate demands, Our Holy Father tells us, first, personal holiness on the part of the individual, and then united action. As our Holy Father puts it, Catholic Action should be a universal, a unanimous action of the faithful, without regard to age, sex, education, social condition or national and political tendencies. It calls on all to unite in bringing back into a world of materialism the great spiritual force of Christian teaching; to bring back the certainty of faith to a world torn with doubt; to act as a great constructive power in a destructive and disintegrating world.

#### **The National Catholic Welfare Conference :**

The Bishops and Archbishops of the United States, at the close of the War in 1919, organized what is known as the National Catholic Welfare Conference. This conference is the channel for this great Apostolate here in the United States. This conference provides for the participation of the laity in the great work of the hierarchy, through the organization of the two great Councils of Catholic Men and Women.

The function of the National Council of Catholic Women is to channel the power which is in the Catholic womanhood of this land, and to direct it to the proximate and ultimate accomplishments to be achieved.

### **Responsibility of Catholic Women:**

Catholic women have a tremendous responsibility in the face of the dangers which threaten not only society, but even civilization itself. It is for them to array themselves in the defense of the family which is the unit upon which the social structure and the safety of the nation rests, to maintain the sanctity of marriage, the dignity of motherhood, the safety of the Christian home. To safeguard youth, not only by protecting it from the social evils which threaten, but by providing outlets for those activities which normal youth demands.

It is also the responsibility of Catholic women to lend every effort in bringing about that social reconstruction which promises social justice to those who have been deprived of the right to a living wage, with all that that term implies. The National Council of Catholic Women calls upon all Catholic women young and old in the United States to unite in the great program which is set forth by the Bishops of the United States, that there shall be in this, our land, a restoration of Christian standards and Christian ideals in the life of our nation.

In the National Catholic Welfare Conference we have a program and material that will assist and help you. It will be our pleasure, we who are there through the will of the Bishops, to help you in every way.

### A COMMON POINT OF CONTACT

MOST REV. EMMET M. WALSH, D.D.

*Bishop of Charleston*

"All Catholic youth organizations  
must work together  
and have a common point of contact  
in the organization  
set up by the Bishops of the United States."

If we take the Holy Father's definition of Catholic Action, it is difficult to see how any Catholic organization operating in the national field can be truly said to be doing the work of Catholic Action, until it is functioning in affiliation and in full cooperation with the organization set up by the Bishops of the United States. For Catholic Action is the participation of the laity in the Apostolate of the Hierarchy. Laymen are participating in that apos-

tolate in a diocese, when they work under the direction and in co-operation with the Bishop and clergy. When the field is a province, laymen are truly engaged in Catholic Action only when they work under the program outlined by the metropolitan and his suffragans. When the field is national, the program must be that of the Bishops of the nation.

### **The National Catholic Welfare Conference:**

The Bishops of the United States, with the approval of the Holy See, have organized into the National Catholic Welfare Conference. In their annual meetings they discuss policies affecting the interests and activities of the Church in the United States. And through the departments of the Welfare Conference, they seek the coordination of all Catholic effort in accordance with these policies, and the cooperation of all Catholic agencies and organizations for the realization of these policies. The Department of Lay Organizations is especially designed to stimulate and coordinate lay effort, and the ordinary method of promoting coordination and cooperation among Catholic Women's groups is to urge their affiliation with the National Council of Catholic Women. This affiliation is the effective method of participation of Catholic women in Catholic Action in the national field.

Accordingly, it is with a good deal of satisfaction that I find the National Council of Catholic Women bringing together Catholic leaders in the work for the welfare of Youth in an Institute for the study of youth problems and the exchange of ideas for their solution.

### **The Church and Youth:**

The care of youth is nothing new in the Church. She has given material care, devoted and unceasing, for almost two thousand years. But there is a new emphasis on the care of youth today, because youth has new and baffling problems to face today. With enforced idleness facing them at the end of school days, and their field of opportunity ever narrowing, they are subject to new demoralizing influences and they are in need of more understanding and more zealous care than ever.

To illustrate the need, let me cite to you the surprising condition reported by priests engaged in C. C. Camps—the existence of large numbers of young men, reporting their religion as Catholic, who have not received their First Holy Communion, and other large numbers whose reception of the Sacraments has been rare.

These are the Catholic men of the future, and if they are not reached with effective religious instruction—if our Catholic youth of both sexes are not reached—then we must not be surprised if



what has happened in other countries happens here. Repudiation of the Church and persecution of her by people once Catholic can only be understood as a failure of the message of the Church to reach them. Teachers upon whom the Church depended, failed her.

Beside their need for religious teaching, our idle youth need recreational activities provided under Catholic auspices and supervision. The Catholic worker not only gives them a service they badly need, but injects the Church into the very core of their life.

### **A National Clearing House:**

The thousands engaged in such fine service, are conscious of a need for a national clearing house for information on methods, for national cooperation in meeting the larger problems, and a national coordinating agency. And this need is emphasized by the establishment of the Federal Youth Administration. The National Catholic Welfare Conference is the Bishops' organization for dealing with such Federal government agencies. The Conference's contacts with Catholic youth organizations and agencies will be facilitated by their affiliation with the Lay Organizations Department.

Accordingly, it is the hope of all who have the welfare of Catholic youth at heart, that this Institute will work out a program for effective cooperation through the Welfare Conference; in the work for Catholic girls we hope for a program of close cooperation under the National Council of Catholic Women.

May the Catholic Youth Movement thus go forward and take its place among the major welfare works of the Church, giving to the nation its best citizens, and to the Church, loyal sons and daughters, and to God greater glory.

## **THE COUNCIL'S OPPORTUNITY**

**ANNE SARACHON HOOLEY**

*President, National Council Catholic Women*

"What we lament  
is not the flame of youth,  
but neglect of the flame."

We have had much talk, much writing and much lamentation about flaming youth. This flame is so universal a characteristic of youth, so necessary an item of success in that which youth must accomplish, so plainly a gift of an All-Wise Creator that it seems we ought to approach it almost with a sense of reverence, certainly

with understanding. And doing this, we find that what we lament is not the flame of youth, but neglect of the flame.

Fire properly fed and cared for has always been a great aid to man. Yet if fed with explosives and undirected, it becomes a roaring monster devouring all in its path. So it is with youth and leisure time. Having it, youth often knows not how to use it.

### **Youth Not a Problem:**

Youth is not a problem! To call it that may be our indolent way of dismissing the very vital and challenging situations which arise. After all, it is only a normal stage in the spiritual, mental and physical development of man. Its characteristic love of adventure, of achievement, of drama, are God-given qualities for the part which it must play, not only in its own building, but in its contribution to the enrichment of its neighbor, or if you will, to society. Before you deplore the excesses, the wanton waste, the aimlessness of youth, you must deplore the family life and education and the banishment from these two of the philosophy of truth which marks the failure of adult civilization to play its part. Give to youth, even now, the fundamental standards with which to measure spiritual values, give it something to create with its hands, point it toward an appreciation of the wealth of service, and you need not worry about the "smoothie," the stag line, and "flaming youth." It will, out of its own abundance of life, settle the questions at hand.

### **Constructive Use of Leisure:**

Because the inherent qualities of youth can be most easily misdirected through recreation, we find an institute such as this giving much time to the constructive means for wise employment of leisure. We have brought to you authorities in the field of recreation, both rural and urban, cultural programs for youth with their art appreciation development and the opportunity for expression through music, through drama, through handcraft and through study clubs on every subject of interest. We shall discuss athletics for girls. We have brought to you thought stimulating presentations of youth in industry and education with its broader meaning. There will be presented the need for the education of youth in homemaking and building an ideal family life. There is, most important of all, a deliberation on the development of spiritual integrity that our youth may know the fullness of living.

The National Council of Catholic Women holds itself always fluid, always ready to receive open-handed the contribution of any group in order that it may retain that contribution for discussion and planning, then distribute it to other component members,

hoping that each may take from the whole something suited to its individual needs. For that reason, much time has been left during these sessions for discussion, for application, for proposing difficulties and solutions.

### **Working Under Authority:**

The Holy Father has presented to the laity of the Catholic world the need for thoughtful care of today's youth. At our annual convention, His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, urged the National Council of Catholic Women to devote its energy to the Youth Movement. In response to these, you are meeting together as experienced leaders, interesting yourselves in long-time planning for the vast numbers of normal youth who, in themselves, constitute not only the Catholic laywomen of tomorrow, but who are to be an important part of the home building of our beloved country.

We see for this youth a program which will draw her to the parish group and color her leisure activities with a spiritual motive. She may find in this parish program with all its varied interests, an outlet for the energy and talents which she possesses. She will develop here leadership and preparation for the womanhood of tomorrow. She will come to know recreation as a recreation of the spirit of joy, and of beauty, and of service.

We hope for a Youth Movement which will bring to every girl the simplicity, the respect for work, and the joy of Nazareth. It may help her to understand the significance of Calvary. Yet, it must carry also the quickened beauty, the pealing bells, and the glorious fulfillment of the Resurrection hymn.



# LEADERSHIP :

## CHRIST AS YOUTH'S IDEAL

REV. VINCENT MOONEY, C.S.C.

*Director, Youth Bureau, National Catholic Welfare Conference*

"The oldest Youth Movement the world has ever known,  
is the Youth Movement that recognizes Christ  
as youth's Ideal—the Ideal Leader of youth.

Loyalty to a cause, fidelity to an ideal, love of pageantry and display, the worship of heroes—these are the striking characteristics of youth. Fearless, zealous and unselfish, youth has always been ready and willing to follow a chosen leader. From the earliest days of Christ's public life, through the days of the persecution of the Early Church, down to the present hour, youth has heard and heeded Christ's plain and unmistakable statement: "I am the Way, the Truth and the Life," and has chosen and accepted His leadership. Animated by Christlike zeal and courageous self-denial, young men and women, and mere children have been unashamed to follow in His footsteps wherever they might lead.

### Christ in the Gospel:

All are familiar with the story of Christ as narrated in the Gospels. That fascinating story, unfolding itself in all its radiant beauty and splendor, never fails to fire the imagination and strike a responsive chord in the heart of the young man. You remember, for example, that as the years rolled on, the Babe of Bethlehem grew in grace and wisdom before God and man; a brief span of years in His Public Life and the Son of God, scorned and humiliated, was treated as a criminal and an impostor. Unjustly accused, He was unjustly condemned; burdened with His heavy cross, He was driven through the streets of the deicide city. Rejected by those whom He came to save, He climbed the rugged rocks that led to Calvary's crest, and there, while the morning mist was still fresh upon the city, He was crucified on Golgotha. Christ paid the penalty, and why? Christ made the supreme sacrifice, and why? The reason for Golgotha's tragedy should be engraven upon our hearts. Christ died because He loved men; not only those men who lived with Him, but men of all ages, of all times, of all nationalities. Christ loved youth. And so striking

was this love for youth that it is frequently mentioned in the Gospel narrative.

On one occasion, for instance, He came to the end of a busy day. Tired because of His strenuous labors, He sat down to rest. The children, as was their wont, gathered about Him that He might lay hands upon them. Anxious to save their Master further effort, the disciples strove to restrain the children, but rebuking His disciples, Christ spoke those memorable words: "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of Heaven."

### **Christ As Lover:**

Surely we realize that these words clearly reflect Christ's great love for the children of men. Yet, not satisfied with declaring His love for youth in such specific language, we know He has given us many other evidences of His concern for their interests. He performed miracles which directly affected youth. He raised to life the widow's son at Naim; and the daughter of Jairus. He cured the son of the broken-hearted centurion, and to the youthful John the Apostle, He revealed the depths of His loving heart. Conscious of Christ's love for youth, youth has never been found wanting in devotion to Him.

### **Christ As Victim:**

In order to perfect this relationship, to draw youth a little closer to the Heart of Christ, to inspire youth to make Christ the King and center of the hearts of men, the Church reminds us that in the Mass we have the identical Victim of the Sacrifice on Calvary, namely Christ Himself,—the same Christ, who was born in poverty in Bethlehem, who lived in obscurity at Nazareth, who died in disgrace on Golgotha. Therefore, in a spirit of humility, we should look deep within our hearts to see if we fully appreciate the real significance of this great central act of worship which was established for us by God Himself. In other lands, anti-Christian governments have denied the followers of Christ the right to assist at the Holy Sacrifice. No such restrictions have been placed upon us, in this our own country, which has been and must always remain for us, a land of sanctuary. Mindful then of our own happy situation, it is only commonplace to say that we can offer no more practical evidence of our deep gratitude to God, than by the cultivation of the habit of assisting at Mass every day of our lives.

## **Christ As Spiritual Food:**

All men instinctively crave union with the Creator and it is by means of Holy Communion that we live in close personal contact with God. Spiritual hunger is that intense desire of the soul to be united with God. We seek to satisfy the higher aspirations of virtue and love, we long for complete mastery over ourselves and our bodies. To meet that need, Christ has given us a spiritual food—it is “the corn and wheat of the elect.” “I am the Bread of Life,” Christ says, “He that cometh to Me, he shall not hunger.” “I am the living Bread—he that eateth Me the same shall live forever.”

Assuredly we need this spiritual food. Our lives are so beset with dangers that unless we become stronger each day with the bread of the Eucharist we shall be swept away from the haven of Christ’s love by the very tide of our passions. By receiving Him in the Eucharist we shall experience a real and spiritual influx of His whole life into our very being. By receiving Christ as the daily nourishment of our souls, we shall feel our supernatural life being strengthened and we shall be able to say truthfully with Saint Paul: “I live, now not I, but Christ liveth in me.”

## **Christ As Perfect Friend:**

Not content to give us His own Flesh and Blood as our spiritual food, not satisfied with perpetuating the sacrifice of Calvary, Christ loved us so much that He saw fit to remain present in the Eucharist upon our altars and in our tabernacles. How do we show our appreciation for the manifold gifts which come to us from the Prisoner of Love in the tabernacle? Surely we must admit that we do not love Christ as He should be loved. We do forget Him every minute of the day. Even among our friends we love but a few and those few very little. But Christ, we know, is different. He is the Perfect Friend, and He waits patiently for our coming. From the depths of His earthly prison He cries out to each one of us: “Son, give Me thy heart.” Busy men may plead their work, their cares and their worries as their excuse for neglecting Him, when in reality they ought to go to Him for assistance, since He has said to us: “Come to Me all you who labor and are burdened and I will refresh you.” Let us resolve here and now to visit Him often; let us assure Him that we will not forget, even though He waits there in all His Eucharistic splendor for thoughtless souls who always pass Him by. Let us pause then and reflect—let us resolve with all the ardor of our souls to make amends by visiting Him often in the silence of the Sanctuary, to learn from Him the means of avoiding sin; to receive from Him

the veritable torrent of graces which freely flow from the silence of the tabernacle into the hearts of men.

### **Christ As Leader:**

From the heart of Christ in the Eucharist you will draw the strength and courage you need for spiritual leadership in this storm-tossed world—a world that not only ignores God, but very frequently denies God. As you come to a full appreciation of the Sacrifice of the Mass, of Holy Communion, of the Real Presence, strive to counteract the subtle influence that would substitute philanthropy and social service for religion. We know that disintegrating forces are at work in society today—forces which constantly manifest themselves, for example, in the false concepts of physical culture that would make our bright-eyed boys and our pure, sweet girls unduly familiar with the delicate matters pertaining to sex; a disintegration that would make our Catholic lawyers disinterested observers as the divorce court destroys the sacredness of the home; a disintegration that would make our reputable physicians countenance the pernicious and immoral practices now masquerading under the captious title of 20th Century progress in science.

Preach by word and by example then those principles of morality so clearly enunciated, so perfectly exemplified by Christ Himself. Recognize and apply in your daily lives that principle which reverences duly constituted authority. Insist on the application of the principle which guarantees to others their God-given rights.

Too frequently is this basic principle ignored, particularly in the realm of government, economics, education, and what is even more important, in the realm of religion itself. Hold fast to the morality norms as embodied in the Commandments, particularly that fundamental norm which enables men to repress and destroy the social sins—those sins which grip the souls of men, especially of young men; those sins which substitute licentiousness for purity, which dull the senses, which weaken the will and thereby destroy the fine fibre of American manhood and womanhood.

Preach to the world the doctrine of social and economic justice whereby men are guaranteed a living wage in return for reasonable hours of labor, the right to collective bargaining, the elimination of child labor. It is through the application of these principles that the reconstruction of the social order will be accomplished and it is only by means of your special efforts and example that a muddled society will find the answer to the riddle which now confronts it.

Catholic youth constitutes an unusual cross-section of the na-



tion's human resources—young, active, energetic—it may become a powerful force for good or evil. Youth is being organized today and too frequently youth finds it impossible to resist the call of an unprincipled, irresponsible, leadership.

### **Youth Movements Without Christ:**

A series of youth movements are in the process of development. Men imbued with a philosophy of life that is thoroughly inimical to Christianity and the Church, are making appeals and very successful ones, to the youth of America. Political parties are catering to youth's interests and needless to say, in many instances they are dissipating youth's talents and misdirecting youth's energies. Communism and socialism continue to make inroads into the social and political life of this nation. Subversive political doctrines are being advocated which in the end can only mean the destruction of a form of government unequalled in the history of the world. Young men and women are being inoculated with a spirit of independence which is absolutely hostile to all law and order. A premium is placed on unrestrained initiative. Anti-religious and anti-morality groups are meeting with some success in making youth anti-religious, anti-moral, and anti-social.

### **The Church Needs Youth Leaders:**

The Church needs your help, your participation in her apostolate to stop this rapidly developing movement. She wants you to utilize your God-given energies and talents in such a way that youth organizations may be stabilizing, rather than a destructive influence, in your lives. And as you assume your proper place in approved youth organizations, which make for Christian character, do not forget that the oldest youth movement that the world has ever known is the youth movement which recognizes Christ as Youth's Ideal and the Ideal Leader of Youth. That Leader calls you to Himself. He invites you to serve under His banner, to walk with Him, to talk with Him, to labor with Him in the delicate task of turning sinners into saints.

May you respond then to this invitation to serve Christ. May you continue to find inspiration and guidance in this Eucharistic Leader of God's own army. May you follow in His footsteps, reflecting in your daily life the tried and tested teachings of Christ the King. With His strength flowing in your veins, with the melody of His divine love throbbing in your hearts, you can advance with unfailing steps—feeling assured in the words of Saint Paul: "I can do all things in Him who strengtheneth me."

## COORDINATION MEANS STRENGTH

REV. DANIEL A. LORD, S.J.

*Director, "Sodality of Our Lady"*

"In the heart of those responsible for these individual organizations, there was the keenest desire to see their work coordinated under the leadership of the Bishops."

When at Washington and again in South Bend outstanding leaders in the field of youth work met under the leadership of the N. C. W. C. two facts were outstanding:

First, there are actually working in the field, organizations dealing with practically every type of Catholic young people from the most underprivileged to the university graduate.

Secondly, these organizations are keenly anxious for an opportunity to coordinate their efforts under the approval and leadership of the Bishops in cooperation with the N. C. W. C.

Probably no one was more astonished than the men and women at the meeting to find out how far-reaching youth organization was. Of course the organizations, as now in actual operation do not pretend to reach all of American Catholic young people; but they have within themselves, it is evident, all the possibilities, the programs, the actual organization and service, which await only the permission to advance. Once this is given there need be no type of young people who are not reached.

### **Present Organization:**

There are organizations for youth in the parish and organizations for youth in the school; there are organizations connected with fraternal societies; there are specialized organizations and specialized groups. When all of these organizations had been chartered out, they presented a most impressive and inspiring picture.

Then the second discovery was pushed far to the foreground. In the heart of those responsible for these individual organizations, there was nothing of selfishness or self-seeking. On the contrary there was the keenest desire to see their work coordinated and arranged in such a fashion that, under the leadership of the Bishops, it would give the highest service to the Church.

Almost literally on the table the leaders flung their programs, their well organized services, their man and woman power and the staffs of their central offices and collaborating branches. They said, with a sincere gesture: "Here we are; be good enough to use us."

## A Coordinated Program:

Those responsible for the calling together of these groups of men and women leaders, leaders in the National Councils, seemed to see in the chart of the organizations precisely what they were needing. It would not be necessary to call into existence new societies. The agonies and throes accompanying the birth of new youth groups was not to be faced. There were around the table the men and women who were experts in their lines and sincerely desirous of putting their best efforts at the service of the Bishops and the National Councils. There on the table were the plans and programs, the resources and human power that could be coordinated into a magnificent national program for youth—if the word were only given.

So it is our sincere desire and our hope, we who played some small part in these meetings in Washington and South Bend, that the word to coordinate and advance be given. We see our own societies ready and willing to serve the broader cause which is the Councils' and beyond that we see a Youth organization which is wide enough to employ all existing organizations to the top of their capacity.

We wait the command and the opportunity for action.

## TRAINING FOR LEADERSHIP

ALICE CONWAY

*Community Organizer, Girl Scouts, Inc.*

“A good heart is a good beginning,  
but a trained mind helps.”

The saying is: “Leaders are born—not made.”

They may be cultivated—

Some should be given freedom.

Others supplemented.

Some should be diverted.

Others discouraged.

## Object in Leading Club:

What shall we do in the club?

Girls wish to be their own boss.

Indirect leadership preferable.

Remember your psychology.

Allow those you are leading to choose their adventure.

Leader may spur them on; own ideas may be dropped to them for discussion.

Do not try to supply too much ready-made planning.

Self-governing—using committees to plan and report to larger one.

Only when suggestions involve moral or physical hazards to life, should they be stopped; may be diverted or suggestions for substitute offered.

Leader should be interested in individual girls and in the girl's relation to the group.

The club members expect:—inspiration,  
information,  
recreation.

Aim for good social integration:—

Give girls opportunity to learn something.

To give community service.

Opportunity to meet young men.

Keep activities suitable to age interests.

Treat them like grown-ups.

Have their confidence.

No preaching.

Create situations where best interests follow.

### Characteristics of Good Leaders:

*Have:* Native intelligence.

Innate fineness.

*Be:*—sympathetic,

• sensitive,

imaginative,

generous in spirit toward young people willing to give definite time, and take training.

Education desirable.

Kind of young woman rich in living.

One whose social adjustment to her own environment is sound in her work, her family, her men and women friends; not the sole way out for ego expression.

Such a woman may draw herself from possible ruts or from selfish interests.

Enrich her environment.

Improve her life situation.

Give back to society her share.

Give back to her Creator her gratitude for the gifts she has been given.

Don't plead with women to be leaders.



Open the door and show them the opportunity.  
"What's in this for me?"—it is selfish, but it is asked.  
Have your answer!  
You are offering her an opportunity to lead—not begging her to help you out of a situation.

### Where Is She? •

Greatest care should be taken in selection.  
There are Catholic women ready to help—we have not shown them enough of the joy or opportunity. we have not caught their imagination.  
We held them back once, we demand their service now. Are they coming? No, not as many as we would wish.  
What will appeal to them?  
By seeking the finest, most gifted girls, make it the thing to do—the fashion.  
How develop interest?  
Training in college, training in high school, training in their sodalities.  
Publicize in Catholic magazines, papers, etc.  
All this creates an interest in leading, but does not give leaders.  
Individual selection necessary, seek and discuss situation with possible leaders.

Alumnae Associations.  
Church Associations.  
Parent Teacher Groups.  
Young Matrons.

No age limit, except too young. Beautiful, peppy girl not always best, she needs limelight.  
Older person better, who will not dominate, but sees her girls as equal souls, each worthy of chance to develop.  
A leader should know the background and understand the girls. Should have intelligent understanding of needs and desire of particular group.  
Seek a leader from environment of group, one who has achieved and is respected by group.

### Training:

Any piece of social work needs some one who is trained in methods of leading groups. Schools, colleges, organizations are making this possible.  
Community planners are arranging such courses in communities. Do the Catholic girls go? No, very few.  
Take advantage of what your community offers, adapt it to your group.

Volunteer and professional alike are useless untrained.  
Demand it, put it up as your standard, through literature. A  
good heart is a good beginning, but a trained mind helps.

### **Cultivate Her:**

After she is selected, trained, the club under way, what then?  
Has she anyone to turn to for advice, encouragement, under-  
standing. A committee to advise, but not intrude.

To be all giving you must have a source to tap to be recharged.  
Committee might make further training possible for leader, or  
help her with equipment, secure literature and provide a good  
meeting place.

They might help Pastor to realize what leader is doing for his  
girls in the parish. Leader won't, if she is a good one, blow  
her own horn.

If there are many leaders in a community, have them come to-  
gether and exchange ideas.

We have an annual retreat for our leaders that they may keep  
before them a spiritual motive in their work.

We have volunteer leaders among our Catholic women, but we  
must seek them, open the doors of opportunity in this line, train  
them and encourage them.

## **CATHOLIC YOUTH MOVEMENTS FACE THE FUTURE**

**REV. PAUL H. FURFEY, PH.D., LL.D.**

*Department of Sociology, Catholic University*

“What will the future hold  
for Catholic Youth organizations?  
Will they accept the challenge?  
or will they remain asleep?”

### **Introduction:**

There are two ways of organizing a Youth Movement. They  
may be called the “American Plan” and the “European Plan.”  
The American Plan is that which exists in the United States and in  
England. The European Plan is that which prevails on the Con-  
tinent. The essential difference between the two is that the Amer-  
ican Plan stresses recreation and the European Plan stresses  
propaganda on religious, social, political, and economic questions.  
Of course the American Plan does not provide for recreation ex-  
clusively. Such organizations as the Boy Scouts for example

emphasize character building through recreation. And the European Plan does not eliminate recreation from its program entirely. But nevertheless the generalization remains that the American Plan puts its chief emphasis on recreation while in the European, recreational features are only incidental.

### **Main Thesis:**

We should re-mould our American Plan and make it something much more serious.

### **Examination of European Movements:**

**Soviet Russia:** The Communist youth gives attention to physical education. Why? Not because he gets pleasure from it, but because he wants to strengthen his body so that he may be an asset to the Communist Party.

**Fascist Italy:** Here we find that the Youth Movement is equally earnest about a diametrically opposed political philosophy. I once visited a Youth Camp of a Fascist organization, the Ballila. There I found small boys, 10, 12, 13 years of age who felt with an enthusiastic, serious spirit that it was their duty to build a strong Fascist Party, and to recapture the glory that was Rome.

**National Socialist Germany:** Here we find too that an important part is being played by Youth Organization.

**Criticism of these European Movements:** Their political ideals are unworthy; they are circumscribed by selfish nationalism; their philosophy is false. But this much we can learn from them: that the power and enthusiasm of youth has a remarkable force.

A Catholic Youth Movement has arisen in Europe in opposition to Socialism, Communism, Naturalism, which it regards as a menace to Catholic ideals. It too shows a spirit of deadly earnestness. It is not concerned with promoting play. It has enrolled the youth, boys and girls, of almost every country in "Militant Catholic Action."

### **Our Catholic Youth Movement:**

While 20,000,000 people are on relief; while 10,000,000 or 12,000,000 people are unemployed; WE—are busy organizing basketball teams. There is today a crying need for aggressive Catholic Action among Catholic Youth—and they are concerned chiefly with recreation. In a time of national crisis it seems that we can find nothing more important to do. If Catholics cannot accept this challenge, then other groups will step in and take the lead.

### **The Indictment:**

Some of the most important questions of the day requiring our attention are these:

#### **War:**

Christ, in the New Testament, our Popes and Bishops, our Theologians, Saint Thomas, Vitoria, and Suarez, have all told us that war is a tremendous evil. Today, under modern conditions, there is no possibility that a just war could exist. Why then do not we throw ourselves in all earnestness into the movement to prevent war? Why do we not teach our Catholic Youth that war is hideous, hateful, and that it *must* be ousted from our civilized world?

#### **The Negro:**

Our Blessed Lord gave His life to teach us the beautiful doctrine of the brotherhood of man. He died for *all* men regardless of their race, color, or condition of life. Yet today in this country we have let the poison of race prejudice lead us to the persecution of many thousands of our fellow citizens. We exclude our Negro brothers from our colleges, we shove them off into the corners of our churches, and we insult them in our personal contact with them. Is it any wonder that we are failing to convert them to the true Faith? Can we not take time away from recreation, in order to throw ourselves whole-heartedly into the struggle for racial justice?

#### **Economic Issues:**

Today, many thousands of people are being submerged because of economic injustice. Organized labor is going through a life and death struggle. The Encyclicals "*Rerum Novarum*" and "*Quadragesimo Anno*" have set forth clearly and forcibly the rights of the working man, and our duty toward the poor. Why do we not heed them and spread their teachings far and wide? I am afraid we are too busy playing basketball.

#### **The Future:**

What will the future hold for Catholic Youth Organizations? Will they accept the challenge, or will they remain asleep? Christ has given us the answers to all the hard questions of the day. Will we apply them, or will we leave the field to those who hold all sorts of false doctrines, to those who propose all sorts of queer panaceas? How tragic it will be if we, the intellectual inheritors of the true tradition, are found wanting. The present generation has already failed to solve these problems. How tragic it will be if Youth, the coming generation, is too indifferent to even try!

# HOME:

## THE HOME AND THE CATHOLIC YOUTH PROGRAM

ROSE K. HARRIGAN

*National Chairman, N. C. C. W. Committee on the Family  
and Parent Education*

"If we would save the home  
and have it the dearest place on earth,  
we must help our young fathers and mothers  
to place it on a foundation of Faith."

From its inception the National Council of Catholic Women has had as its objective the preservation and protection of the family and family life.

My work on the National Girl Welfare program has made me realize the close tie-up between Girl Welfare and the work of the Family-Parent Committee.

### Preparation for Parenthood:

Our young mothers of today were the girls of five or ten years ago. What was done to prepare them for the responsibilities of parenthood, homemaking and child training? And what can *we* do *now* for the young fathers and mothers to prevent the disruption of the home by the many influences of modern life? Many of our young people in the past had little or no preparation for this biggest job in the world. Parenthood is probably the only profession entered into without a long period of study and preparation. Is it any wonder that mistakes are made in early child guidance by these young parents? If we would save the home and have it the dearest place on earth we must help our young fathers and mothers to place it on a *foundation* of *Faith*.

### The Foundation of Faith:

Every child represents a soul entrusted to the care of father and mother. What an immense treasure is a soul! A child's relationships with his parents are the factors which must consistently influence his *moral growth*, his *emotional development* and his *future conduct*. The feelings and attitudes which usually result from these contacts will hardly develop in *later years* if they have been absent from the child's *early life*. Naturally only the father and mother can supply the sentiments that make a home a true home. Fortunate indeed is the family where *both* parents share this responsibility.



### The Force of Example:

*Personal example* is probably the most important element in all teaching. Constant good example set by parents will tend to a well ordered Christian family. What more satisfying picture can one have than a father showing interest in his boys' hobbies and participating in their recreational activities. An intelligent understanding of the sport then in season or in fashion contributes to family conversation and builds common interests. It helps to bind the family circle. It promotes *unity of thought*, feeling and purpose. One author has said: "Read books on psychiatry, attend lectures and study clubs, but nothing will prove so valuable as the companionship you give your children."

### The Power of Sympathy:

Boys and girls need *sympathetic confidants*, not only in childhood but in those years of the late teens when the open frankness of the gang age so often gives place to the silence and secretiveness of the adolescent. A lack of understanding and confidence at this time may prove most unfortunate, particularly in the case of boys who so need their father's guidance. The sense of security that a Christian home gives and the love of parents are two essentials in a child's life. Sympathy and understanding of childish frailties and fancies will become the keener if parents strive to remember they, too, were once little children.

### Value of Right Habits:

To the young, parents are wonderful—so wise, so strong, so skilled in doing the many things they cannot do. How careful parents should be therefore, to practice *right habits* and to build up right habits in their children. The young members of the family will endeavor to imitate them for they love to please and will do what father and mother advise and approve. And, just here, we might note the need to be appreciative and to give praise, where praise is due. It means so much to a child.

### Religion and Cultural Harmony:

Many people of little means stress the importance of money and underestimate the value of everything else. Let us emphasize rather the richness of *health and intelligence*, of *harmony and love* in the home.

Boys and girls who spend their early years in an atmosphere of *religion and cultural harmony* within the family circle will pass the trying adolescent period with less worry to the parents, for they will have the spiritual and moral qualities required to keep pure

of heart. Training in prayer and frequent reception of the Blessed Sacrament will prove the best arms against the attractions of vice. Family Communion is growing in practice. It is an inspiring sight to see father and mother and children going regularly to the altar rail together. A true mother, however solicitous she may be for the worldly success of her children, gives them to understand that it must never be attained at the cost of virtue. By her own high ideals she teaches her family *truthfulness, purity and consideration.*

### **The Needs Young Mothers Feel:**

It has been my privilege to work with a group of twenty-five young mothers for the past two years. I speak from experience when I tell you how wholly unprepared they felt for their profession of motherhood; how eager and sincere they are in seeking to know the requirements for their career as homemaker and educator of their children. Before I came to this Institute I called up some of this group and asked them what homemaking problem which a bride faces, might be helped by instruction in advance. The majority of them stressed the importance of preparation for the relationship of husband and wife. One young mother said: "After our study of the Holy Father's Encyclical on Christian Marriage, I decided to talk it over, in a sensible way, with my daughters before they marry."

Preparation for motherhood is another problem to many. "Doctors take things for granted—they seem to think we know more than we do—I am going to be a frank mother and I am going to give my boys and girls good practical Catholic literature when they are old enough to think of marriage."

Some training in finances and budgeting was stressed from two angles. One mother had much money before marrying and now had trouble in making ends meet. Another had the opposite—her husband gave her more than she ever had before—"How can I use it wisely?" she asks.

One mother answered immediately: "I never thought seriously of *good example* and *good habits* until I had my little boy. I put off correcting his behavior problems, thinking: 'when he is older he will outgrow them'—Since joining the Mothers' Circle I am so much more careful of my tone of voice, my habits, my language. I wish I had known how important good example is in training children, when my children were babies."

If young mothers (girls as far as years are concerned) were prepared to meet the problems of early child training, many of the so-called youth problems would be eliminated.

I would like to give you now an account of the program of this

group of young mothers as it was presented at a recent Conference in Connecticut.

### **Program of the Mothers' Circle:**

The Mothers' Circle of the Meridan Council of Catholic Women meets every two weeks from late October until late in June. (Even then we hate to have it discontinued). The session is opened with prayer by the leader and followed by the reading of a *concise record* of the previous meeting. This record, we feel, is *important*. It reviews and emphasizes the principal points brought out in the discussion and it is helpful to the members who missed the previous meeting.

The group study is directed toward building normal family life and assists us, as parents, to fulfill more intelligently in a Catholic manner our God-given rôle of educators.

Usually three papers or reviews are presented at each meeting. The discussion which follows is *open* and *sincere*. Personal experiences are frankly told, even though that *experience* may sound ridiculous or gravely wrong. The members forget self in their confessions and seem to think only for the good of all.

### **Varied Subject Matter:**

The subject matter is varied to meet the needs and hold the attention of every member. Some of the mothers have tiny babies, others have families ranging from pre-school to High School age. We number in our group college graduates, normal school graduates who were former teachers, and others who were in the business world. We have had converts and wives of non-Catholics, some lax in Catholic duties while others were conscientious and strict, but all filled with one purpose—the desire to learn how to be better mothers by applying Christian standards in child training.

### **Material for Study:**

The leader arranges for the development of the group, the publicity and the presentation of the study program at the regular sessions. "The Church and the Dignity of Woman" was the first paper written. The Encyclicals on "Christian Marriage" and "Christian Education," along with the discourses of the Apostolic Delegate on the "Christian Home" furnished the basis of our early study.

From National headquarters we secured many extremely interesting and helpful outlines and pamphlets on the "Christian Family" and "Guiding Thoughts for Parents." Articles from Catholic Action and the Monthly Message outlines provided other subjects for study. Syndicated articles from secular papers on



various problems in Parent-Child relationships afford excellent material, particularly those of the type of Dr. Garry Myers, Olive Roberts Barton, Angelo Patri, and others. The *Catholic Transcript* carries splendid material for study groups of this nature. The pamphlets issued by Father Schmeideler have been our spiritual guides. This year, his new book, "Parent and Child," written in collaboration with Sister Rosa, has been used as our textbook. "Parent and Child" presents the Catholic point of view on the problems of child training, and we recommend it to any group of mothers who organize similar classes for moral and religious education.

### **A Community Influence:**

I might say here that we have done some concrete work besides the study period. We sent representatives to five other groups, outside our own city, to explain the program of the Family-Parent study. We are represented on the Council of Entertainment, which aims for better motion pictures and better entertainment for all ages—particularly for children. We protested the showing of indecent films and were successful in banning them from our theatres. We protested, as a group, the Federal and State Birth Control legislation. At one meeting, for variety, we presented a part of our program as a dialogue, and at another gathering we had a Birth Control debate. One member presented Mrs. Hepburn's views and another mother refuted the erroneous statements by quoting from Dr. John Cooper. Clippings, poems and stories are brought to the meetings and read. One mother typed Father Schmeideler's "specific suggestions" for every member to hang in a convenient place as a daily reminder. We have a circulating library of books, pamphlets and magazines to keep us posted through the summer vacation. Some of the members are working on a one-act play, to be presented in public in the fall. It is based on our study club and will, no doubt, prove fruitful and enjoyable.

We close our meetings with the prayer of a similar group in Belgium:

"Dear Lord, give me the strength *today* to bring up my children well."

### **If These Why Not Others:**

I confidently feel that these young mothers are planting seeds that will bear fruit far in excess of the labor expended. The young mothers in our Circle realize that they are learning now many truths they should have learned before they were married or at least before they entered upon motherhood.

What, then, can *we* do to prepare girls for marriage and parenthood, as homemakers and girl wives? It is all very necessary. To this end I would urge you who are social workers, directors of Girl Clubs and Study Clubs to make some provision in your programs for training in wifehood, motherhood, and the Christian career of homemakers.

## COMMUNITY PLANNING FOR YOUTH

KATHARINE F. LENROOT

*Chief, Children's Bureau, United States Department of Labor*

"Keep the child  
as close to the home  
as possible."

In community planning for youth, we must have ever in mind the necessity of keeping the child as close to the home as possible and of minimizing, as far as we are able, the emotional maladjustments which break up home life. These maladjustments may only be increased when the child is placed in a corrective institution and then returned to the home.

### **Work in the Home:**

It is impossible for us to hope for successful elimination of delinquency among our children, or among young men and young women, by segregation alone, though institutional care is necessary, of course, in certain cases. Juveniles and youthful delinquents must be dealt with primarily through social work in the home rather than by correctional measures behind prison bars and reformatory walls. We cannot expect to make good citizens of these young people if we sacrifice the emotional ties of home life. To deprive our wayward youth of the advantages and natural discipline of family bonds, is to kill a fundamental, essential to good citizenship.

More and more emphasis is being placed upon social case work for the solution of the juvenile delinquent's problem. Efforts to reestablish the delinquent within his home environment rather than away from it, are more apt to give permanent results than institutional care which is not accompanied by continuing social service with both the youthful offender and his family.

### **Constructive Interests:**

Social case work with the youthful offender must be accompanied by community planning that will offer to youth construc-

tive interests in the home neighborhood. This is a very essential part of an adequate social program for youth. Constructive interests engage energy, replace evil with good, and are, therefore, highly corrective. Constructive interests are, moreover, excellent as prophylactic measures.

### Cooperation Necessary:

It is very necessary that group work and case work agencies be brought into close cooperation, linking the home with supervised group activities, seeking and finding constructive outlets in work opportunities, school opportunities and recreational opportunities.

In our social work we must evidence a cooperative spirit and imbue youth with this spirit. The day when the individual could succeed alone is certainly past, if ever it truly existed. Our personal success, indeed our actual existence, depends upon the cooperation of many others. Public enterprises should provide the framework for a wide variety of group associations and individual effort in health, education and welfare of many types. The material basis of society must afford enlarging opportunities for individual achievement and individual expression.

## PROBLEMS OF HOMEMAKING IN THE MODERN AMERICAN HOME

CLARA BRADLEY

*Department of Home Economics, National Catholic School  
of Social Service*

"The Modern Goal in Homemaking  
is fullness of life  
for each individual."

The American home is a living, dynamic thing that is adjusting itself to life as it is. It is undergoing constant epoch-making changes,—sometimes fast and sometimes slow, because it is a part of the whole economic and social system which is itself experiencing continual change. In this process the home is being modified, developed, enriched, impoverished, moulded, distorted, strengthened and weakened by the forces which operate on it. It is not declining, but its functions are being transformed. New types of family life with new values and new functions are in the process of formation.

## **Effects of Industrial Revolution:**

The Industrial Revolution has resulted in a new era of family life which presents to the modern American home two big problems of adjustment, First, it must adjust to a new environment consisting of a huge material culture, and second, it must adapt itself to the varying rates of change between the material and the social culture. There is always a lag after the material culture has changed. As an illustration, many thousands of industrial accidents occurred before adjustments were made in the form of safety devices and workmen's compensation.

The new environment offers possibilities for a higher standard of living. Advances in the fields of education and medicine make a fuller life possible. Many new goods, as bath tubs, automobiles, rayon, new pots, pans, equipment, books and foods are provided. Many of the older economic goods are of better quality and available in greater quantity at a lower price.

The pattern of the home in this new environment is changing: new functions are being developed or new problems are being presented by the older functions.

The outstanding characteristics of this new environment are:

### **Changed Economic Security:**

(1) A change in economic security. The worker has lost control of his job. He is now dependent upon money income as the only means to a livelihood. He is faced with earning a living whereas in frontier days the members of a family *made* a living. Earning a living means working for a wage or salary under conditions over which the worker has little or no control. No matter what his skill or capacity, his employment is subject to abrupt termination or curtailment with the consequent loss of income. In the older pattern each homestead was a manufacturing center, the members of a family worked and planned together to make goods needed for their own consumption. While crude utility was often a quality of these products, good workmanship was a matter of pride and gave the worker prestige. He had strength, and skill, and a body of lore which was passed from generation to generation. Money income and expenditure played a very small part. As the home production lessened, factories turned out goods which had to be paid for by money so workers were forced to work for wages.

### **Production:**

(2) Production has been passing from the home to the workshop for nearly a century. The major economic functions, like the making of tools, metals, furniture and textiles went first. The



activities more directly related to the business of living as bread making, canning, making of clothing, laundering, care of the sick, recreation, and education are gradually passing to outside agencies.

However, production is still an important activity in many families. This varies in different regions of the country. A cross-section of the country at any time would show wide variations in the degree to which families have given up productive activities. It would depend upon income, industrialization of the community, the degree of urbanization, the extent of transportation facilities, and the development of power resources. In some regions the home is still as important a productive unit as it was in frontier days.

Two studies have recently been made on household production. One was done by the Bureau of Home Economics and the other was done by Maude Wilson of the Oregon State Agricultural College. A total of 2,500 rural and urban homemakers were covered in the two surveys. The results showed that five-sixths of the women spent more than forty-two hours per week, one-half of them spent more than forty-eight hours per week, one-third spent more than fifty-six hours per week in household production. Meal preparation required forty per cent of the time, care of house twenty per cent, laundry ten per cent, sewing eight per cent, care of children ten per cent, and household management five per cent of the time.

### **The Home as a Consumptive Unit:**

(3) The home has increased in importance as a consumptive unit in direct ratio to its decline as a productive unit. Consumption involves choice making, buying and assembling goods and services. Invention is providing a growing diversity of consumable goods and the range of choice is very wide and often confusing. Through discovery there has been a growth and dissemination of scientific knowledge whether in the field of medicine, psychology, art, or finance which is essential in directing rational choices in the vast offerings of the new culture.

### **The Physical Basis of the Home:**

(4) The physical basis of the home is shrinking. The mode of life changed from rural to urban during the Industrial Revolution. This growth of cities resulted in increase of land values which means a shrinkage in the physical area of the home. With the increase in land values have come increases in rentals. This has forced people to live in small nondescript row houses, apartments, or boarding houses or hotels. In any case the family dwelling has been getting smaller. The Recent Social Trends, page 681,

gives the average number of rooms per apartment in New York City in 1928, as 3.3.

The shrinkage in size of the home is partly due to the loss of some of the former functions of the household. Activities formerly carried on have been transferred to other agencies. The preparation of food has gone to bakeries, canneries, and restaurants; the care of the sick to hospitals; recreation to commercial and community associations, such as movies, clubs. In the modern small home, there is no extra room for the care of the sick, for family recreation, or even for privacy. Home ownership is ceasing to be a goal. The home is no longer a symbol of achievement but is merely a dwelling for which rent is paid.

The size of the household has decreased steadily. The proportion of decrease is smaller in rural than in urban households. The Bureau of Census reports show that the average size of the private household in 1790 was 5.7 persons; in 1900, 4.6 persons, and in 1930, 4 persons. The great majority of households have fewer than five members.

### **A Period of Transformation:**

The American home is being transformed. New types of home life with new values and new functions are in the process of formation. New problems are growing out of the older functions. These new functions are (1) the use of knowledge and newer methods in carrying on the productive activities which have remained in the home; (2) the purchasing of goods, commodities and services for a good standard of living; (3) the development of family unity and cooperation; (4) the use of leisure.

There is a large accumulation of scientific information on these various functions of homemaking. Material is available on the feeding of the family, the care of the child, psychology, human relationships, personality development, aesthetic appreciation, and other phases of homemaking.

There is a need for intelligent and creative homemaking, based on knowledge. Traditions, customs, and conventions of the past are not useful in helping the modern home to adjust to its environment. The modern goal in homemaking is fullness of life for each individual. Each member of the family should have the opportunity for optional development of the best that is in him, spiritually, morally, intellectually, emotionally, and physically.

# GUIDANCE:

## VOCATIONAL GUIDANCE

REV. DR. EDWARD B. JORDAN, S.T.D.

*Associate Professor of Education, Catholic University*

“Our task as educators  
is not the training of technicians,  
but the formation of men.”

“Preparation for life,” the universally recognized task of education, a larger and larger share of which the school is forced to assume, has taken on a much wider significance than it had in the days of our colonial forbears or even in the days of our own parents. Life as whole is growing more complex and adjustment thereto correspondingly more difficult. If the school is to prepare its pupils for a wholesome and satisfying life in the world today, it cannot rest content with imparting those items of knowledge and those skills that are considered essential for all citizens of a modern state, nor even with developing those interests, ideals, appreciations, and attitudes which, in the opinion of educational theorists, should form part of the equipment of every member of society.

### **The Tasks of Society:**

For it is evident that the tasks of society are manifold and that the qualifications required for their successful performance cannot be the same in all cases. They demand different degrees of intellectual ability ranging from genius to mediocrity and even lower, different kinds of aptitudes, different emotional constitutions, different social capacities, different types of skill, different stores of knowledge.

Not everyone is qualified to be a statesman, or a lawyer, or a clergyman, or a teacher, or an engineer. By the same token, not everyone is qualified to be a salesman, or a stenographer, or an accountant, or a machinist.

To use the proverbial expression, we have untold numbers of square pegs in round holes. The results are not satisfactory whether looked at from the standpoint of the individuals themselves or from that of society. Hence a new demand is made upon the schools. They are asked not only to provide special training for the various occupations that require it but also to provide guidance and direction which will enable the students to make a wise choice in the selection of their life work.

## **Necessity for Guidance:**

Is guidance necessary? The categorical answer is yes, whether we refer to the educational or to the vocational aspect of the matter. As a matter of fact, some sort of guidance, more or less empirical perhaps, has always been given. But we are referring to guidance in the modern sense of the term and a little reflection will show how essential it is.

When the American youngster finishes the elementary school and enters upon the secondary period of his education, he is confronted with an amazing array of courses and subjects to select from. Neither he nor his parents can have more than a vague idea of the relation of these several offerings to the activities he will be called upon to exercise in later life.

He knows nothing of the knowledge or the skill that is necessary to secure a particular job or to make a success of a particular profession; he gives no thought to the fact that a certain degree of talent is necessary in every occupation and that what suffices for one, will not suffice for another; he is totally ignorant of the social obligations of the various professions; he is unaware of the overcrowding that exists in the trades and professions or, if he adverts to it, he adopts as his slogan the old saying, "There is always room at the top," which is, after all, only partly true. Yet he confidently assures us that he knows just what he wants in the line of studies and makes his plans accordingly.

This example illustrates the process by which thousands of people have drifted into the positions in the world which they now occupy. And without advocating a surrender to the modern worship of the fetish of efficiency, we may acknowledge that there is a lot of wasted effort in the performance of the world's work and that society would profit maximally if we could always have the right man in the right place. To be sure, such a state of affairs will never be realized completely; but it is certain that we can do much to improve the situation and this is the main reason for advocating a policy of educational and vocational guidance.

## **Guidance in the School:**

Granted that some sort of guidance is necessary, the next question is: Does it pertain to the school? Again, the answer is yes. Without questioning the right of parents to have something to say in the direction of their children, it may be maintained that very few of them are in a position to give anything more than general advice in the choice of an occupation or in the selection of studies.

The school should give guidance to the extent that it is needed by the pupils. Whenever a choice is to be made, whether in the



selection of a vocation or of a course of study designed to prepare, directly or indirectly, for the pursuit of an occupation, the school should endeavor to help the boy or girl to arrive at an intelligent decision. It is not, however, the task of the school to make decisions for its pupils; this they must do for themselves. Guidance is not prescription, a point we shall have occasion to emphasize in another connection. For the present, let it suffice to say that one test of a good guidance program is the extent to which it aids pupils to stand on their own feet, in other words, to elect their work, in school and in life, in the light of such knowledge, both of themselves and of conditions in the world outside, as the school is able to give them.

### **Period When Guidance Is Needed:**

It is generally held, that guidance properly so-called belongs to the secondary school period. This includes the years embraced by the Junior High School, the Senior High School, and the Junior College. These three divisions are designed to take care of the training of the boy and girl during the period of adolescence; and as this is the period when youths are expected to, and frequently do, make a choice of their future careers, it is precisely the time when they stand most in need of wise direction and counsel. Particularly at the beginning and at the close of this stage in the individual's life is he called upon to make decisions that may be of far-reaching importance.

### **Organization of Guidance:**

The real value of this service, however, depends upon the way in which the guidance program is organized; and so we come to a consideration of the further questions raised above, *viz.*, to whom shall the task of guidance be entrusted? and how shall the work be carried on? In answer to the first of these questions, let it be said that, while every teacher shares to some extent in the task of directing the pupil aright in the choice of his work, guidance as it is understood today is a specialized function for which the ordinary training of the classroom teacher does not provide. Hence, if the school is to do anything more than it has done in the past, its first concern should be to secure the services of an individual or a staff, depending upon the size of the school, that has been properly trained for the work of guidance. Such training is now available in most of our universities and teachers' colleges. If these specialists know their business, they will organize a personnel bureau whose task it will be to secure all available information with regard to each and every pupil in the school and prepare a cumulative record for each one. This record will include a pupil's school marks in

every subject taken up to date, his scores on such intelligence and aptitude tests as he may have taken, the opinions of his previous teachers, his extracurricular activities, and brief summaries of impressions gained from conferences with the pupil and his parents. Such data will enable the adviser to form a fair judgment of the character and ability of the pupil.

In addition, the bureau should have in readily accessible form all the available information with regard to various occupations, including such items as preliminary training required, number of vacancies open annually, chances for advancement, social obligations, etc. Accurate data along these lines may be collected for the trades and perhaps also for the semi-professions, particularly as regards the local community.

Moreover, inasmuch as guidance is also educational, the High School should have at hand for ready reference the catalogues and other publications of various colleges and universities so that students may become familiar with admission requirements, tuition, and other charges, courses of study, scholarships available, opportunities for part time employment, and so on. These vary, from institution to institution; and no general statements regarding the cost of college education, living conditions, courses offered, etc., will suffice for the guidance of a prospective student. He should have accurate information about these matters if he is not to run into difficulties later on.

The guidance officer's files, then, should have three sets of data, one personal, one vocational, and one educational. Only when he can bring this data together and compare the pupil's profile, as it may be called, with the frame into which he wishes to fit it, is he in a position to suggest with any degree of assurance, whether a particular individual should continue with his plan or change to another.

### **Dangers to be Avoided:**

Yet, even when the school is equipped to provide educational and vocational guidance, according to the approved technique, there are dangers in its use, unless those who employ it, trained and all as they may be, are themselves guided by a sound philosophy of education. Unfortunately, this is not always the case.

Many persons occupying the position of student adviser are followers of the doctrine of determinism so roundly condemned by Doctor Bagley. They accept without question the constancy of the I. Q. They look upon intelligence as something that depends almost exclusively, if not entirely so, upon inheritance. They naïvely assume that our present tests of intelligence, aptitude, and achievement are practically infallible and that, if properly ad-

ministered, they will indicate to a nicety just what are the capacities of an individual and just what occupation he is fitted for.

There is a rather widespread opinion that abilities are highly specialized and that the range of occupations in which a particular individual, considering his native endowment, may hope to succeed is rather narrow. There may be some psychologists who hold to this theory but the majority incline to the opposite view, *viz.*, the nonspecialized character of abilities. It is true that abilities tend to be positively correlated and as a rule those who are highly endowed tend to be such in all respects while meagre endowment in one line is usually accompanied by meagre endowment in all. Nevertheless we must proceed on the assumption that, given a certain degree of native capacity, the individual with proper training and guidance, may make a success in anyone of a number of occupations. This is not to deny the existence of special abilities. On the contrary, the teacher and the guidance officer must be constantly on the lookout for signs of talent and encourage their development. But we must never take the attitude that there is one particular niche that an individual can fill and that he cannot be fitted for another. At this point we may recall what was said above about the function of guidance being to direct and counsel, not to prescribe.

A special word of warning is necessary in connection with the program of vocational guidance at the Junior High School level. As at present operating, it takes for granted that the practice, now quite general, of offering vocational training during the secondary school period, whether in special schools or in differentiated courses, is a sound one. This presumption is now being seriously questioned.

### **The Present Situation:**

If present economic conditions continue, it will be practically impossible for a youth under eighteen years of age to secure employment in industry or business. Hence we may look forward to a large increase in the enrollment of the secondary school. Indeed, there is every indication that the period of compulsory education will be extended, since we cannot have any large number of unemployed youths loafing around town or wandering aimlessly about the country as so many of them are doing today. It will be useless to devote this extended period to vocational training for the simple reason, already mentioned, that when it is finished the young people will not be able to find work. There are too many adults, skilled and unskilled, seeking employment as it is.

In the interests of social welfare, it will be advisable to employ these added years of formal education in the task of fitting all

classess of young people, the humbly as well as the richly endowed, for the civic and social duties that are the common responsibility of all. This does not mean that all shall be given the same education. There will be provided of necessity differentiated curricula to meet the needs of different types of students, but none of these curricula will be specifically vocational. If there is to be any vocational training properly so-called, it will be provided in special schools which will admit only such students as have already completed their secondary education.

### **The Philosophy of Guidance:**

The philosophy of the subject is, briefly, this: The task of the school is the education of the whole man. It is a unitary process aiming at a unitary result. It cannot be divided into parts for each of which a particular division of the school system is solely responsible. For that matter, it cannot be portioned out among the various agencies of education. The Home cannot say to the School: "You take care of the child's intellectual development and I'll provide for his physical welfare." The State cannot say to the Church: "I have no responsibility for the moral training of citizens; that is your job." The School cannot say to Business or Industry: "I am sending you a youth vocationally trained but I can tell you nothing of his moral character, his physical condition, or his social philosophy."

When the matter is put this way, everyone sees the absurdity of it. But it is to be feared that at times this is precisely the attitude taken by many educational specialists. Many of them, for example, insist on limiting guidance to its vocational and educational aspects and neglect or ignore its civic and moral aspects. If they do advert to these phases of guidance at all, they assume that they are taken care of by the school as part of its ordinary routine and that the guidance officers who are supposed to be making use of scientific methods cannot deal with matters which pertain rather to the field of educational philosophy. This attitude contributes, in part at least, to perpetuate the cultural aim and the economic aim of education, between "living" and "earning a living," of which we have heard so much in recent years.

Whatever be the final outcome of this controversy, the Christian educator can take only one attitude and that is the one formulated in the words of Christ: "The life is more than the meat and the body is more than the raiment" (Luke xii, 25). Economic efficiency is a recognized objective of education but it can never be the ultimate aim of the process. Hence vocational guidance cannot be the main concern of the school; and while, as we have seen, modern conditions make it imperative that we give our pupils all



the assistance we can in the selection of their life work, we must keep ever before our minds the fact that our task as educators is not the training of technicians, but the formation of men.

Seen in this light, guidance takes its place as a useful instrument, which is still in need of much refinement, in the process of education. To consider it in any other light is to mistake its purpose entirely.

## TRAINING IN CHASTITY

FELIX M. KIRSCH, O.M.CAP., PH.D.

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“We are the children of the saints!  
Let us be different!  
Let us be distinguished!”

### Ideals of Chastity:

To withstand the allurements of present-day paganism, our young people must be given the challenge to idealism. This precisely is the objective of the Holy Father and of our Bishops in their crusade for decency. In this crusade they are following the example of the Fathers of the Early Church who in the face of a decadent civilization pleaded for the miracles of Christian chastity. While pagan Rome reveled in debauchery, Christian Rome gave us the Agneses and the Cecilians and the Sebastians. These Christian heroes did their part to save the world from ruin because, amid the debauchery of pagan Rome, they dared to be different. For instance, when Agnes was tempted to sin by the son of the Prefect of Rome, she had the courage to say, “No,” and thus proved herself different from the average girl of her time. And because she was different, 300 millions of Catholics revere her today as a Saint and as a glory of womanhood. For sixteen hundred years she has inspired girls the world over to remain pure, and the very dungeon where she was tempted to sin, a place of shame in ancient Rome, is now a shrine and a house of prayer, with the miracles wrought by her fortitude depicted on the walls. Had Agnes been common like other Roman girls, no one would today even know the name of the Roman maiden. But because she dared to be different, she is still an inspiration to all our girls to be different today and by being different to save their own souls and at the same time show to our distracted world the only way out of the misery of sin.

When France was growing decadent in the eighteenth century, one French nobleman remarked to his companion: “Let us be different; let us be distinguished.” That was true nobility:

*noblesse oblige. They were true noblemen for not doing what everybody else was doing.* Similarly, our Catholic boys and girls must say to one another, and often whisper to themselves alone: "Let us be different; let us be distinguished; we are the children of the saints; we must keep the tradition of the saints in a world that has lost its head and that is threatened with the ruin that is always the wages of sin."

### **The Root of the Evil:**

The sex mania of our day is but an indication of a general weakening of character. It is futile to treat the symptoms if we do not attack the root of the evil. To safeguard our young people against the allurements of sex, we must give them the protection of a strong Christian character. Adequate training in chastity can be accomplished only in union with complete Christian education. While training in chastity is an important part of education, it is nevertheless but one part and perhaps not even the most important part. Training in chastity must form an integral part of moral education from the earliest years and cannot be postponed until sex reveals itself plainly to the growing child. The sum and substance of Catholic training in chastity is this: give a solid religious training in general, especially in the use of the Sacraments; begin early to instruct the mind as to self-control in general, with simple applications to the sex instinct, while replying frankly to sincere questions in private; and try fully to instruct the child individually whenever the occasion requires.

Indirect methods of character education will accomplish a great deal. Parents and teachers must make skillful use of substitution and sublimation in the control and direction of the sex instinct. Our boys and girls must be shown that they can do what they are determined to do, that the spirit can control the flesh, and that they need never despair of attaining the high destiny of man. Their sense of shame, innate in fallen humanity, must be transformed into the protective power of genuine Christian modesty. Control of the imagination, manual labor and active sports are valuable helps. I agree with Agnes Repplier: "The children to be pitied, the children whose minds become infected with unwholesome curiosity, are those who lack cheerful recreation, religious teaching, and the fine corrective of work. A playground or a swimming pool will do more to keep them mentally and morally sound than scores of lectures on sex hygiene."

### **Ignorance Is Not Innocence:**

While the protection of youth from the allurements of sex is a question of power rather than of knowledge, we cannot accept the



view that ignorance is innocence. On the contrary, *ignorance may be blamed for many a tragedy*. A certain amount of sex instruction is needed, and the Holy Father in his Encyclical on the "Christian Education of Youth" insists that it be given cautiously and sensibly, at the opportune time and according to the needs of the child, by those who have the right and duty of imparting the information.

### **The Sublime Plan of God:**

There is no question of ever giving sex information without at the same time stressing the incentives to chastity. What should be stressed is the sublime plan of God in all that pertains to reproduction, the reasonableness of God's law, also that there can be no question of calling certain parts of the body "bad" when, in fact, no parts of the human body are "bad." The young people must be made to understand that the knowledge of the mysteries of sex is not wrong, but only the abuse of the knowledge is evil. They should be told of the answer of the Immaculate Mother of God to the Angel: "How shall this be since I know not man?" Mary was instructed in these matters, and the knowledge cast no shadow upon her immaculate virtue. Reference may also be made to the words of the Hail Mary: "Blessed is the fruit of thy womb."

The boy or girl should be told that when the angels fell, God might have immediately created innumerable beings to fill their places in Heaven. He chose rather to associate man in that wonderful work; He would, as it were, confer His divine creative power upon fathers and mothers. Just as He governs the entire world through Love, so these new inhabitants of Heaven would be the result of the love of father and mother, of husband and wife.

The adolescent has, as a rule, heard disgusting remarks about the act whereby a new being is conceived, that it is disgraceful, and so forth. But the act is, on the contrary, truly sublime. God Himself cooperates most intimately, the parents creating the body while He immediately creates the soul. How could we have the saints or even the Blessed Virgin without this act? Parents should, however, explain clearly why the act is permitted only in the married state.

### **Safe Rule:**

The only safe rule that can be given as to the time for giving the instruction is to say that the instruction must be given as soon as necessary. *It is better to give the instruction a year too soon than one hour too late*. The interest in sex probably begins earlier in life now than formerly. Remember the child's curiosity in sex

matters is legitimate and he has a right to have his questions answered frankly and sincerely. Secondly, give the information in accordance with the child's physical development. Here watchful parents may have to anticipate questions on the part of the child. Another wise rule tells us to give all information needed so that the child will not be helpless when the changes, either physical or psychical, of adolescence, come into his life.

*How* the thing is said is more important than *what* is said. The information should be given naturally and spontaneously. The Rev. Dr. John M. Cooper reminds us in his booklet, "Sex Education in the Home," that children are perhaps even more sensitive to tone-impressions than are adults. Hence he rightly recommends that the tone of voice be serious, kindly, sympathetic, reverent. The language should border on the matter-of-fact, but be tempered with the sense of the sacred. The tone should not betray nervousness, embarrassment, or tense and suppressed emotion. Nor should it be colored with the hush of mystery.

### **Growing in Moral Strength:**

If a child is taught to deny himself things that he likes to eat and drink, he will be training himself in moral independence. It is not difficult to arouse the enthusiasm of young people for such little acts of self-denial—or shall we call them, for the sake of the young idealists, "acts of heroism"? Let the recreational leader try, say, on a hike, to put a little will-gymnastics into practice by encouraging the boys to resist thirst and fatigue. He will be surprised at the interest which such acts of self-conquest will arouse. Parents must ally themselves with the higher self of the child. Children are growing creatures, and instinctively resist all mere repression. Self-control should therefore be represented as an act of *growth*, of strength, of freedom; it must be made evident that the apparent repression is only a step towards a higher life and a more concentrated energy. Through the conflict of the higher self with the bodily desires, a man's higher self attains freedom—otherwise it remains captive. These suggestions are merely first steps. Parents must proceed to what Professor Foerster calls "the science of self-control"; they must show how will-power is built up by a gradual process of practice on the smallest things, and how every act of self-conquest in one sphere of life makes the battle easier in other spheres.

If we represent this struggle for self-conquest, in the proper way, to boys and girls, we shall find their hearts glowing with enthusiasm. *This is offering them temptations to right-doing. It is sport of the highest order that will appeal to them.* They will discover that aggressive fighting for the right is the noblest sport that

the world affords. In the war for the control of our emotional nature, the offensive is the best defense of the higher nature. To take the offensive is the best defense—that is the simple principle underlying the work of self-discipline. He who passively waits for the temptations to come from his lower nature is sure to fall. The sensuous nature should, from the very beginning, be severely disciplined and trained to obedience. To encourage the voluntary practice of self-conquest before the age of puberty is practical and thorough-going training in chastity.

By training our young people along these lines, we shall make them truly free. We shall give them a conception of that true liberty which is the enjoyment of our privileges without trespassing on the rights of one's soul, of our neighbors, or of God. Obedience to law is liberty. "All creative liberty," says Mr. Chesterton, "is the liberty to limit ourselves." We must train the young people to obey, not their impulse, but the principle. The instincts are there before we begin our training, and will remain after the young people leave our hands. Our instruction cannot change the instinct, for instinct exists prior to experience and independent of instruction.

### **An Important Difference:**

Many sins committed by adolescents could probably be prevented by giving both girls and boys proper instruction about the sex instinct. Young people are generally ignorant, with harmful results in consequence to both boys and girls, of the essential difference of the sex instinct as found in man and woman. The common notion has it that the sex instinct is the same with all people, and that it differs only in intensity. Biologists and psychologists have done well in exposing this wrong notion and in distinguishing two factors in the sex urge: (1) the psychic factor—the craving of the soul for companionship, understanding and response; (2) the physical factor, which is inherent in the body and which craves the sensuous phase of sex.

It is important for our young people to know that it is one of these two factors that predominates in each of the two sexes. It is in keeping with the function that God has assigned to man in marriage that the physical factor should be developed most strongly in him, while the same factor lies dormant or latent in the majority of girls during their teens or early twenties and often for life.

If this difference of the sex instinct in men and women is brought home clearly to adolescent boys and girls, they should be able for themselves to answer any questions that will come up about kissing, petting, and flirtations of all kinds. They will have

at least the knowledge of what is proper. The knowledge, of course, will not necessarily give them the strength to do what is proper.

### Religion the Chief Factor:

For the strength to do what is proper we must fall back upon religion as representing the chief factor in building a strong character. Moral codes or ideals pass in the individual life through four stages: they must, first, be known; next, admitted; then, accepted; and lastly, lived. Throughout all these stages, religion has much to say and much to do. It makes right ideals known. Through Faith it gets them admitted. Through the doctrines of Faith it supplies the motives for accepting ideals. Through grace it provides the supernatural means for living the ideals.

Among the religious aids, Confession and Communion are most important. Cardinal Newman wrote: "It is the boast of the Catholic Church that it has the gift of making the young heart chaste; and why is this, but that it gives us Jesus Christ for our Food, and Mary for our nursing Mother?" A special fruit of Holy Communion is the aid it gives in fighting off the temptations of impurity. Holy Communion is indeed "the bread of the elect, and the wine springing forth virgins" (Zach. ix, 17). Young people who receive into their hearts the Virgin Christ in Holy Communion day after day can be pure. Thousands of them are remaining pure.

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## OPPORTUNITY FOR THE DULL CHILD

SISTER M. OLIVIA, O.S.B.

*Director of Nursing Education, Catholic University*

"Each child must feel  
she is capable  
of some work  
of which she may well be proud."

The child of dull or borderline intelligence is often capable of a good deal of educational training, but anyone who has ever had any experience with this type, knows that these children do not do well in the ordinary classroom. Standing at the foot of the



class, day after day, and seeing their little classmates surpass them causes them to become discouraged and in consequence to do even less well than they are capable of doing. Thereby they give the impression of being duller than they really are. Such children need a special type of training which, unfortunately, is not given in the ordinary school.

When Dr. Thomas Verner Moore, O.S.B., discovered this weak link in the great Catholic school system, he determined to devote his life to ameliorating, as far as possible, the lives of these backward children by providing schools in which they would receive, without humiliation or discouragement, the mental and manual training necessary to enable them to carry on in life's battles.

### **The Needs of the Retarded Child:**

Just what are the needs of the dull and retarded child? What kind of teaching should he receive to meet his needs?

When we consider the dull and retarded as of all degrees of intelligence above that of the imbecile and up to that of the normal child, we realize the powerful possibilities of failure, discontent and crime latent in his group. There are two things that can save this class of children from becoming failures, according to Annis Inskip, Ph.D., in "Teaching Dull and Retarded Children," namely, "the will to control themselves and the consciousness that they can succeed when they have used their best efforts."

This is the aim set for Saint Gertrude's School of Arts and Crafts by Doctor Moore. It is our work to make it possible for these children to succeed in their school work, although it be success in a limited field. For, "there is a vast difference between failure and the confidence in self that comes from a modicum of success. A mind filled with the spirit of success is not a stagnant pool breeding noxious thoughts."

### **The Influence of Atmosphere:**

Saint Gertrude's School is intended for the child who presents an educational problem but whose mentality is not too low to profit by its method of instruction. It seeks to educate the child and stabilize its emotional life by the soothing influence of the religious régime, the intellectual appeal of its special methods of instruction and its invigorating play activities in healthy country surroundings. Physically and educationally, it is a pronounced departure from the standard State conducted establishments for the young maladjusted of society. Its exterior resembles a modern home. Its craft room seems like an ordinary schoolroom. Here the children are taught weaving, pottery, metal work, embroidery and practical sewing. In this large sunlit room, the children



weave intricate designs, fashion toy animals, book-ends and candlesticks from wood, or master the more difficult task of metal-work artistry and cut designs from hammered copper or silver and shape book-ends, paper cutters and similar objects.

### **Consciousness of Accomplishment:**

Proud little cooks result from classes in the domestic arts. Vocal training enables them to sing many English and Latin hymns and so assist in the services of Benediction. Daily instruction in gymnastics and folk dances provides a joyous physical development. There are three departments in the school: the Montessori for the younger children, the academic and the arts and crafts and, as the children advance, high school subjects are added.

The shyness and awkwardness so characteristic of the abnormal child in the normal group, immediately disappears in the friendly group life at Saint Gertrude's. This family spirit is greatly responsible for the development and strengthening of the abnormal child. The theory worked out and believed in at Saint Gertrude's is that the child must not be permitted to feel inferior or conspicuous.

This theory is the keynote for all successful work with the dull or retarded child.

## **THE YOUTH PROGRAM OF THE AMERICAN COUNCIL ON EDUCATION**

**REV. GEORGE JOHNSON, PH.D.**

*Secretary American Council on Education*

**"Get youth to think more and more  
of the making of themselves."**

For a number of years the General Education Board has felt that some great study of youth should be undertaken. It looked for an agency that should do it and felt that the American Council would do it.

### **American Council on Education:**

This is an organization of educational institutions. Its membership is made up of large organizations and American universities. The institutional membership are colleges and universities who are on active lists of such institutions. It is more or less a clearing house in the United States. It is recognized as the best institution that we have. So the General Education Board asked it to undertake the work. The Education Board has appropri-

ated \$1,500,000 as overhead of the work. More money will be given and it is generally felt that the Board will go into this work to the tune of \$5,000,000. Appointments will be made by the Executive Committee of the American Council and will consist of laymen and educators. These laymen will be persons like Baker, Dorothy Canfield Fisher, and other outstanding labor leaders. There will be an outstanding Catholic on the Board. There will be appointed as Director, a man of educational standing.

The essence of the whole thing is study. Many things are being done. Everyone is conscious that there is a problem. Are many of the things being done wise? Are they done by good will only? Is it good to have a wide program? What kind of program? The answer can only be given on the basis of more detailed knowledge. There is much study going on in the country on the youth problem, but there is much overlapping. Now, if a study—nationwide—could be made, lasting five years, it might be possible to get enough particulars for a plan that could be undertaken on youth.

### **Fields of Study:**

The study will cover the following fields:

- I. Conferences and study on farm youth and influences that are working on them right now. What is needed by our young people twelve years and over.
- II. A study of the commonly accepted goals that both educational and normal agencies are studying at the present time. Criticism of these goals.
- III. An investigation of the agencies of the Council with regard to the education of youth in order that young people may be more effectively guided.

### **The Problem:**

It is not necessary for me to go into any details as to the extent of the problem. I will merely give a few figures. There are ten million young people in the United States between the ages of fifteen and eighteen; seven million are in schools. Enrollment has increased because there is no place else for them to go. The schools are not prepared for so many.

In the college age there is quite an increase in enrollment. Through FERA, many have been given the opportunity of going to college. Many need a type of education which schools cannot give. There have been new things introduced, but are they the right courses? Are they achieving the ends for which they were designed?

## Points to be Kept in Mind:

Here are some of the points that must be kept in mind:

- I. Increase in the leisure time of adults is something that young people must look forward to. They need to be prepared to use that leisure time.
- II. The growing specialization in industry, which means less room for young people in industry. They just can't get a job. Is that just the depression?
- III. The increasing development in communication and transportation which means world development. We are all closer together and little has been done to enlighten young people.
- IV. Radio and movies have affected young people.
- V. The declining influence of the home and the Church. This is particularly true outside the Catholic Church. The Church is not the influence it was in the past. How much influence is the Catholic Church? Groups here and there seem greatly interested but is that general? The home is not the center of influence it used to be in the lives of young people.

Another thing is the increase of crime. The change of standards—the lack of standards of morality. These are some points in the building of a youth program.

## Problems Beyond the School:

Now, outside of the school phase of the thing, there are problems that no single agency is solving, *e. g.*—employment among young people in rural life. There are three million young people in rural areas. The Catholic rural crowd is disappointed that in general meetings it seems to be taken for granted that every Catholic lives in the city. Some sort of extra school should be provided.

There is no adequate supervision for young people who get into trouble. This study should try to discover what the influences are that are brought to bear on youth. It should gather a number of worthwhile facts that would consider the goals, the aims that educational and other agencies have before them. What design has been made of a good life in society and what help would this give? Do we really know to what extent designs which have been formulated already are having an effect?

What responsibility do various sections of the country develop in the youth towards the public?

All agencies would study and then, when the study was completed, the findings could be made known generally. This study will be conducted with scientific care. Important consideration

will be given by the organization that sponsored it. This will be a study—not a program.

In the course of five years we will have many facts that will be useful. One thing may be overlooked—the religious element. Religion means much to youth if given in the right way. If the Church has declined, it is simply because youth has not been brought close to the Church. In the Catholic faith young people love the Church if they are kept close to it.

### **Religion Interprets and Correlates:**

Everything can be interpreted and correlated with religion. No matter what your faith, you are thinking of strengthening these youngsters. We must do away with the strange idea that religion is outmoded and need not be considered. And we will find out that many failures and wrecks among the young people of today might have been avoided if religion has been considered more. I believe that many a human being becomes better if he has an opportunity to do something constructive. I wonder if really the only people who do something worthwhile are those who make something.

There is some of God's Power in us and we are supposed to go on creating and making the world over and over again. Get youth to think more and more of the making of themselves. We usually drift along, letting most of our work and everything else be done by some one else. Most of us do not create. Everything has been made too easy. As a consequence something goes out of life.

# PREVENTION:

## A PREVENTION OF DELINQUENCY PROGRAM

BY LOUISE MCGUIRE

*Director, Social Work, Juvenile Court, District of Columbia*

"These boys and girls were not born criminals.  
In the majority of instances they are no different  
from those who do not get into the Juvenile Court."

The sixteen-year-old boy who has been and is poorly adjusted in school, and who on his sixteenth birthday passes beyond the compulsory school attendance age, is one of the most challenging problems of the day.

### The "Why" of Poor School Adjustment:

The "why" of his poor school adjustment is many-sided and complex. It may be economic, social, physical or psychological, or any combination of these. Poor home conditions, lack of ordinary material things such as a sufficient amount of nourishing food, a clean bed to himself, or at least to not more than one other than himself, simple privacy, a place to study, suitable clothing—indeed sufficient clothing to protect him from the elements—and so on through the whole category of the ills of substandard living, including crowded and inadequate housing, may account for his poor school performance.

On the other hand his parents may be the lackadaisical kind who see no use in making reasonable effort for education, and talk in terms of "when Johnny gets to be sixteen and the truant officer quits coming."

Again the youngster may have uncorrected physical defects—impaired eyesight, poor physique, frail lungs—or the trouble may be lack of mental capacity to keep pace with the average boy or girl. One factor which bulks unduly large is the school system itself with its rigidities, its stereotyped academic regularization and traditionalism, its lack of specialized schools to meet problems and needs of youngsters who do not fall into step.

### What Happens When They Drop Out:

Whatever the causes, the fact remains that for these youngsters, the pull outside the school is vastly stronger than the pull inside the school, and as soon as they can legally do so, they drop out. To what? Mainly, in these days, to loaf around street corners, in cheap pool rooms, learning sharp practices. Their conduct de-



teriorates from playful pranks to the committing of acts detrimental to their own welfare and to that of others. Their leisure time activities, unchecked and undirected, too often lead to more and more serious antisocial behavior and the youngsters find themselves in conflict with the law, which eventually leads them into the Juvenile Court.

These boys and girls were not born criminals. In truth, in the majority of instances they are no different from the hundreds of boys and girls who do not get into the Juvenile Court. They are the apprehended delinquents whose parents, in most cases and for a variety of reasons, are not equal to the task of guiding the lives of their youngsters.

Indeed, they possess in varying degrees the very attributes which go to make up successful business men and women—energy, curiosity, ingenuity, initiative and similar characteristics. Properly channeled, these attributes are assets; improperly channeled or neglected, more often than not they are destructive. The net result of the latter is increased juvenile and adult delinquency and the community foots the bill in the form of police and juvenile officers, correctional institutions and custodial care. The bill mounts yearly.

### **Need for Constructive Alternatives:**

At the present time there is practically nothing for these children to do. They cannot find work. Indeed, with work at a premium, it would be a pity if the few jobs available should be filled with these adolescents at very small wages, while their fathers and older brothers remain unemployed.

A considerable sum of money has already been expended for tuition for promising students. More is being planned. It is urged that some share of the funds available for the proposed youth program will be expended directly toward making life more meaningful and rich for the group which drops out of school.

### **Suggested Program:**

The attached is a suggested program for this latter group.

This program calls for eight activity centers—four for white and an equal number for Negro children. These centers might be located with school buildings, but preferably outside of them. Arguments for the latter procedure rest on the facts that: (1) The youngsters to be reached are already conditioned against school; (2) The school buildings are in use during the daytime and it is then that these centers should be running to capacity. The centers might be run in connection with existing settlements, pro-

vided the regular programs of the settlements were not in any way interfered with or curtailed.

The main arguments against not using the schools are: (1) the added expense of rent, heat and certain personnel; (2) the dearth of equipment.

A possible solution is the use of the settlements during school hours and the use of school buildings and equipment after school hours.

### **The Need for a Varied Program:**

The activity centers suggested are not designed to be recreational centers. Nor are the activities outlined for the primary purpose of amusing or entertaining the child. On the other hand, it is not the writer's purpose that these centers would be in any strict sense vocational training locales, with apprenticeship methods and aims. Rather the aim is to enrich the child's own life through making him a more adequate and useful future citizen.

By means of a varied program whatever latent abilities he had could be discovered and developed. The developing in many cases would undoubtedly lead to vocational training. Certainly the pursuance of such a plan should make the participants more useful citizens, better husbands and fathers. Such training should be a means of their supplementing their incomes through being handy about the house, and in the training of their own children.

The program as outlined is wide in scope and is both intramural and extramural. It is designed to attract the attention of all types of youngster. It is to be hoped that hand tools would be employed, first, because these are less expensive and could be within the reach of many, and secondly, because the aim is growth and power of the individual boy or girl that comes from the knowledge of how to do things one's self.

### **Recapitulation:**

In summing up, I should like to make the following observations:

1. The attached program is largely outlined to meet the needs of the youngsters from sixteen to twenty, who are over the compulsory school age and cannot be forced to attend school.

2. Most of the above cannot find employment and many of them at this time probably should not do so.

3. They have all their time on their hands and many are using it to destructive purposes, which use, in turn, is extremely costly for the community, much more costly than these suggested centers would be.

4. These youngsters in many cases are conditioned against school as such, but are interested in doing things for themselves.

5. They will never go any further in school. They should not be deprived of informal education.

6. The problem of these youngsters is a community one and must be solved by the community.

7. It is vital to the welfare of the community that we get away from the old traditionalism of "School vs. Work" for those who drop school at an early age.

8. The need is not a recreational one. It is a matter of making better citizens, husbands and fathers. The philosophy back of subsistence farms is the opportunity through these farms to supplement comparatively small wages. The attached program parallels the idea in making the husband and wife handy about the house, thus conserving small incomes.

9. Vocational aptitudes may develop, but primarily the plan is (a) to develop latent interest and latent abilities to the end that life becomes more meaningful, and (b) to give constructive outlets for enforced present leisure.

We all have three aims in life: making a living; making a life; and making a social life. The first is economic and involves earning sufficient to cover one's needs and leave a margin for emergencies. The second is essentially personal and spiritual and implies some leisure and facilities at hand to enrich one's own life—a developing of a sense of power and a peace of mind within. The third impinges upon the other two, and allows one time and opportunity to contribute all that is in one to the general welfare of the community, be that contribution big or little.

The writer asks this same opportunity for those who cannot ask for themselves.

## PROGRAM

### *I. Structure:*

Eight Activity Centers, four for white, four for colored children.

These centers could be allocated in vacant stores at low rental, or they could be allocated in school buildings for afternoon and evening activities. Possibly, they could be housed in settlements, provided this arrangement did not interfere with the regular régime of the settlement.

## *II. Equipment:*

In so far as it is possible, hand tools, simple weaving machines, etc., should be used. The value is diminished if power machinery such as that used frequently in manual training schools is used. Hand tools are less expensive and later will be within the reach of many of the youngsters in their own homes.

Three or four good microscopes, such as are used in colleges, would be desirable, along with such equipment as is found in an efficient department of occupational therapy in any hospital for crippled or for mentally ill. The National Association of Occupational Therapists can give complete information.

## *III. Suggested Activities:*

1. All forms of woodwork, including cabinet making, furniture repairing, and hand carving.
2. Handcraft work:
  - Pottery making.
  - Metal, brass and silver work.
  - Rug weaving, and also the interweaving of material for mending clothes—trousers, etc.
  - Basketry.
  - Leather work.
  - Soldering.
  - Mending and riveting of china.
  - Shoe repair work (with simple outfits).
3. Electrical repairing, such as the wiring of lamps, repairing of cords, etc. The teaching of the dangers of such work should also be included.
4. Building Radios.
5. Simple Mechanics. The mechanical operation and construction of automobiles.
6. Making simple musical instruments, such as cigar-box violins, etc.
7. Agriculture and Horticulture. Gardening, soils, plant culture, etc. Every year there has been an effort to get garden plots for certain groups of children. Much interest could be aroused and intelligent planning could be accomplished if these youngsters were better informed on the simple rudiments of agriculture and horticulture. The products from the gardens would help their families materially. Lessons in the mathematics of buying and selling could

be introduced unobnoxiously and easy doses given in connection with this work.

8. Cooking classes which might be really practical could be given.

Housekeeping clubs, homemaking, care of babies, simple setting of the table, etc., might be made most interesting and helpful for girls.

9. Nature Study Classes:

These classes could be both intramural and extra-mural. The laboratory work (only not called by such a pretentious title) would be possible through having a few microscopes in each center, or by having a larger number in two centers and having the groups come to these centers at stated times. The former method is preferable, and the microscopes should be available at numerous hours, if possible.

Simple botany trips through nearby parks and preserves should be part of this project and should give the youngster first-hand knowledge of the flora around Washington.

10. Natural History Classes:

The general explanations could be augmented by trips to the Zoo, the museums, etc.

11. The study of birds and of butterflies and other insects would be both intra and extra mural.

12. Sketch Clubs: Many youngsters have been found to have latent artistic ability. Others who do not have innate ability can at least develop a sense of appreciation of art. The sketch clubs have been highly successful in other places and present endless possibilities for enriching the lives of people. Our museums, art galleries and public buildings give rich material for such a project and we have a wealth of leadership for this work in the PWA artists.

13. The Study of Government in Action:

Civics is taught in the high schools and colleges, but many of the youngsters served by the proposed centers would never go further than the Eighth Grade, yet upon their majority they become potential voters, or at least petitioners to Congress upon occasion. Questions of the day, including political organization and structure, could be made vital to these future citizens.



14. Folklore. Historical Settings. The "Whyness" of things.
15. First Aid Courses:  
The Red Cross has for years offered these courses to their volunteers. Because of their very practical nature these courses have been popular. These courses would appeal to youngsters of late adolescent age and of both sexes.
16. Practical Home Nursing Classes:  
As in the case of first aid, the Red Cross has given these courses for their volunteers. Such courses would be most valuable to every young woman.
17. Civil Service Courses:  
These courses might comprise largely simple statistics; study of Civil Service examinations for Postal Clerk, Fireman's Manual, Park Attendants, Municipal Playgrounds that come under Civil Service. Such courses might lead to vocational placements. This would give purpose and aim to the student. Such courses have been widely attended in some cities.
18. Course in Sports:  
Such courses would include the studying of rules governing baseball, football, basketball, swimming meets. There might be some laboratory work in the actual playing of the games. A great many high schools and sand lot leagues want good umpires. Such courses might lead to young men earning a few dollars umpiring basketball games and similar sports.
19. Wall Papering:  
This would be a very practical way of teaching both young men and young women the rudiments of wall papering so that they may beautify their own homes from time to time at very little expense. Low rent neighborhood landlords are not in the habit of re-papering and redecorating rooms for tenants. The wages of the tenants are insufficient to have the papering done. If the tenant or his son or daughter knew how to paper and redecorate the place, the homes might be made much more attractive for a very small expenditure. We are trying to build up home life through interest in the home, and surely this is one way of doing it.

#### IV. *Staff and Methods:*

The carrying out of the above would not require a large outlay of money.

It would be necessary to employ one thoroughly trained occupational therapist in each center. The major part of the balance of the staff could be recruited from the ranks of the WPA workers, *i. e.*, there are many college students who are receiving benefits under the Youth Program and who are sufficiently advanced along certain lines to teach these youngsters.

There are, no doubt, good carpenters, woodworkers, electricians, etc., out of employment and on the WPA rolls. The services of these could be enlisted. The PWA artist group under the direction of Rowan or one of his assistants could undertake the sketch club project—and so on through the entire program.

A general planning committee of, say, fifteen persons, could serve gratis under the general direction of the local executive, director of the Youth Program (Commissioner Allen and his staff).

# EMPLOYMENT:

## YOUNG WOMEN AT WORK AS VIEWED BY THE WOMEN'S BUREAU

MARY ANDERSON

*Chief, Women's Bureau, United States Department of Labor*

"The livelihood, health, safety,  
morale, welfare, happiness  
of millions of young girls,  
the future mothers and homemakers  
of our Nation,  
are involved."

I believe that the most useful contribution I can make to the general Conference program is to confine my discussion largely to the findings of the Women's Bureau, as they pertain to the studies and analyses it has made of the problems of young women in the major occupations where they are at work.

### Number of Young Workers:

In 1930 there were nearly 4,000,000 young women from the ages of 16 to 24 in gainful employment. Clerical work claimed the services of nearly one million of these girls, or more than one-fourth of the entire age group. The second largest group of these girls, around 815,000 were in domestic and personal service, over half a million being employed in the single occupation—"servants," and another 100,000 working as waitresses. Manufacturing and mechanical industries accounted for some 780,000 girl workers, the largest group, around 214,000, finding employment in some branch of the textile industry. Clothing plants employed some 137,000 of these girls and food and allied industries 53,000. Around one-quarter of a million girls from 16 to 24 years of age were engaged in agricultural pursuits in 1930 and around half a million were professional workers.

In the discussion of data from the 1930 Census we must remind ourselves that this is 1935 and that five black years of a serious depression have intervened since the last census date. Just what influence these years have had upon the occupational status of women, it is impossible to determine accurately at present. However, the following statements from the State summary of a survey of unemployment in Pennsylvania, made by the State Emergency Relief Administration and released the middle of last month, reemphasize the current situation with regard to boys and girls, which requires grave consideration.

“Of all the unemployed, 21.7 per cent were new workers (unemployed seeking work not previously employed). One of the most distressing aspects of unemployment is the inability of the younger workers to obtain jobs. A larger proportion of the female unemployed (34.6 per cent) than of the male unemployed (16.6 per cent) were among the new worker group.”

### **Clerical Work:**

It would be of great interest, I believe, to know how many girls between 16 and 25 years of age are employed as clerical workers or are seeking work in this important vocational field today. In this connection, data from a census of unemployment in Massachusetts as of January, 1934, shows that of about 9,300 women who had never worked, and who reported on the kind of vocation for which they had been preparing, as many as 7,700 had had clerical training.

The largest numbers of the 43,000 women office workers in any group in the seven cities covered by the Women's Bureau study (1931-1932) were found to be working as general clerks. For such work, however, the pay is low, general clerks showing a median monthly salary of \$90—which means half received more, half less than this amount. The median monthly salary for all the women was \$99.

Contrasted to the more routine jobs, however, were the positions of secretary and supervisor, which offer the best pay and probably the most interesting work to women in office employment. While only a small proportion—less than one-tenth of all the women office workers surveyed—held such positions, in both these lines of work the median monthly salary was over \$150.

Youth is a decided advantage to the woman looking for office employment. The majority of managers said that in hiring they preferred young women under 25, and some offices made it a definite policy not to employ women of over 30 or 35 except for special work.

### **Domestic and Personal Service:**

Even in the early part of the depression the second largest number of gainfully employed girls in 1930 found work in some branch of domestic and personal service, the majority of them being employed as household employees or “servants,” as the census still labels them—a term that should be discarded in view of its unfortunate connotation. Even at best household employment is unstandardized and unsure. Excluded as they were from the legal jurisdiction of the NRA, outside the pale of hour legislation in all

of the States and of accident compensation in all but a few, standards for the hundreds of thousands of household employees in the United States, both white and Negro, are left to the determination of individual employers. It is only necessary to read through a score of the letters that have come to the Women's Bureau, many forwarded from the White House, to understand the plight of thousands of household workers, so many of whom are young girls.

These complaints form an arresting story, particularly in view of the fact that so many girls in need of employment are forced to fall back on household work and to accept even in this field, because they are untrained for it, any available job under almost any conditions. Certain other types of employment, classified by the Census under domestic and personal service have not suffered so drastic a change in employment conditions since the depression.

### **Beauty Shops:**

A case in point is the beauty shop trade. A recent Women's Bureau study of this occupation covered about 1,700 persons in four cities. Relatively adequate hour and wage standards for white women were shown to be prevalent. In the white shops half the women worked a week of under 48 hours and the median of a week's earnings of white women in the four cities, half of the women earning more and half less, was \$14.25. However, long hours at rush periods were found to be characteristic of the trade.

Young women were generally preferred to older ones, according to the report, the median age reported being between 25 and 26 years. When asked how they received their training, the majority—three out of five—of both the white and Negro women in the Women's Bureau study, said they had attended schools of beauty culture. A relatively short period—six months—was the length of the usual course for white women; Negro women had devoted longer periods to training than had white women. Although no unemployed persons were interviewed, only 10 per cent of those on the job reported that they had been unemployed at any time during the year before the survey.

### **Textile Industry:**

According to the 1930 Census, more than one-fourth of all girls from the ages 16 to 24 employed in manufacturing and mechanical industries found work in some branch of the textile industry. A Women's Bureau study on the hours, earnings, and employment of workers in cotton mills in 1932 may serve to show something of working conditions met by a large number of young women at that time. In South Carolina, about half the women workers were



under 25 years of age, in Maine about one-third were under 25, and in Texas nearly two-fifths had not reached their twenty-fifth birthday.

The regular daily schedule of hours was much the same in South Carolina and Texas and only slightly less in Maine. All but one mill of the 128 reporting in South Carolina and 11 of the 13 in Texas were on a 10-hour day. In Maine 10 of the 14 mills worked a day of  $9\frac{3}{4}$  hours.

Full-time women workers in Maine had the highest median of a week's earnings on the day shift—\$13; in Texas the median was \$11.10; and in South Carolina it was \$9.65. Women who worked full time on the night shift had lower earnings in South Carolina and higher earnings in Texas than those of the full-time day workers. The NRA brought a 40-hour week to the textile industry along with a minimum weekly wage for women of at least \$13 in the North and \$12 in the South. What is happening to these standards now the NRA is gone we do not have any reliable and comprehensive way at present of ascertaining.

### **Sewing Trades:**

A study of the employment of women in the sewing trades of Connecticut was made by the Women's Bureau in the fall of 1931. More than half of the 4,800 women covered by the study and reporting on age were not yet 25 and more than one-third were less than 20. The median of the week's earnings for all the women (some 7,600) was \$12.35, the same as that for the girls 18 and under 20 years of age. That this figure was so high was due no doubt, to the fact that certain better types of garment factories were paying more adequate wages that offset the pitiful amounts paid in the runaway contract shops. In three such plants for which detailed figures were secured, only two of the 105 employees reporting age were as much as 20 years old; one-sixth were not yet 16 and the majority were 16 and under 18, altogether a very youthful group of wage earners, to say the least. More than three-fourths of the 102 for whom the hours worked were reported had worked at least 40 hours, half had worked as long as 50 hours. The majority were operating power-sewing machines, by no means a child's job. The median of the week's earnings fell between \$4 and \$5 for the total group for whom hours worked were reported, and for those who had worked more than 48 hours it fell between \$5 and \$6, shockingly low wages even when allowance is made for the youth and inexperience of the worker.

Largely as the result of public indignation roused by the findings of our Women's Bureau preliminary report, published in 1932, on conditions in the Connecticut sewing plants, two State laws were

enacted in the first half of 1933 to remedy the worst of such conditions. One law provided for minimum wages to be set for women in sweatshop industries and the second provided for the registration of all factories or mechanical establishments employing three or more persons, in order to curb the fly-by-night firms moving in from New York City to take advantage of a cheaper labor supply and less rigorous labor laws. Connecticut workers are thus fortunate to have as much legislative protection at the termination of the NRA.

### **Professional Pursuits:**

Of the approximately half a million girls from 16 to 25 years of age in professional pursuits, around four-fifths were either teachers or trained nurses in 1930. In 1932 alone there were 80,000 new entrants in the teaching profession and a year ago the Office of Education stated that new teachers graduating in the class of 1934 would find themselves competing with 200,000 unemployed certificated teachers, many of whom could add the advantage of experience to equal educational equipment. We know further that more thousands of teachers are teaching for short terms. However, there is no limit to our present need for teachers, and thousands of young women with adequate training will be in all likelihood absorbed into varied types of teaching activity. In 1930 the illiterates in our country numbered about 15,000,000, and the enthusiasm with which the program for the elimination of illiteracy by adult education, launched by the Federal Emergency Relief Administration, has been received is evidence of the potential employment of hundreds of teachers in this field. With short working hours adults will have time to go to school.

To return definitely to the matter of the professions, we find that the lower rungs of the nursing profession are also overcrowded although it has been authoritatively stated that, while there are too many poorly prepared nurses in the field, there are not enough good nurses. However, the wide range of health activities in which the CWA and the FERA have participated to such good effect point to recognized needs for many workers in these fields in the time ahead. Nutrition and dieting services, nursing service in the public schools, child health, prenatal and school dental clinics are still far too rare to begin to care for existing needs.

It is true that women, many of them young women, have been employed in the administration of the President's program for National Recovery, both in the old-line and the new agencies. This is very natural because of the interest of women in sound programs affecting family and community welfare.

## Special Problems:

I wish to discuss briefly two of the special problems that the Women's Bureau has found affecting young employed women in particular.

The first of these is the disproportionate liability of young women under 21 years to industrial accidents. The proportion of injuries to these young women is greater than can be accounted for by their number among all gainfully occupied women. Studies made by the Women's Bureau contain evidence that youth and its characteristic inexperience are factors in accident frequency.

The practice utilized by various types of industries and commercial establishments, particularly department and other retail stores, of employing only those girls who live at home with parents or other relatives, where their living expenses can be minimized or often subsidized by other members of the family, is another employment hazard that many girls and their families must face. This situation is discussed at length in the Women's Bureau report on women in 5-and-10-cent stores where 92 per cent of the hundreds of women workers reporting on living conditions made their homes with relatives.

In conclusion I wish to stress the need of much greater attention on the part of many forces in the varied and complicated problems pertaining to the employment of young women. Involved in such problems are the vital matters of the livelihood, health, safety, morale, welfare, and happiness of millions of young girls, who are the future homemakers and mothers of our nation.

## YOUTH IN INDUSTRY—A PICTURE

MAMIE SANTORA

*Organizer, Amalgamated Clothing Workers of America*

"Youth in industry is very unhappy,  
disgusted and worried  
about their future."

Since the collapse of the NRA, youth in industry has to face a situation not to their liking. In many industries employers have made them sign agreements which oblige them to work longer hours, and accept a reduction in wages. Thus the \$13 minimum in the North and the \$12 minimum in the South is abolished. Where piece work exists, there is no bottom to the reductions possible.

## Cold Facts:

In Connecticut, a non-union employer, the day after the Supreme Court decision, called in a group of boys and girls who were collar starchers on shirts and cut their wages from \$13 to \$8. He further asked for a forty-four hour week, although he has, at the present time, a shortage of work.

Another employer, in the South, has placed children at work in his factory at two and a half cents per hour for a forty-eight hour week. And this when millions of adults are still out of work in this country.

I am told that one employer in the South has served notice on his employees that one dollar per week will be deducted from their pay envelope in order to refund to him the salary paid under the NRA which the Supreme Court has declared unconstitutional.

Unorganized youth in industry fear to lose their jobs as the bosses hold over them the threat that they can be replaced, with the greatest ease, for less money.

## A Remedy Must Be Found:

Workers in non-union shops have to submit to all sorts of degrading methods used by their employers. Youth in industry is very unhappy, disgusted and worried about the future. They can only hope that some remedy may be found to secure justice and place the cut-throat employer in a class with the decent manufacturers who are willing and anxious to do justice to workers and to improve conditions in our country.

There is a real situation confronting us all. It will be up to us who understand the present economic system to solve it.

## HELPING YOUTH TO FIND EMPLOYMENT

SARA E. LAUGHLIN

*Parish School Counselor, The White-Williams Foundation,  
Philadelphia, Pa.*

"The altruism of these youngsters  
gives some understanding  
of the quality  
of the young persons  
who are asking the world for a chance  
to live normally and independently."

During the school year just closed, four hundred boys and girls between the ages of 16 and 21 have come to my office seeking educational, occupational or personal guidance. All were eager to



properly prepare for and then secure the means of self-support. All were aware of the general economic situation and of some of the difficulties it would present to them.

We will agree that of first importance in the preparation of youth is the development of a wholesome attitude toward life, an appreciation of its joys, opportunity and responsibilities. Next in importance comes the establishment of good health and work habits and realization of the legitimate satisfaction of achievement. Due to the cooperation of home, school and church, this preparation is afforded the youth of Philadelphia. It is being assimilated by them with a very considerable measure of success.

### **School Programs:**

In addition to the usual academic studies and (in the system of Parish schools of Philadelphia, to which I happen to be attached), of religious instruction, the development of finer and more self-directed individuals is being promoted by special activities which, largely under student direction, have gone forward in recent years, encouraged by the school systems. I refer to training in public speaking and in amicable discussion offered by current events clubs and classes. A resulting growth in poise, in knowledge of the world in which they live, in ability to think independently is noticeable. The courses in home management, elective not required, promote the pupil's capacity to contribute new interest to the home. Self-respect increases as they feel themselves able to add to the home something of utility and beauty.

As a result of sanely directed athletics, I have noted not only improved physical condition, better spirit of teamwork and good sportsmanship, but a desire to help others to achieve along the line of special ability. As a spontaneous activity, a group of girls who were leaders undertook to give additional instruction in their specialty to girls who were less apt.

The high school orchestras have not only enriched the lives of the talented but have spread an appreciation of good music throughout the student body. You would see this for yourselves if you could come with me any evening to the Philadelphia Orchestra Concert in Robin Hood Dell and count the girls attending. The Youth Conference arranged by Temple University offered still another opportunity for youth to orient itself. Our pupils have grasped this eagerly.

The school stresses physical fitness and provides a registered nurse to teach personal hygiene. A woman physician is provided for each high school. They make periodic examinations and recommend corrections where indicated. Whenever the recommendations are beyond the financial ability of the parents to meet, the



doctors refer the pupil to the counselor whose duty it then becomes to see that the treatment is made available. Psychological and psychiatric problems are referred in the same manner.

### **Catholic Action Guild:**

For the past three years there has been a Catholic Action Guild with a five-point program in each of the girls' high schools. It has made a wide appeal. One bit of evidence of its effectiveness is the fact that this year every girl to whom I had had the privilege of rendering service, came to my office during the vacation period to volunteer her services. The inspiration to help came from the Guild. I was selected as the beneficiary because, through observation, they knew of the habitual pressure of work in my office.

The altruism of these youngsters gives some understanding of the *quality* of the young persons who are asking the world for a chance to live normally and independently.

### **Junior Employment Service:**

I am happy to report the existence in Philadelphia of a splendid Junior Employment Service under the Board of Public Education. Since 1916 it has functioned for the service of *all boys and girls* of working age under twenty-one. May I refer you to an article, by its able Special Assistant, Miss Edith Duff Gwinn, in the May, 1935, issue of *Employment Service News*, Volume 2, No. 5—Publication of the United States Department of Labor, for details of this service.

The staff of the Junior Employment Service stands in the relationship of a capable, well informed friend to the fifty thousand youths registered. They know each applicant's ability in school, his or her work habits, occupational interest and social background. From the Division of Medical Inspection of the Board of Education they have a report on physical conditions. From the Division of Research they have the results of standard stenographic and typing tests and rating on group intelligence tests. Where an individual psychological test would be helpful, these may be made in the Department of Special Education or can be secured through the Psychologist of the Junior Employment Service.

After a worker has been placed on a job, employers are usually willing to report their rating on personal appearance, ability to learn, speed, accuracy and dependability. Where specialized training to improve skill is indicated as a result of test or work experience this is made available through the Division of School Extension classes organized especially to meet this need.

Since employers meet youth with a demand for experience and

since there can be no experience without a job, the Junior Employment Service has worked out an arrangement whereby some of the 70 per cent on file who have had *no* work experience may acquire it. They work as volunteers from two to four weeks for non-profit making agencies.

For the youth, who is unwillingly idle, the counsel and guidance of the Junior Employment Service staff is an inestimable benefit. By means of individual conferences they help each youth to make an adjustment to a changing world, stimulate each to self-improvement, to wider education, to further development of special abilities; in other words, to preparation for the better opportunity we still hope the future will afford.

### **Practical Suggestions:**

I would suggest that we, who touch the lives of young people at many points, suggest the following practical helps:

1. Adequate preparation for the job sought.
2. Self-confidence, based on the knowledge of adequate preparation.
3. Accurate knowledge of one's own ability for the job sought.
4. Attractive personal appearance, as it often determines first chance.
5. Good physical condition—physical examinations are now almost universal requirements.
6. Familiarity with application blanks in actual use in industrial and commercial establishments (mimeographed copies without firm's name may be used for practice work).
7. Study of "How You Can Get a Job," by Glenn L. Gardner, Executive of the Forstman Woolen Company—Publisher, Harper and Brothers.
8. The right amount of sympathy on the score of the difficulty of the job-finding task.

In determining how much sympathy should be given and when, I can only say, in all reverence, we must count on Divine guidance. It is a hard duty at best. To sidestep it entirely, however, would seem to disregard cruelly a very real human need.

### **Reconstruction:**

In my judgment there are a number of fundamental things in our present society we need to consider and re-consider in the light of the needs of youth and of our Nation's future. We must have the courage to ask many questions. We must dare to question many special privileges now enjoyed by some. We must be willing to work patiently for the development of a public opinion which

will demand certain legislative changes. For instance, it seems to me to be perfectly clear now that if we are ever to have employment for the now unemployed but employable, hours of work must be reduced very considerably. If the goods we can now produce are to be consumed, wages must be kept up to supply buying power, or we must as a nation look forward to an increasing number of millions idle and on relief.

We Catholics, with our training to regard the family as the social unit, have a great chance here to make a real contribution, by urging our married women, now employed, to return to their homes. At a time when there were 70,000 families on relief in Philadelphia there were 70,000 married women (not widows) employed in Philadelphia. I am not suggesting that return to the home would have been possible or desirable in *every case* or that their places could have been filled by heads of families on relief, necessarily. It is *one* factor which has grown to such proportion that it needs to be examined as to its effect on juvenile delinquency; the breakdown of homes and the increase in divorce with resultant deprivations for children, and limitations of opportunity for youth.

The time has come, in my judgment, when employers whether in governmental agencies or private enterprise should consider *need* for work as an important factor in employing persons and be willing to train, on the job, those who have capabilities and capacities, wherever this is possible.

### The Heroism of Peace:

We *know* it is *right* that we should have *hope* in the future and have confidence that somehow, some time, Providence will lead us out of our present perplexities. New ideals of patriotism may be evolved. If, and when, they are, peace time may offer opportunity for self-sacrifice of such gigantic and intense proportion as to make our war time heroes sink into comparative insignificance.

## EMPLOYMENT PROBLEMS OF YOUNG PEOPLE

BEATRICE McCONNELL

*Director, Industrial Division, Children's Bureau, United States  
Department of Labor*

"Actual conditions of employment  
are most important.  
Upon these the health and effectiveness  
of the worker depend."

Our concern for the unemployed in the past few years has tended to distract our attention somewhat from the problems which young workers must face when they actually enter employment.

Now that we are slowly recovering from the effects of the depression and again thinking in terms of jobs for young people, it is important that we consider what this employment involves.

We have seen rapid changes in employment conditions in the past five years—in the early years of the depression the swift breakdown of labor standards with long hours, low pay, and generally poor working conditions. Then came the period of the NRA with its five hundred odd codes setting minimum wage levels and maximum hours of work. Now we are in the third era—after the NRA—and what do we have?

### **Labor Standards and Conditions:**

As employment opportunities offer themselves what are the labor standards that young people face? State legislation has proceeded slowly and most unevenly, so that a map of legislative standards for working women and children presents a gamut ranging from practically no regulation to standards approximating those established by the NRA.

You are interested to know not only what the situation is in abstract but also concretely what it is that young people face today in entering employment. One of the fundamental issues, of course, for the young potential worker is vocational guidance and effective training. The happiness and effectiveness of a person on any job depends largely on whether she is qualified to do the work; whether she is interested in it. The development of counseling and vocational guidance services in the schools is highly important if the young worker is to enter employment in which her aptitudes and interests are considered.

But the actual conditions of employment are most important for it is upon these that the health and effectiveness of the worker depend. Long hours of work, continued standing or sitting in one position, poor ventilation, bad lighting, all contribute to the extra fatigue of the worker and, in the long run, cut production as well as break down the health of the worker.

### **Accident Hazards:**

It has been shown over and over that young workers are more prone to accidents than are those of more mature years. With the mechanization of industry which has gone on apace during the last decade this becomes a matter for serious consideration. Swift-moving, complicated machinery and the irresponsibility and carelessness which is an inherent characteristic of youth, is a formula which produces many industrial accidents. One of the effects of the depressed business conditions of the past few years has been a



slackening in the upkeep of mechanical equipment. In other words, expenditures for safety have been cut and the danger to the young worker is therefore correspondingly greater. More study in the field of occupations for young people is needed that their employment may be more adequately safeguarded. Research which may be used as a basis for legislative action or administrative action by the State departments of labor in providing for safer working conditions is most essential.

### **Health Hazards:**

Nor are accidents the only hazards which the young industrial worker faces. The health hazard of the job is perhaps even greater. There is the question of fatigue which I have already mentioned. This may be brought about or accentuated by poor working conditions.

Then there is the exposure of the worker to noxious materials used in the course of the work, a hazard which has increased tremendously in the last decade. We have long been accustomed to hear of the hazards of lead poisoning, and of the silicosis which results from the constant exposure of the worker to sharp particles which are breathed in from the air in which they are suspended, but we have heard less of the new chemicals which have come into use during the past few years.

The dictates of fashion, which call for slender, trim patent leather heels and fresh white gardenias for our coat lapels, take their toll in the health of the worker. Scientific research has demonstrated that young workers are more susceptible to such occupational disease hazards than are adults,—to a somewhat lesser degree it has been shown that women are more susceptible than men. If our young workers are to be protected from these hazards we must have legislation. Fifteen States have some occupational disease coverage in compensation laws, but only seven have anything approaching a complete coverage.

### **The Challenge:**

The responsibility for the future of these young people who go out from their homes to enter gainful employment, in the final analysis, rests on every citizen of every State. Let us meet this challenge squarely and put forth our best efforts to the end that harmful child labor shall be abolished and conditions of employment for our workers shall offer an opportunity for a job which gives not only self-support but self-respect and self-expression.



## PUTTING WOMEN TO WORK

ELLEN B. WOODWARD

*Assistant Administrator, Works Program Administration*

"We can give thousands of women  
an opportunity  
to use their hands and brains  
for the common good—  
to be once more vital and contributing members  
of society."

It is my task as Assistant Works Program Administrator in charge of the Women's Division to furnish employment to able-bodied women on relief. Thousands of women, now on the morale destroying dole, must be given jobs for which they are fitted and jobs which will allow them to maintain their self-respect and dignity. Instead of being a debit to their communities, they are going to become self-maintaining productive citizens.

### **Who They Are:**

Who are these women who look to us for employment? They are married women who are economic heads of families; they are widows left without resources; they are single women with relatives dependent on them; they are unattached women who have to make their own way. They are the 15% of all the 3,500,000 able-bodied unemployed on relief today who are women between the ages of 16 and 65. Statistically this is the problem. Knowing the problem, we have to develop projects and programs which will provide work opportunities for all of them or as many as our funds will allow. It is a task which requires not only knowledge of the facts, but the greatest imagination and ingenuity.

### **What They Can Do:**

There are more than 250 occupational classifications represented by the women on relief rolls. That means that we must design projects which will meet the needs of women whose training, skills and other qualifications for work range from one end of the ability scale to the other. We must find projects that will provide jobs for the professional worker highly trained in some particular field, for the woman who can do only unskilled manual work and for all the many types in between. We want these projects to be of the highest social value. This is an emergency program but we would like to develop projects which prove of such real usefulness to the community that they will be continued on a permanent basis with local funds after the emergency has passed and Federal support is no longer necessary.

### **Proportionate Employment:**

One part of our job now, as in the past, will be to maintain a constant watchfulness to see that women receive equal consideration with men in assignment of work. We will see to it that the projects planned under the Works Progress Administration have a fair number of jobs for women and that women's projects are given equal consideration in the matter of materials and supplies. The fact that in February of this year, 53 per cent of the men on the relief rolls certified for work were at work and 53 per cent of the women certified were also working shows that we have already made a record in this respect. The new Works Progress Program will afford opportunity to expand projects and to develop new ones which will employ the many women who have been certified for work but who, because of limited funds, have not yet had a chance at a job.

### **Possible Spheres of Action:**

Women can and will be employed on almost all types of projects that are to be conducted by the Works Progress Administration and the possible sphere of action for women is far more extensive today than any such program would have been twenty years ago. There is no question but that a large number of jobs will necessarily be of the traditional variety such as: sewing, food preparation and conservation, child care, general homemaking and care of the sick simply because so many women are fitted to carry these on. But we also recognize that large numbers of women today are capable of playing an important part in the art, music and drama projects, in library work, in skilled laboratory research, in statistical surveys and in many other specialized activities once considered the exclusive domain of men. In fact, the plans for women's work will be as many and as varied as our skill and inventiveness will permit, within the boundaries of social usefulness and the limitations inherent in the Works Relief Act itself.

Many valuable suggestions for women's work come to us from every part of the country. It is interesting to note that in some cases these are for projects which have already been conducted on a limited scale but which we intend to amplify under the new program. One of these which came to my attention very recently was a program for transcribing books into Braille, for the use of the blind. Several such projects have already been successfully operated under the FERA Work Relief program. We have found it possible to employ the blind themselves to do a great deal of this work. This instance is cited only to show the extent of our planning in fitting the job to the person and in making it a thoroughly worth while job as well.

## Community Services:

It is hardly necessary to enumerate the 101 useful and desirable services that every community needs, that can be developed under the Works Progress Program and that would not ordinarily be undertaken by private initiative. Think of your own community. Are there adequate recreational facilities for children and adults? Do you need more day nurseries? Could your community use a well trained staff of visiting housekeepers? Undoubtedly your library facilities have been curtailed to a greater or less extent during the depression. Books need repair, records and catalogues need to be brought up to date, rural sections deprived of adequate reading material need book lending facilities brought to them through library extension services. Your laboratories and research centers, also hard hit by the depression, could use trained workers on many essential surveys. Health services in your neighborhood have been reduced considerably, in some cases to a dangerous minimum, while capable nurses and public health workers remain idle and on relief. The solution is obvious. We can and must put them to work.

I could go on for an unlimited time outlining further community needs which we all recognize and which can be met with suitably designed work relief projects. There is hardly a limit to the amount of useful work that needs to be done. And we can give thousands of women—at present despondent, feeling that life has cast them aside and society has no need for them,—an opportunity once more to use their hands and brains for the common good, to be once more vital and contributing members of society. This is our fundamental aim.

# LEISURE:

## UNEMPLOYMENT, SHORTER HOURS, LEISURE

REV. FRANCIS J. HAAS, PH.D.

*Director, National Catholic School of Social Service*

"You who are engaged in leisure time activities,  
are going to have the biggest industry  
of the future."

### The Legacy of the Past:

The past has bequeathed to us many of our present day problems. There are 11,000,000 persons unemployed and 20,000,000 persons living on public and private charity today. This situation is an outgrowth of the fact that between 1899 and 1929 the hours of labor were not shortened in proportion to the increase in production per man. In that time, hours of labor decreased only 13 per cent while production per man increased 90 per cent. If, during the period of 1899 to 1929, hours had been shortened in proportion to increased output, we would have now about a thirty-hour week.

### The Present Situation:

The tragedy of this moment is the fact that, instead of being shortened, in very many establishments hours of labor are now being increased.

To meet the situation with which we are confronted, there are two alternatives:

1. To maintain wages and share the work among the available workers.
2. To have a permanent army of several millions supported year in and year out on doles.

If we are so short-sighted as to choose the second, we must face the fact of greatly increased taxes and, perhaps, currency inflation.

### Realism Necessary:

A high degree of realism is necessary to meet a tragically real problem. To give work to the employable unemployed, it is necessary to limit hours to less than thirty per week. Recent research of the amount of work necessary to dispense with unemployment, has convinced me that the ideal median of the work-week lies somewhere between twenty-two and twenty-seven hours.

Under a properly arranged economy, with hours of labor limited to less than thirty hours a week, there will be plenty of goods available. There will be a huge surplus to spend and it should be spent for more and more facilities for spiritual, cultural and recreational advancement. You who are engaged in leisure time activities are going to have the biggest industry in the future.

## THE NATIONAL YOUTH ADMINISTRATION

AUBREY WILLIAMS

*Executive Director, National Youth Administration*

"We must provide opportunity and assistance  
and give some sense of direction,  
but much depends upon the individual. . . .  
Each must take his own place and  
contribute that final something  
that will make for his economic and social security."

I am very happy to have this opportunity to address the Catholic youth leaders, for I have a very deep respect for the work of Catholic groups in dealing with the problems incident to the leisure side of life. Catholic groups are usually pretty wise and pretty intelligent in meeting these problems. I well remember when this sort of thing was first taken up by the church groups (in America). Catholic groups were among the leaders, if not the leaders in the movement.

I do not know how sweeping your work has become. You, probably, have a great many fine arrangements which I hope we can coordinate and assist by some of the things we may be able to do, through the National Youth Administration.

### **The Problems of Youth Overlooked:**

The great powers of the Government have been concentrated in such a manner that the problems of youth have fallen in between. We have said that the family comes first. That means that the very young and the parents get help. In between there is a large number of young people, unattached, for whom, in spite of sympathies, very little has been done. The United States has maintained, almost to an unbelievable degree, the integrity of the family. The family has been maintained in America, but this particular part of it has probably suffered most. I refer to the boy between sixteen and twenty years of age. The girl has not suffered so calamitously. She has been able to stay in the confines of the home.



The erroneous impression is prevalent that there are hundreds of thousands of roaming youth. This condition simply does not exist. There are some fifty-six thousand who come to us for shelter and care throughout the United States. Of this number twelve or fourteen hundred are girls. That is too many.

But it is well for us to understand our problem of 7,000,000 unemployed youth. It is unfair to assume that all of these should be employed. A considerable number should not be employed. There never was a time when all young women of that age were employed. I seriously doubt the wisdom of even advocating such a thing. Indeed, I have a very strong conviction that we have bridges to cross with regard to the age and conditions under which people should begin to work. I do not propose to seek to enforce arrangements, wholesale, whereby these unemployed young people would get into industry. For some young people a job is the thing that should be found.

### Features of the N. Y. A. Program:

Among the features of the N. Y. A. program which we might stress are:

*Apprenticeship:* Much has been done through the National Committee on Apprenticeship through the Code. I hope it can be maintained. The N. Y. A. is interested in maintaining that particular arrangement and in carrying on the job it has begun.

*Work Projects:* These are to be paid for by the Government and will be designed particularly for youth in order that they may secure full benefit from them.

*Youth Centers:* Adequate Centers that will include athletic facilities, clubrooms, etc., are to be developed.

*Education—Retraining:* Last year about 100,000 were kept in colleges and institutions of learning. This year about 125,000 will be taken care of.

Something for the high school students will be operated on much the same plan as in the colleges. It will include all institutions of an accepted character. We hope shortly to announce a plan of procedure.

*Aid to Post-Graduate Students:* A small number of post-graduate students will receive about \$30 a month.

*Vocational Guidance:* We hope to have something in the way of a broader and slightly more inclusive adjustment service. It should be tremendously helpful. Miss Mary Hayes of New York will head, nationally, vocational guidance for the N. Y. A.

### **Apprenticeship:**

We shall never be able to do much in the way of *apprenticeship* until we can have an industrial order that places employment above profit. We shall have to have a resumption and wider distribution of business and we shall have to have a considerable amount of re-adjustment and changing viewpoints if we are going to do much for this generation and the next generation. We have no false ideas of what we can do. I hope it will be sound, socially and economically, but I have no illusions.

### **Education and Re-training:**

The problem of *education and re-training* has in view the 760,000 boys and girls who are forced to leave high school because of lack of funds. A small sum of money will be provided in order that they may remain in school but the N. Y. A. will not go into their curricular activities. These will be under the direction of the school.

### **Vocational Guidance:**

If we are going to do things worth while in the way of *vocational guidance* for people, it is going to be because we are able to bring together people who have something to contribute and who have the capacity to contribute and who come into the lives of these youngsters at the crucial point.

I have no idea what we are going to be able to do for these young people to get them into positions of security—economically and socially. We must provide opportunity and assistance and give some sense of direction but I think that much depends on the individual. We should not labor under the delusion that anyone can lift another. Each must take his own place and contribute that final something that will make for his economic and social security.

### **The Future of the N. Y. A.:**

There is no assurance that the National Youth Administration will be a permanent part of the Government. It is expected rather that, through the Federal Government and the arousing of interest in individuals, there will be established a service that will be fine and of a permanent nature.

I wish you success in your study. I know we can expect and will receive from you every possible assistance. We hope that we may be able to join our forces with yours. That will not be easy to do but I am confident that we can do it.

## INFORMATION PRIMER

### NATIONAL YOUTH ADMINISTRATION

*Washington Auditorium, Washington, D. C.*

#### **Its Origin:**

The National Youth Administration was established by President Roosevelt on June 26, 1935. "I have determined," said the President upon establishing this administration, "that we shall do something for the Nation's unemployed youth because we can ill afford to lose the skill and energy of these young men and women."

#### **Authority:**

The National Youth Administration was established by executive order of the President within the Works Progress Administration under the authority of the Emergency Relief Appropriation Act of 1935.

#### **Administrators:**

Miss Josephine Roche, Assistant Secretary of the Treasury, is Chairman of the Executive Committee. The members of the Executive Committee are: Arthur J. Altmeyer, Second Assistant Secretary of Labor; John Studebaker, Commissioner, Office of Education; M. L. Wilson, Assistant Secretary of Agriculture; Lee Pressman, General Counsel, Resettlement Administration; Chester H. McCall, Assistant to the Secretary of Commerce.

Charles H. Taussig is Chairman of the National Advisory Committee.

Aubrey Williams, Assistant Administrator of the Federal Emergency Relief Administration, is Executive Director of the N. Y. A.; John J. Corson is Assistant Director.

#### **Objectives:**

The major objectives of the N. Y. A. are: (1) To find employment in private industry for unemployed youths, (2) to provide employment for youth of certified relief families, at work relief projects suited to their abilities and needs, (3) to provide vocational training or retraining for youths without specific skills, (4) to extend part-time employment to needy college students and small cash assistance to needy high school students.

#### **Scope:**

All persons between the ages of sixteen and twenty-five years of age who are no longer in attendance upon full-time school and

are not regularly engaged in remunerative employment, come within the general eligibility scope of the youth program. Youth work relief employment will be open to young members of relief families. Aid will be extended students desirous of pursuing their college education who are financially unable to do so. This aid is offered in the form of part-time employment. Financial aid, too, will be made available in small amounts—not to exceed \$6 per month—to high school students requiring such aid for food, clothing, textbooks, carfare and other essentials if they are to continue in school.

Children of families on rural resettlement projects, which include families of Subsistence Homesteads, Rural Rehabilitation and Rural Resettlement are considered as having relief status for purposes of high school aid.

All institutions of less than college grade, both publicly and privately controlled (including parochial schools), are eligible to participate in the program provided they are non-profit making in character.

#### **Local Relationship:**

State Youth Divisions now being set up throughout the country will administer the youth program in the several States. These divisions are to be headed by Advisory Boards composed of representatives of industry, labor, education and youth. Similar Boards may be organized in cities and counties.

#### **For Further Information :**

Persons desiring further information as to eligibility requirements and local Youth Administration Activities should communicate with the State Youth Division. (Watch the newspapers for news regarding the establishment of these Divisions.) High school and college aid information may be obtained through the head of the institution to be attended.

# HANDCRAFTS :

## HANDCRAFTS IN THE HOME

BEATRICE L. HARRISON

*Director of Art Work*

"The art of self-expression  
by means of man's most accomplished tool—his hands,  
has become a recognized need  
in our power-driven world."

Handcrafts have served the call of social needs all through the ages. In the earliest period they assisted man in controlling his environmental needs—in the Middle Ages they answered the social demands of economic security through home industries—while today they serve to fulfil the demands of leisure time.

### **The Art of Self-Expression:**

The art of self-expression by means of man's most accomplished tool—his hands, has become a recognized need in our power-driven world. Energy, released through utilization of highly developed machines that ease the former burdens of manual labor, gives to man the opportunity to yield to that atavistic urge to do things with his hands, while the shorter working week gives the time. This atavistic urge concurrent down the ages we had almost lost in our highly developed industrial civilization. This urge has power to stimulate man's imagination and stir his creative ability, leads him to realize and experience a contentment, a surety for which there was neither time, energy nor room during our madly driven twenties. This urge, when developed, promises a solution to that widespread groping toward an economic and spiritual equilibrium which man so greatly craves.

From every side come requests for handcrafts that will not only stimulate the imagination and develop the creative ability, but will suggest adventures with all kinds and types of discarded materials. . . . Out of old inner tubes, daily and Sunday newspapers, empty tin cans, pieces of linoleum and oil cloth, bits of gingham and calico, copper kettles and plumbing fixtures, burned or useless aluminum pans and other such trappings can be evolved a world of adventure and happiness. . . . Materials that at one time went hastily into the waste heap, today grow into interesting favors, humorous entertainment or useful furnishings as handcrafters develop:



## Making Something Out of Nothing:

1. Out of that old newspaper pile—papier-mache bowls, trays, dishes, animal toys, puppet and marionette heads. The printed advertisement section makes excellent drawing paper for chalk, paint or crayon ideas, leaves for books and clipping cases.
2. From that salvaged brass kettle, aluminum pan or wornout tinware—card and ash trays, flower holders, fruit bowls, early American bronze, as well as cookie cutters, table decorations and party favors.
3. Out of that sheet or pillowcase no longer practical for its initial purpose—a decorative wall hanging, picture map, foundation for bodies of dolls and marionettes—rags for hooked rugs.
4. After washing the gunny sack—a foundation for a hooked rug, table mat, chair seat, a decorative school or knitting bag; an attractive purse.
5. After scouring those empty tin cans—intriguing little animals, lights for the play theatre, brilliant ornaments for the Christmas tree.
6. From your worn-out silk or cotton hose—puggy, fat little dolls and animals, soft round balls, braided rugs and mats, foundations for wigs.
7. From those bleached flour and sugar sacks—tye-dye luncheon sets and scarfs, stenciled bean bags and colorful hot pad holders.
8. From those piled-up empty corrugated boxes—a unique modern bookcase or storage space for other craft materials; handy file cases for pictures and articles of interest, amusing doll houses; farm and city dwellings for the child's play period.
9. From those empty ice cream, salt and oatmeal boxes—round animal toys, doll cradles, as well as containers for buttons, paper fasteners, pins, thumb tacks, tacks and nails.
10. From those empty spools of used thread,—a spool doll, teething rings, amusing spinning tops, curtain pulls, rollers for the miniature shadow play theatre.
11. After breaking apart those wooden boxes, orange crates or barrels—boats, toy trains, wooden pull toys, book ends, bird houses, totem poles, markers for vegetable or flower gardens, door stops, corner what-not shelves, puppet or marionette theatres and other fascinating things.

Because of the absence of the cost of these raw materials, such avenues of adventure are open to all. Were we to utilize this

great wealth of usually discarded material, what an amazing quantity of useful handcrafts could be given to the world of today and tomorrow. Fascinating in conception, unique in design, rich in color, and appealing in variety and texture, these handcrafts would be most satisfying. Coupled with metal-craft, leather-craft, photography, modeling, sewing and cooking, every need or desire would be within the reach of man's urge to be gratified by doing.

### **The Home Hobby Corner:**

Through recreational and leisure time activities of church programs, educational curricula and social center services, handcraft problems have been developed to lead the individual, young or old, to use spare time wisely. The greatest share of this spare time is spent in the home. Only as the home is willing to develop a place and attitude for the growth of any craft, can these larger social agencies expect full development, full growth. With that nook or corner in attic, basement, sun porch or back hallway developed into a workable hobby-corner where the individual may carry out his activities, these centers can begin to realize a fully rounded measure of success.

Built of materials usually discarded these hobby-corners would:

1. Hold as many crafts as there are individuals in the family, for interests and capabilities are as variable as numbers themselves.
2. Develop a philosophy of cooperative living hardly possible in the family life of today.
3. Allow a variety of choice that individual differences might have opportunity to exert themselves.
4. Encourage development of more than one craft for not always is the first or second choice a true avocation.
5. Eliminate criticism—creativity can only develop in a place where it is neither cramped through unthinking criticism nor hampered by overindulgent praise. Those who create have a feeling for the product created and are the most severe critics of their work.
6. Allow skill and technique to be an outcome, not a drive or urge.
7. Develop, if possible, a plan for the marketing of worthy products.

The day when America sees its homes assuming the responsibility for the development of family handcrafts under its many and varied roofs, is the day when all might expect to enjoy a real American folk art.

# RECREATION:

## RECREATION FOR WOMEN AND GIRLS

MARY J. BREEN

*National Recreation Association*

"Recreation is interest—motivated activity.  
—what we choose to do when we don't have to."

From the beginning of time, girls as well as boys, have had their play ways, women as well as men their recreations, although the leisure of women has been largely individual, self-initiated, and in the main connected with home duties. Recently, however, there have been many radical changes which have seriously affected the lives of women and made it imperative that there be some organized attempt to provide girls with the opportunity for learning how to play and women with satisfying and wholesome ways of using their free time.

Fifty years ago, America was predominantly a nation of small towns and rural communities. Most homes were surrounded by large front and back yards and were situated in the midst of open country or were at least close enough so that woods, streams and vacant lots were easily accessible. Streets were safe for play; there were barns, sheds and animals; cellars, attics and porches for playrooms and equipment. People were acquainted with their neighbors, there was friendliness and social life readily available. Young people lived at home with their families in stable neighborhoods.

### A Girl's Program:

But much of this has changed for reasons with which we are all familiar. Girls have suffered from these changes as well as boys. Play space for girls today is limited, as it is for boys. Streets are equally dangerous for both. Mothers and daughters, as well as fathers and sons, find themselves separated by the demands of industry. Young women find it less possible to entertain men friends in the home and are forced more and more to accept offerings of commercial recreation. Both girls and boys are freer from parental authority than they were formerly, but for the girl the change has been more violent and the effects more far-reaching. The girl is taking part in activities which would have been unthinkable for her grandmother, and she does not have time-honored standards nor the wisdom of years of experience to

guide her. The effects of this inexperience are not always easily discernible, but the developments in the field of athletics indicate what they might be in other fields. Having no example of their own to follow, girls have taken the path played by men. In the games they organized themselves under men instructors, to whom they turned for assistance. There quickly developed too great an emphasis on winning and on championships—neglect of the many in training for the few—professionalism, excess publicity, lack of regard for differences in the sexes; exploitation of star athletes! Leaders throughout the country have become increasingly concerned that the mistakes and dangers, which developed in athletics for boys and men, should not be repeated for girls and women, and that emphasis should be placed on the *joy of playing* rather than on the winning of championships.

This one illustration alone shows how important it is that girls have a program based on their own needs—which takes into account their physical structure, interest and experiences, not only a girl's personal experience, but the racial experience of women as homemakers and mothers, which helps define the activities in which a girl can participate without danger today.

### **Immediacy Not Emergency:**

The problem of increased leisure is one of the most important of the present day—for girls and women as well as boys and men. It is fairly well agreed that even when the period of unemployment passes, the amount of leisure will not decrease greatly. In our concern for the present day problems, we are apt to think in terms of emergency programs. But if leisure has become chronic, does the present situation create an emergency? I am inclined to think it does not. It creates an immediacy. Something must be done and done at once. But our objectives should be defined in terms of a permanent and not an emergency program. In the past we have been apt to think of recreation pretty much as a time passer. A great many people still think of play in terms of trapezes on the playground. To realize its fullest opportunities, a recreation program must be designed so that it will not just drag people through another year, but hold out to them the promise of a richer life than they are now leading.

Does that mean that the would-be heavyweight champion of the town who has built himself up from skin and bones during his leisure hours is any less admirable than the man who makes telescopes from old automobile parts and saves his money to buy lenses, or even learns to grind one, and elects mathematics in order to study the movement of planets? It does not. We must remember, as Clinch Caulkins says in the book, "Youth Never



Comes Again," "what is romance and power to one person is cold mutton to another." What is a rich and a full life to us is not necessarily a rich and full life to another. In our recreation programs we must try to discover what most interests the individuals whom we are trying to reach, and in planning a program for them, we must endeavor to help them to realize their own individual potentialities, through activities in which they can experience success and find personal achievement and the satisfaction of doing something well. Sometimes we may feel a person's motives for choosing a certain activity are specious, that it has no permanent value for himself or anyone else, that what we would choose for him is more worthy. But though we may hope to raise tastes and standards, and let us pray we can, we must keep in mind that we shall have to start where we now stand.

### **Recreation Is Interest:**

Recreation is interest—motivated activity. Someone has defined it as what we choose to do when we don't have to. If the interest and free choice are not there, the activity is not recreation. If a man plays golf only because his doctor tells him to, golf is not recreation. If he plays golf only because he has nothing else to do, neither is that recreation. But what then should a recreation program include? If we remember the definition just given, we will find that the whole world of work and learning offer themselves to the person who would put upon the counter an assortment of leisure-time activities. It may be playing ball, or building ship models, or giving one's time and energy in the interest of charity and social service. If it is done freely and without compulsion. If it is done with joy, it is a worth while leisure time act.

Suppose we do accept these principles, what steps can we take to provide opportunities for a richer and fuller leisure to the girl from 16 to 25. First of all, we must discover, as best we can, her needs and interests. We can generalize to some extent, and find direction in this generalization, but in doing so, let us not forget we are working with individuals, and that human beings defy classification. If we do plan a program based on general principles, it must always be flexible enough so that it can be modified for the girls who do not fit in.

### **The Business and Industrial Girl:**

In general, the girls of this age with whom we come in contact are either industrial girls or business girls. The business girl is apt to be better educated, to have more social grace and playing skill, to be more interested in creative and intellectual activities than the industrial girl. Programs must take these differences into



account. Industrial girls are interested in intellectual discussions, music, dramatics, and in making beautiful things with their hands, but because they have had less schooling, and usually a more limited background, the leader's approach must be more personal, and the activities must be conducted on a less formal and more intimate basis.

Both groups, however, are interested in sports, usually, however, the activities which are social as well as athletic—tennis, swimming, canoeing, hiking, camping, ice-skating, appeal to both. Both are interested in men—because this is the mating age—and both should have many opportunities to take part in mixed group activities—in a varied program that is not limited to social dancing and bridge parties. Both should have the opportunity of giving service to others. The need is so great today, and an altruistic interest developed early will stand young people in good stead in later years when there is no longer the ability or opportunity to take part in active recreation.

### **Future Skills:**

Programs for girls of this age should give the opportunity for immediate enjoyment, but should also develop interests and skills for the future. Music, drama, crafts, an interest in reading and conversation, an absorbing hobby, a love of the out-of-doors, an articulate and intelligent interest in doing something for others will endure when youth has passed and help make life richer and more satisfying, and the middle years and old age a continuously vital experience and not a time for mourning unfulfilled dreams.

Besides a consideration of the interests and abilities of the people to be served, a recreational program requires facilities and leadership. What are the facilities and leadership resources?

### **Facilities and Leadership:**

First, let us take up the question of facilities. Schools, parish houses, and local service clubs may have space or facilities available which could be utilized for recreational purposes. Then, too, vacant stores might be used for this purpose. When planning a program, a survey of facilities available in the community in which you live, is the very first step.

The next is leadership. Funds may not be available to secure the services of a good trained leader, so, naturally, we will have to turn to volunteers. Here, too, a survey might be used to secure leaders. The Girl and Boy Scout organization, Church groups, probably school teachers, or young people just out of college and unemployed, all are sources for leadership.

In almost every community there are lay people interested in the different sports, dramatics, music or crafts, who would probably be willing to devote some of their time to a program.

It is not necessary to spend a great deal of money, but it is essential that a great deal of thought and time be given to ferret out the local resources available. After this is completed, we can go ahead and, under a competent person, set up a program to reach the needs of our girls and women.

### Training:

Training institutes, of course, are very much needed when considering the use of volunteer leaders. In this connection the National Recreation Association would be very glad, if it can be arranged, to help in this training work. Most communities have local departments of Recreation with competent people in charge, who would also be glad to help out in such training.

As leaders our problem, then, is not so much to find more and more things to do. There are plenty of things to do, and always have been right in our own communities. We must discover, however, novel ways of making them accessible, of doing things with little or no money, of extending their range and inducting our girls and women into their mysteries.

## ORGANIZING THE COMMUNITY FOR RECREATION

ELLA GARDNER

*Recreational Specialist, Children's Bureau,  
United States Department of Labor*

"Parents and ever-watchful taxpayers  
are beginning to acknowledge that play  
is a part of education,  
a necessity to a child's growing up."

We talk of recreation, play, and leisure, using the words interchangeably much of the time. They are not synonyms. Leisure is time—unoccupied time. Recreation is diversion, refreshment of body or mind. Play in the broadest sense of the word is an attitude. Leisure cannot be pronounced as play nor yet as recreation. Play may fill leisure for an adult but I doubt that a child can be said to have leisure. Certainly his play differs vastly in its meaning to him and to his parents. It is serious business to him and unfortunately seldom seems of much importance to the adults about him.

## The Use of Leisure:

Many years ago I read somewhere a statement that not until man found leisure did any of the arts appear. Not until the voice was not needed in hunting and battle cries could there have been any singing. Not until there was time to look at the bowls and baskets used every day was there an interest in beauty of line and decoration. Not until man lay about in his cave did he begin to decorate its walls. I am afraid we have no proof of these statements though they sound reasonable. Certainly it has been true with modern man that living has increasingly been recognized as an art as there has been time for reflection upon the why and how of his actions.

Leisure has crept upon us by degrees and not until very recently has it been widely recognized and discussed. With the depression has come the term, "New Leisure," one of the few features of the present social and economic situation that can be discussed quite generally without violent disagreement.

The developments in recreation that have come in this century have touched many sides of man's education, social and spiritual existence. Volumes have been written in recent years on various phases of this subject. We shall briefly survey the changes that have affected the schools, the municipal recreation agencies, the church, and commercial amusements.

## Schools:

First of all let us see how the play programs in the schools have grown and changed. We found sports in the colleges at the beginning of the century. There was also an attempt in some places to supply an equipped play yard for use in elementary schools at recess time. As might be expected, the justification for increased attention in a play program was that outdoor sports are healthful. But for the most part, it has been agreed today that the social and mental values in play equal the physical ones. The traveler sees playgrounds dotted with children and teachers, gymnasium classes outdoors participating in team and simple games, physical feats performed joyously for the delight to be found in one's ability and skill.

Increasingly we are discovering less emphasis on the development of the star athlete and championship team and more on intramural sports participated in by all who are interested. Of course there are health values in all of this but play is not sold in this fashion so much as it once was. The parents and ever watchful taxpayers are beginning to acknowledge that play is a part of education, a necessity to a child's growing up.

## Courses With Carry-Over Value:

Not only are sports and recess play a part of the school's program. In 1918 the National Education Association accepted training for the worthy use of leisure as one of the seven objectives of secondary education. The educators realized that more than physical education goes into training for living broadly and well. Throughout the past twenty years there has been an increasing tendency to enrich the school curriculum by adding courses with carry-over value and to present work in the standard courses in such a way that it would present avocational as well as vocational possibilities. You are doubtlessly as familiar as I am with the many clubs and extra curricular groups that cover art, music, sketching, dancing, dramatics; crafts, wood-carving, weaving, shop work, stenciling; sciences, minor sports,—hobbies and avocations too numerous to try to list. They are given not simply that boys and girls may find absorbing interests for their immediate free time but that the hobby habit and the skills for following it may be well established as a part of the child's education.

Not only has the curriculum changed to permit education for leisure but the school plants are being built for community use. Early in the century experiments began with community center programs housed in school buildings. It has grown slowly because of the difficulties in securing for it the whole-hearted support of school officials, but the depression has made the use of all public facilities easier to attain and it is not likely that the schools will go backward when the emergency is past. The wider use of the school plant will continue and I believe that the time will come when all school buildings will be equipped with facilities for games, sports, dancing, and social activities as well as with laboratories, studios, and shops to be used by the community after school hours.

## Playgrounds and Recreation Centers:

As early as 1893 sand gardens were established in Boston and a few other New England cities. These were especially planned for small children in poor neighborhoods and were manned by trained kindergartners. Very shortly afterward, outdoor gymnasiums were established for the older children who were attracted to the gardens and from this beginning the interest in outdoor play spaces grew quickly. Schools equipped their yards and corners of parks were laid out for playgrounds. The aim for some time was to reach under-privileged children, but by 1915 the idea had spread so that playgrounds were established for children of all neighborhoods. Programs had developed to cover quite an exten-



sive sports program and also one that included folk dances, simple handcraft, story-telling, and games. While it remained in many places a summer-time program yet the larger cities began to develop year-round sport schedules and placed them in the hands of trained workers. The work was still planned for children though older boys and girls, especially older boys, were drawn in by the team games, track meets, swimming, and other sports.

### **Community Recreation:**

Just as baseball seemed to come out of the Civil War, so with the World War came a tremendous development of interest in community recreation. The State and Federal Government began to appropriate funds for the purchase of lands and the development of recreation programs. Private agencies became interested in providing opportunities for the recreation of the poor and handicapped. Some of the large industries experimented with supplying recreation activities for their employees. Although some of all of this has continued, much of the early enthusiasm for complicated equipment, elaborate facilities, and muscle building activities has given way to a minimum of equipment, a maximum of trained leadership, and a varied program. The play areas are located in the home neighborhood for there is a feeling that the neighborhood, rather than the house itself, is the family's home. Therefore, tax supported playground and recreation centers are demanded by those citizens who are interested in community affairs.

It is not merely facilities that are expected but also a well-trained staff. Play leaders with physical education and special recreation training, man the playground, which is likely to be supervised by a person with some social work training and a broad background of cultural and social experience. Sports still hold an important place but the leaders endeavor to help individuals to discover and develop cultural interests and hobbies that will last throughout their lifetime. Adults and whole families as well as children are cared for. There is a definite attempt to develop in the community, a feeling of responsibility for the play program and playground.

### **Cooperating Committees:**

A development that has come with the depression is that of cooperating committees. Representatives of all leisure-time agencies in a community have been called together by an interested individual or agency to consult upon the best use to make of the emergency relief work. These groups have endeavored to examine objectively the recreation program of their communities, to decide



the most urgent needs in the light of the whole situation, and to decide what agencies can best meet those needs. The privately supported organizations, interested in the various phases of leisure-time activities, have joined such committees. For the most part the public agencies have continued to handle mass activities and large group programs while the private agencies have gone on with projects for individuals and small groups but in many places the quality of the leisure-time program has improved considerably under this plan and there is little doubt that it will continue.

### Los Angeles Coordinating Council:

The Los Angeles Coordinating Council is a type of cooperative program that has received considerable attention. The object of the council is to conduct studies, surveys, and conferences, in order to discover the individual children or groups of children that need attention by either public or private agencies. It aims also to stimulate the local community through representatives of city and community organizations to face their responsibility for community conditions and to work with the officials and social workers in the community. Round tables are held for the community leaders and considerable advance has been made in their understanding and appreciation of each other's program, needs, and problems. This idea has spread to many cities in California and in other sections of the country. The Coordinating Council Bulletin published by the Los Angeles group is available monthly and prints news of the councils wherever they exist.

It would be fascinating to attempt to peer into the future, to try to foretell how radio, motion pictures, airplanes, motors, and inventions yet unmade will affect the amount and use of leisure time, but it is futile. So many and varied are man's capabilities and interests that the best we can do is to educate him from youth to live fully and well, and then to supply him with facilities that he may make use of his training.

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# GIRLS IN RURAL COMMUNITIES

REV. W. HOWARD BISHOP

*Past President, Catholic Rural Life Conference*

“The home cannot stand the strain  
of having its women  
leave it.”

The tendency today is to educate our young people away from the home. Young women leave the farm to go out and seek employment in business and industry. They do so, in many if not most cases, in order to get something interesting to do. This is little short of a calamity for it is a great loss to the home upon which all our social structure rests. The home cannot stand the strain of having its women leave it.

## **The Price of Independence:**

The migration of rural youth to the city is likewise a great loss to themselves. They seek independence. They may gain independence from wholesome parental control and direction but they pay for it in slavery to fixed hours and routine jobs. Only after hours are they masters of their time. They seek interesting occupation. They find jobs with a pay envelope: they become cogs in the great industrial or commercial machine and for this they forfeit association with growing things, the interesting constructive pursuit of making things grow.

## **The Present Opportunity:**

Diminishing jobs, the paralysis of business and industry due to the depression, are forcing rural youth to remain at home or to wander. The girl has little choice but to remain at home. The opportunity is ours to turn to account this situation and convince the girl in the rural community that of all our population, the people on the farms are the most independent: that in all the gamut of human occupations, the home and the farm provide the most constructive, the most interesting. If we succeed in this, we will save our homes by educating home women.

## **Two Constructive Movements:**

There are two movements that contribute to this result and are well worth incorporating in all plans and programming that include rural youth. These are handicrafts or home industries and the work of the 4-H Clubs. We may treat the latter first, since the

program of the 4-H Clubs may have the double appeal of being lucrative as well as interesting. Moreover, it answers the universal desire of youth for association. Comparing notes, cooperation is an essential of its program. They are in a true sense a club.

### **The 4-H Clubs:**

For, the 4-H Clubs are groups of boys and girls who pledge themselves to develop four phases of life, each of which phase may be designated by the letter H, namely Head, Heart, Hands and Health. The pledge of the 4-H Clubs runs as follows:

“I pledge

my head to clear thinking,  
my heart to greater loyalty;  
my hands to larger service, and  
my health to better living

for my club, my community and my Country.”

I would strongly urge the inclusion of another H, to stand for Home, since home is the nursery of life, the basic unit of the community, the State, the Nation. Home is, in truth, even more than this. It is the training ground for human beings for this world and for their ultimate destiny—another great H, Heaven. And, indeed, one might urge that the fundamental pledge of the 4-H Club member be directed to God as well as club, community and Country. Youth is idealistic. Its aspirations will rise to the goal suggested. The 4-H program is worthy to be, “For God and Country.”

### **Working Out a Principle:**

There is a scientific principle underlying the 4-H Club movement. This principle is that the science of agriculture and the science of homemaking are its foundations. To carry out this principle, the organized groups of boys and girls undertake certain forms of project work, not merely to occupy leisure time with constructive interest but to train themselves definitely for their life work. The very genius of the 4-H Clubs is their constant demonstration of the fact that in all project work results may be controlled by the application of scientific method. “The whole system of farm and home enterprises is set up under the principle that an invariable chain of facts precedes good results and an invariable chain, bad results; and that it is within the power of the boys and girls to bring to pass with certainty that chain of facts preceding good results and break the chain preceding bad results.”

### **Expert Guidance Available:**

Since the 4-H Clubs are a part of the national agricultural extension system their work is developed under the guidance of county agents who usually represent the State agricultural colleges and are experts in the fields of agriculture and home economics. Any parish priest or local rural group that may wish to organize a club in a special rural district, may have at will the expert guidance thus provided. The educational value of the 4-H Club is insured through this expert guidance. The individual member takes up some specific problem, the adult leader gives him the best available information on his project which he must then apply.

Among the more popular activity units are, corn, calf, poultry, garden, clothing, and house furnishing clubs. Some groups expect their members to read several books a year or to learn a number of songs, or games. Others stress nature study and require members to distinguish native birds, trees and flowers of their own vicinity. Attendance at meetings and active participation in programs help in the training of leaders. Some clubs stipulate that each member shall take part in debate or make a report at a regular meeting concerning one of his activities. Through organized club work these young people learn to work together and develop the cooperation so greatly needed in rural life.

### **Handcrafts and Home Industries:**

The revival of home industries and the cultivation of handcrafts has a direct bearing upon the integration of the rural girl in her home environment. The training in handiwork must not be conceived or undertaken so much as a means of producing revenue. It should satisfy rather the natural feminine desire for beauty. It satisfies, moreover, the creative instinct. It is a means of providing for the home things of comfort and beauty which otherwise would have to be bought. It is a wholesome and satisfying recreation which leaves substantial results. We may learn here from the occupational therapist. If crafts can be used as a curative force in hospitals and rehabilitation centers, why cannot they be used in the home as a preventive measure? Why not bring back into the home the industries and handcrafts that can be carried on there? They will beautify the home and brighten the lives of the young women with creative interest and satisfying accomplishment. Surely the girl who is the master of her own designing and production will achieve the highest independence in her own home.

This should be the high aim in programing for the girl in the rural community.

## SPORTS FOR GIRLS

ANNA ROSE KIMPEL, M.A.

*N. C. C. W. Field Representative for Youth*

“We recognize our bodies  
as temples of the Holy Spirit  
and tabernacles of the race.”

“Conscientious men and women recognize their bodies as temples of the Holy Spirit and tabernacles of the race. With this in mind, it follows that proper physical care and development of the body for:

1. The preservation of health.
2. The use and increase of physical power.
3. The exercise of mental and moral power.
4. Emotional control in social relationships.

is a duty as well as a legitimate pleasure. Rational and well conducted programs of physical education and athletics for girls have these four purposes as a basic part of their platform and incorporate regulations looking toward their accomplishment. Athletics have, therefore, a constructive purpose: they are not an end in themselves.

“Whatever tends to re-create and increase power is constructive and good.

Whatever tends to destroy and diminish power is destructive and bad.”

### **Sports for Leisure and Health:**

Since Physical Education is to build health and character, not to destroy it, the first requisite for participation should be a strict physical examination by a reputable physician. His recommendations should be carefully followed so that the girl may develop a healthy, happy womanhood. Regular examinations should follow to ascertain the value of the program to the girl.

Since Physical Education, like all education, should train for life, sports of “carry over” value should be fostered—sports that can be enjoyed anywhere with any group and not be limited to a “team” set-up. With education for leisure in view, the following program is suggested:



*Small Group Sports* (to receive major attention):

Tennis	Swimming
Golf	Rowing
Archery	Canoeing
Badminton	Sail boating

Deck Tennis	Skating
Ping-pong	Bicycling
Shuffleboard	Hiking
Dart ball	Camping

*Large Group Sports for Recreation and Friendship:*  
(easily taught and easily played).

Volley ball	Folk Dancing
Hit-pin	
Newcomb	
Dodge ball	
Games of like nature	

*Team Games for Selective Group:*

Basketball  
Indoor or Soft-ball

Since our aim is the good of "the many" rather than the development of "the few," attention should be focused on individual sports that will carry a lifelong interest and can be played with friends everywhere; on play days and intramural games for the fun and the joy of playing and, lastly, on the development of teams of six or nine girls.

# CULTURE :

## CULTURE AND CATHOLIC YOUTH

SISTER M. MADELEVA, PH.D.

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“Catholic youth has not yet expressed itself  
in America spiritually.  
It has it in its power  
to remake the world.”

In his very significant book “The Bow in the Clouds,” E. I. Watkins has said that progress consists in one-sided movements in various directions. The present great and world-wide impulse by which civilization advances is the Youth Movement. Patently, it looks to the future, but quite as evidently it draws from the past. Its terminology, its idealism are taken out of the world of chivalry and the ages of the Crusades.

It is interesting to observe that the history of the Crusading movement has been epitomized in our past quarter of a century, and is culminating in our present organization of youth. The eleventh century went out to reclaim the Holy Places of Christianity, first, through the flower of its chivalry, then, through its crowned heads, then, through the great hosts of its middle classes, and finally, through its children. Whatever the Crusades did not do, they made and kept Europe militantly Christian, they saved the world from materialism, and transfigured it for youth even to this day.

### **The Catholic Youth Movement:**

Something analogous has been happening within our memory. We, too, sent out the flower of our chivalry, of our legislators, and our citizens “to save the world for democracy.” Today, we are organizing our youth. The Catholic Youth Movement is not merely another one of the multiplied youth movements of the world. It is different essentially, while sharing all the accidents of a universal system. Catholic youth is a baptized youth free from original sin, and, for the most part, in the state of sanctifying grace. These two facts lift the whole situation from the natural to the supernatural plane. The culture possible upon such a level should be a distinctive and a beautiful thing. By culture let us understand the bringing to flower and fruit of the finest possibilities of the Christian soul and mind in the sound and healthful Christian body—the culture of the heart, the refinement of the soul.

## **We Are the Sons of God:**

The need for this culture arises from the fact that we are the sons of God. If nobility obliges, then indeed the culture of Catholic youth should be deific. The lack of culture, the effect of crudeness among Catholics is often more devastating than a lack of knowledge of our Faith, or carelessness in its practice. We find no difficulty in stimulating missionary zeal for the poor and the ignorant, but the spiritual needs of the educated are peculiarly overlooked and ignored. Christ in the house of Simon the Leper brought salvation through culture to a group of educated sinners who became educated saints. We are peculiarly afraid of education and culture as means or instruments of Christianity. We talk so much of people reading themselves out of the Church. We might advert to the Saint Pauls, and the Saint Augustines, and the Newmans and the Bensons who have read themselves *into* the Church, to say nothing of our great contemporary converts. But where in our own ranks are they to find companionship of mind as well as salvation of soul, if our Catholicity does not match its spiritual gifts with congruous culture.

Our Youth Movement is our peculiar opportunity. Newman's gentleman was a pagan, a perfect natural man. Grace builds on nature. Catholic youth is definitely, infinitely different from all other youth, baptized, sanctified. Catholic youth has a heavenly duty to be refined, beautiful, cultured. Catholic youth, whatever else it may be, should be the lady, the gentleman, the scholar, the saint. The grace of God is in courtesy. That is manifest in perfect manners no less than in perfect morals. A chalice is not only clean, but polished. We are not working for publicity but for perfection and may well learn from the children of this generation, from the salesman, the athlete, the pilot to take pains literally, to be perfect exponents of a Christian culture.

## **Education for God's Sake:**

Catholic youth should aim at a superlative education for a superlative end. If education for its own sake stimulates a world of students and motivates a myriad of universities, education for God's sake ought surely to be a comparable impulse. It should, moreover, be intolerant alike of back-slapping, slovenliness and arrogance, with no quarter at all for mediocrity or indifference. The culture of Catholic Youth should be a holy culture; aimed at the most sky-scraping ambition in the world. Catholic youth should be bent upon divine aviation, spiritual broadcasting, and listening in to the word of God, possessed of such beauty as Hollywood dreams not of, absolute in grace, and such heavenly loveliness as are worthy of God.

America has expressed itself in architecture, in locomotion for the world to admire. America has not yet expressed itself in sanctity. What the American boy and girl can do in the beauty and culture of holiness has not yet appeared. The opportunity is ours, the means are infinite. Material resources are not the *sine qua non*. Efficiency is the devil's perfect tool. We have grace. Have we exhausted its power?

### Positive Catholic Culture:

Granted that the Catholic youth program should include the making of the lady and the gentleman, the scholar and the saint, there are these suggestions of a possible program:

- (a) As much fair and fearless education as we can achieve;
- (b) Divine discontent as against smug complacency;
- (c) Accurate knowledge and information about some significant periods or persons in Catholic history;
- (d) A tolerance for others;
- (e) An acquaintance with good art, music, architecture.

We may not like the statues of Chartres, but did we always like artichokes or golf? Let us give ourselves a chance to like what is good rather than what is gaudy. We are responsible for more misrepresentation and rejection of truth and faith through our atrocious pictures, statues, music, and literature than we will know until the day of judgment. Dante's most subtle circle of hell was created for sins against art; that is, sins against Catholic culture.

In conclusion let us say that Catholic youth has not yet expressed itself in America spiritually. It has it in its power to remake our world. Let it be guided, let it be humble, let it be brave to martyrdom. Let it make to America the contribution of the gentleman, the woman, the scholar, the saint. This can be and should be the perfect quest, the happiest, as it is the worthiest, experience on earth.

## INFLUENCE OF DRAMA AS ILLUSTRATED BY THE PASSION PLAY OF OBERAMMERGAU

ANTON LANG, JR., PH.D.  
*Professor, Georgetown University*

"We do not play to live:  
We live to play."

Only one who has lived in close contact with the people of Oberammergau, can truly appreciate their life, habits and customs and fully understand the idea that dominates the production of the

Passion Play by the villagers every ten years. The number participating, two thousand six hundred, the evident oneness of spirit and of purpose point to a community of need and a unity of mind and soul as the essential soil from which this unique performance has sprung and flowered.

### **Origin of the Passion Play:**

During the Thirty Years' War, the Black Plague was ravaging Europe, and mowing down thousands of people. The villagers of Oberammergau turned their eyes to the Heavenly Father, asking protection from this devastating evil of Him Who had "so loved the world as to send His Only-begotten Son" for its redemption. And they pledged themselves, by solemn vow, to enact every ten years the scenes of the great drama of the Redemption in a Passion Play that would force men to their knees in repentance and thanksgiving.

Conceived in a spirit of apostolate, rooted in a tradition of prayer, the Passion Play developed, as a great act of worship under the guidance of the Benedictine Fathers of Ettal. Through centuries of hardship and difficulties, its mission endured and triumphed, to celebrate, in 1934, the Tercentenary of its solemn engagement with Heaven.

### **The Spirit of the Times:**

The new age has brought new difficulties to Oberammergau. The danger that threatens today is the spirit of modernization, of commercialism which seeks to invade our village and to deflect our people from their spiritual purpose, their high consecration, so little understood by the world outside. Outsiders have an utterly erroneous impression of the basic thought in our lives, of our concept of the Passion Play. They see only the crowds attracted to each performance; in the consecrated impersonation of the hallowed figures in the Sacred Drama, they see only an artistry that can command a price. They fail to understand that we do not play to live, *we live to play*. Today presents the most bitter fight of the centuries for the preservation of our tradition. Temptation assails us from within and without. The true Oberammergauer realizes that to corrupt our purpose is to destroy our production. The offer of a million dollars for permission to take motion pictures of the Passion Play, has been resolutely refused.

### **The Play Is Life:**

From earliest childhood the Play influences and shapes our lives: to walk worthy of participation is the goal of every child. As years advance, desire grows and, with it, a sense of the great



responsibility of the players. From childhood to old age, all who may play even the smallest part, all who are actually chosen as the players, take the Play very seriously and prepare for it from the very outset of life. This preparation is not a duty imposed by the village authority, it is an essential factor in family life. There is a distinct effort to make life conform to the Gospel which is read and re-read in the family circle. During Easter Week, the text of the Play absorbs the attention of each member of the family unit.

### **Choosing the Players:**

Integrity of character figures as a primary essential in the selection of the players. This work is in the hands of a committee over which the Burgomaster and the parish priest preside. All are given opportunity to demonstrate their histrionic ability each summer when the community puts on so-called practice plays. These may be biblical plays or even secular plays.

Six months are devoted to the rehearsals of the Passion Play once the choice of players is made. The Play season is from May to September. It is estimated that 400,000 witnessed the performances in 1934, the Tercentenary year. Among them was the new Leader of the Reich, Adolf Hitler, who expressed himself as deeply impressed and desirous that the Play may never cease to be given in the way in which it has been presented these three hundred years.

The costumes and scenery are made according to the designs of Georg Lang, an Oberammergau sculptor, who also serves as Director of the Play. From his designs the stage has been set since 1930.

### **Prayer and the Play:**

The Play season is opened by a Solemn High Mass and pilgrimage. The Mass and Holy Communion are the great formative influences in the lives of all the players. Before each performance, the players unite in public prayers behind the curtain. To each and every player, every word, every gesture, every action of the Play is in truth a prayer—a lifting of the mind and heart to God in such a mighty surge of Faith and Love on the part of the players as will sweep with it the minds and hearts of their audience. To this end they are consecrated. And, when the season ends, Oberammergau unites in prayers of thanksgiving with the one earnest petition, that to all those who have witnessed the Passion Play, it may have been and ever will be a means of grace.

Then, their mission ended for the time, the men and children cut their hair, which had been allowed to grow for the Play, and return to an everyday life upon which the Passion Play that has

been, and the Passion Play that will be, exercises a directing influence. Life for them is an interlude that should be lived logically, as an epilogue and a prologue to participation in the Drama of Christ's Passion.

### **Preserving Their Tradition:**

The influence of drama has been recognized by the Church through the ages. In its pristine days, drama was conceived as the handmaid of religion. Its power to influence was mobilized for good as truly as today, alas! it is so generally mobilized for evil or is rendered negative for lack of thought to give it worth and spirit.

Through their persistent consecration of the power of drama to the Divine theme of Redemption: through the evident influence of this consecration on the lives of the people and the atmosphere of the village, Oberammergau has given a striking example of what the influence of drama may be. This influence may not be neglected in any program for the formation of youth. But to render it effective, drama must be thoughtful, it must be true, it must have an ideal.

The people of Oberammergau are as human as anybody else. To walk worthy of the ideal they have set for themselves, they must pray and continue to pray that their Play may never fall short of its Ideal. They can never for a moment forget that nothing short of this Ideal can give to the world that which it so sorely needs: that this Ideal alone can help mankind in its quest for good, for GOD.

## **PRACTICAL ASPECTS OF THE DRAMA**

**REV. WILLIAM A. CLARK, O.P.**

*Past Director of the Blackfriars' Guild of Washington, D. C.*

"Efficient dramatic organizations are possible.

Efficient dramatic organizations with high ideals are possible.

Efficient dramatic organizations with high Catholic ideals must become more than a possibility."

Out of my experience with the production end of drama, as Director of the Blackfriars' Guild, I shall endeavor to outline a plan of practical measures that have worked and are working for the successful presentation of good plays.

### **The Power of Drama:**

We will all agree, no doubt, that the drama is a tremendous power in this, the heyday of propaganda. Its influence is being noticed and capitalized by every organization that wishes to put

over an idea. Just call to mind the many commercial radio programs as witness of this truth. Almost all advertisement capitalizes on the dramatic. A mere glance at the theatre page in a New York paper will reveal any number of plays that are certainly "being talked about," and "being talked about" because they are propaganda plays. "Waiting for Lefty," "Till the Day I die," "Tobacco Road," "Black Pit" are four plays that do not deny their propaganda content. They played to packed houses. But where are our Catholic plays that teach Catholic Social doctrine?—Do not call them propaganda plays, if you dislike that word because it has come to be associated almost entirely with unwholesome activities. Yet the word comes from the name of that body of the hierarchy and clergy in the Catholic Church which has as its purpose the propagation of the Faith.

The fact that there are not enough of these good plays is one of the reasons for the existence of the Blackfriars' Guild. We hope some day to have sufficient endowment to finance the writing of plays that will interpret the teachings of the Catholic Church, plays that will not need apology either for content or for author. But let us turn now to the practical working of the Guild as it chooses a play and let us follow it step by step until the curtain has been lowered on the last scene.

### **The Play-Reading Committee:**

A Blackfriars' play comes to life as far as the Guild is concerned in the meetings of the play-reading Committee. This Committee is composed of persons, who in the judgment of the president and his executive council, are thought to interpret best the purpose of the Guild and to choose plays that will fit positively into the program of the Legion of Decency. The personnel includes a lawyer, two school teachers, a man and a woman of playwright ability and a man who at one time was on the drama staff of a local newspaper. These persons meet and discuss suggestions that have come from other members of the Guild and from outsiders as well as suggestions that they themselves wish to make. Their plays are selected for consideration and are assigned to individuals who are to prepare written reviews for study by the Committee.

One of the more important things, other than the intrinsic merit of a play, to be considered by the Play-reading Committee is the question of finances. Here the problem of royalties looms largest. If the play is a Broadway success, or even if it isn't, but has been copyrighted, there is generally a royalty of at least twenty-five dollars for each performance at which admissions are charged. A solution to this difficulty of royalties, is to produce original plays. Perhaps the original plays are not so desirable from an artistic

point of view, but they help make possible the production of more plays, by reducing the drain on the finances.

### **Casting the Play:**

After the play has been chosen by the Committee, a report is made at a business meeting of the entire organization, sufficient copies of the play are obtained, and the business of casting is planned. A definite time and place are selected for casting the play. The director is sometimes the sole judge of whom shall be chosen to act each rôle and sometimes the job is assigned to a special committee.

### **The Publicity Committee:**

During all of this time the Publicity Committee is functioning, keeping the public informed of the various stages in the development of the play. If the program has been arranged for the whole season, the first announcement is made as soon as the cast has been chosen for a particular play, including notes of past performances by individuals in former plays, and always a brief reminder of some outstanding production of the group and a tentative schedule for the future. Articles, to be accepted for publication in the dramatic column of the local newspapers are to be sent to the papers. They must be as neat as possible, and of course, typed. Photographs are good "copy," especially those of attractive ingenues. A short article with photographic illustration is worth more than a long article of just plain cold type. The Publicity Committee must be alert for opportunities to keep the public well-informed of the progress of rehearsals. Their activities increase in direct proportion as the play progresses.

If the play is outstanding in any way and the players have performed acceptably in the past, newspaper reporters usually witness the play on the first night. If, however, reporters are not present, the Publicity Committee must have reviews on the dramatic editor's desk before midnight for publication in the morning papers. Another method of advertising is to send postal cards with the name of the play, dates of performance, and cast to prospective patrons. The acquisition of a mailing list, however, is a long process of trial and error, and it is so elusive of check-up as to merit the term uncertain.

### **Rehearsals:**

The play is now in the hands of the newly chosen cast and the director. Time and Place are to be chosen for rehearsals. For some plays the rehearsals must be longer and more frequent than for others, as is easily understood. For an amateur group, how-



ever, the absolute minimum might be set at three rehearsals per week for four weeks for each full-length play. An important point in the maintenance of discipline and efficiency is to have the rehearsals begin on time and stop on time. Two hours of solid work, or two and a half hours with a brief recess is most conducive to favorable progress at each rehearsal. This supposes, however, that each individual in each rôle is doing his or her share of the work. When a time limit for the use of manuscripts is set and maintained, better results are obtained than when the use of scripts is tolerated even up to the time of the dress rehearsal.

### **The Dress Rehearsal:**

The play should be technically ready for the public before the dress rehearsal. Much benefit, however, can be derived from this performance. The first, and most obvious benefit to be derived from the dress rehearsal is that of enabling the members of the cast to familiarize themselves with the costumes. When some very odd costume is necessary, a good procedure is to have that person wear it at several rehearsals, and when properties are involved, they too should be used at rehearsals. If the stage is fully set several rehearsals in advance of the dress rehearsal it will be of very great value to the cast and the director, and this especially where there are a number of persons on the stage at one time.

The dress rehearsal should always, if possible, be before an audience because the reactions of the audience help the cast and director in interpretation. Proper timing for "laugh-lines" are best determined in actual experiment in just this situation. Many good lines following "laugh-lines" are completely obliterated because the director subjectively misinterpreted the audience reaction. Some actors have said that they can feel the interest of the audience, and that they received confidence in their parts.

### **The Prompter:**

The prompter should be chosen almost as carefully as a member of the cast, and should have nothing else to do. He should be on hand for rehearsals where books are not being used, and should rehearse his part as carefully as the actors do their parts. By that is meant that the prompter should practice a whisper that can be heard by the cast, yet not heard by the audience.

### **The Stage:**

Now that we have the play through the dress rehearsal, a few words about the stage will not be out of place. There are three possible ways of preparing the stage adequately for a play; three



accepted ways, depending upon the standard of artistic merit aimed at. The most simple and most practical for small places where there are neither curtain nor wings, is the use of ordinary folding screens. These can be arranged on the side of the place or platform to be used as the stage, and from behind them the actors and actresses make their entrances. They might be used too as backdrops, to cover a window or door that would distract from the action. This expedient is often resorted to where short one-act plays are part of a longer program of entertainment.

The second way is the use of regular sets, with windows and doors and stairways. This, of course, is more expensive, and supposes a stage is to be used. It requires labor, a great deal of labor when the group is to make its own sets, and to make them so that they will form the proper illusion of reality.

A third way, the use of a simple curtain drop, is much less troublesome though a greater strain on the imaginative powers of the audience. It is popular even on Broadway.

### **The First Night:**

Finally, after several weeks of rehearsal, the cast is ready for the premiere showing of the drama. Then many small but important duties must be assigned to workmen. The hall committee must see that the auditorium is properly heated, lighted, and ventilated. Clothes racks or checking stands must be provided. Ushers with programs, ticket takers and cashiers with convenient change must serve the patrons with courtesy and celerity. The show should begin on time, and the intermissions should be properly spaced, not too long, not too short. If the play is interesting, the audience does not mind a short intermission; but it does object to a long intermission regardless of how meritorious the performance is. The intermission affords an excellent opportunity for the sponsor to address the audience. Instrumental music during the intermission is highly desirable if the music can be made to fit the theme of the play; but if it is to be a distraction rather than a further entertainment or liaison between acts it were better omitted.

### **The Social Element:**

Thus far we have considered simply the activity of a purely dramatic group and how it functions in the actual production of a play—real spade work. But where there are many young people, too great a concentration on this serious work dampens the ardor. The purely dramatic group may to its advantage utilize the social idea to further its aims and to help introduce its organization to interested and interesting people. Where dramatics is closely

combined with a social organization, the two activities can well be intertwined.

Social games and extemporaneous entertainment often become occasions of discovering new talent among club members. The now popular "amateur night" often encourages otherwise backward performers and serves as a testing ground for histrionic ability.

We have taken as our model an organization of sufficient members to make committee work possible. But in all of these activities the numbers can be reduced to a minimum. It is, however, desirable that each member of the organization be active on some committee or engaged in some activity that adds to the efficiency of the organization.

Efficient dramatic organizations are possible. Efficient dramatic organizations with high ideals are possible. Efficient dramatic organizations with high Catholic ideals must become more than a possibility if we are to construct an efficient, active, positive program to go hand-in-hand with the program of the Legion of Decency.

## A CULTURAL PROGRAM FOR YOUTH

MRS. WILLIAM C. HAMMER

*Former Artistic Director and General Manager,  
Philadelphia Grand Opera Company*

"An appreciation of  
not only the highest forms of art  
but the finer things of life  
is essential  
to the development of youth."

Youth must be guided, encouraged and appreciated. It must be given something to do worth doing and the opportunity to express itself through cultural channels. In the large opportunity which my former position gave me for meeting and appraising youth, I became convinced that, given an opportunity, youth never fails. Lack of proper guidance and encouragement, of satisfying opportunity is responsible for the position in which youth finds itself today.

### The New Freedom:

Young women have been stampeded by the onrush of opportunities and avocations of which their grandmothers never dreamed. They have been intoxicated by the freedom to appro-

priate habits hitherto supposed to be the sole privilege of their brothers. Have their elders so kept their heads and ruled their hearts in this woman's era as to impress youth with the high honor and fine art of being a woman? In their struggle for "rights," have they counted the cost or remembered that men have always wanted to protect women, not because they thought them inferior but because they wanted to look up to them for inspiration? No, we elders can ill afford to criticize currents we have not stemmed, indeed which we have, in many cases precipitated. What we can and must do is to help youth to build constructively out of the rich experience of our own failures.

### **The Womanly Woman:**

First of desirable accomplishments, perhaps, in an age when women have an unparalleled chance to prove that they can work with men, not against them, is to master the great art of being feminine. We women contribute our best to the world by developing those distinctive qualities every womanly woman is supposed to possess—kindness, gentleness, modesty, thoughtfulness. By doing this, we prove our worth as women; we prove an inspiration to men. Every program for young women, today, must find a place and a way to cultivate the fine art of being a woman. Without this foundation, culture, for the girl, is mere veneer.

### **The Finer Things of Life:**

In this age, when so much emphasis is placed on material things, appreciation of the finer things of life is essential for the development of youth. Balance, orientation depend upon a sense of the empire of the spiritual. There can be no culture without God. Upon the wings of spiritual culture, youth may soar, surely and happily, into the realms of appreciation of the highest forms of art. It is well for us in our Catholic programs to recall and reconstruct the relations between art and religion. Of all people we may build our youth program on a firm and satisfactory basis.

### **The Place of Music:**

Out of my experience, I would suggest and plead for the integration of music in every program for youth.

Music is a plane upon which minds meet and speak, one to the other. Music is the most potent agent for inducing men to forget their differences. Music can be shown to have a direct influence upon business. Music has a direct influence upon listener and performer.

A survey of this country shows that 679 Industries maintain in part or in full 911 musical organizations in which there are 50,000 participants. Reports show, as a consequence, improvement in work, happier workers and a higher standard of living.

Musical opportunity is a potent magnet for drawing and holding the interest of many, young and old, who come from countries where music was the very atmosphere they breathed: who pine for it in the drive of American business life and are like to be dulled and hardened for the lack of it.

Each Community, each Parish could easily organize any one or more of the following groups: *Community Chorus, Mixed Chorus, Women's Chorus, Men's Chorus, Opera, Orchestra*, depending on the taste and talent to be drawn upon.

### **How to Organize:**

Of course a Music Director must be carefully chosen as a first step in organization and the music selected must be that suited to the taste of the group. The work is apt to fall flat after the first enthusiasm wanes unless it is fanned by a definite incentive. The best incentive and reward is the opportunity held out for a public performance. The performance should be first for friends or a limited group, the size of the audience and its importance growing with the development of the Music Club, or whatever it may be called.

### **Opera:**

If opera is the aim of the group, a simple opera, preferably in English, should be selected and a date for its public performance set, at least, one year ahead. Weekly rehearsals should be planned. They may be sectional, especially at first, but they must always be with the Director, else errors and carelessnesses, difficult and painful to correct, creep in. Perhaps one of the greatest advantages of putting on an opera is that it affords so many interesting parts to be filled by such a great variety of people. This gives it a group or community value hard to excel.

### **Chorus Work:**

But, perhaps, your group may prefer chorus work. For a *Mixed Chorus* it would be wise to select one of Handel's great works—The Messiah, for instance, and plan the public performance for Christmas Week. For a *Men's Chorus* nothing could be more constructive or delightful than liturgical music. A striking first public appearance might be at the Christmas or Easter Mass. There is an almost infinite amount of Catholic culture that can be developed in association with liturgical music. It is par-

ticularly appropriate for men and boys, yet today women's voices are being used and so liturgical music for congregational singing is a practical program for girls and young women, also. The *Community Chorus* is very inviting inasmuch as it may include all ages. There is an immense repertoire from which selection can be made. Perhaps the best time for scheduling a performance would be National Music Week.

### **Orchestra:**

Orchestra presents a much more difficult problem. It demands more work and also the cost of instruments is involved. But if players are available with some training, the assembling of an orchestra does not present impossible obstacles. There is a wealth of program material and, naturally, many opportunities for performances. A Parish or Community orchestra is much in demand and lends delight to many occasions. It is fruitful, as are most of these suggestions on musical possibilities, in bringing together, uniting in a common interest and so welding elements which, otherwise, might never get together in that bond of unity which should be distinctively Catholic and most desirably American.

In addition to the practical programs suggested, music appreciation may be developed, with consequent enrichment, through reading and discussing books on music and musicians. Radio programs, local opera or concerts might form the basis of a discussion or study group with great profit. These suggestions are practical because they have been tried out with marked success.

### **A Cultural Program:**

A cultural program for youth need not impose standards. It must have them. It must present the best and so present it as to please and to win to the love of the best. Given the opportunity to know the best, youth will respond beyond all expectation. Youth craves beauty with an intensity often dimmed in age. To satisfy this craving, it often seizes upon what is tawdry and flimsy, upon experiences that cannot satisfy. The duty of those who love youth and sense its quality, is to offer beauty worthy of the name, a reflection of the Divine Beauty for Whom, without the knowing, it craves.



## LIBRARIES AND CATHOLIC YOUTH

LUCILLE WALSH

*Assistant Readers' Adviser in Sociology,  
Public Library, Washington, D. C.*

"It is the Library's job  
to get the book  
to the reader."

In this day of curtailed budgets it is encouraging to dwell on that word which usually precedes public library—namely, "free." The Free Public Library because it is tax supported can make no charge for any of its many and varied services. I often think that the public at large and individual groups in particular do not take full advantage of these services, usually through lack of information—they do not know about them and it never occurs to them to ask.

### Cooperation:

As to cooperation between a public library and a youth movement, I think there should be a very close one. Books will naturally play a large part in the recreation and leisure time activities and adult education sections of the program, and it is the library's job to get the book to the reader. One library with which I am familiar operates a small library once a week in a settlement house and thus gets books to a group of people who would never get them otherwise.

### Advice and Assistance:

Adult education is carried on in every library through readers' advisers who are specialists in different subjects, anxious to help the individual with his reading problems and map out reading courses for him.

The reference assistants in public libraries will furnish bibliographies and aid in the planning of club programs for the individual or group.

If your job is trying to get books for the youth who from lack of interest or interrupted education is yet awkward in the mechanics of reading, the library once more comes to your aid. Recently a list of books called "The Hoit List" (to be found in any public library) has been published, which lists easy books on many subjects. A committee has read all these books and chosen only those with the shortest words and most simply expressed ideas.

In the field of vocational guidance, or the development of the individual personality, music or the fine arts, political science or

international relations, gold fish culture or mechanical engineering, the Public Library stands ready to help youth and those agencies which are helping youth.

### **Libraries Open to Suggestion:**

These are only a few of the many services which are part of the daily routine of every librarian. Others will occur, daily, to the worker in the field of recreation and educational activities for youth. The public libraries will be only too glad to render any possible service.

The National Youth Administration has already announced its intention of utilizing public libraries to the fullest. It is to be hoped that the Catholic Movement will not be less progressive.

## THE CULTIVATION OF JOY

SISTER JOSEPHINE ROSAIRE

*Dean Mount Saint Vincent's College*

"The world needs more joy!  
The Divine Model of all model teachers  
made people happy  
and then they wanted to be good."

We are gathered here in the interests of the Youth of our land, in cooperation with the Federal Government in its desire to come to their relief. Our President's plan as to organization, scope and its various phases is well known to you all.

We have seen that Holy Mother Church has not been behind—She never is. The outlines of the various fields of endeavor in Catholic Action for her children young and old, have proved to us that she is not only abreast of the times, but in advance.

### **Directing Leisure:**

Although Holy Church has covered so well the fields of activity: religious, educational, intellectual and cultural, there is a special field in which She now needs Catholic leaders. Today there are fewer hours given to work, more hours allowed for leisure. Recreation needs to be organized. Leisure time needs to be directed happily.

### **The Strategic Point of Youth:**

The period of youth or adolescence is a period of change and readjustment. The youth is filled with desires before he or she

has developed the corresponding inhibitions. This period is one of the strategic points in the life of the individual. The adult saint or sinner is likely to be such because he or she was a saintly or a sinful adolescent. Hence we need leaders in this special field—volunteers to direct the free time of the adolescent. The qualifications for such leadership are willing hearts and hands, love for the work and confidence in God. Their compensation is the joy which comes from service—a spiritual joy of which selfish individuals know nothing.

### **The World Needs More Joy:**

The world needs more joy and needs it in abundance. As with child, so with the adolescent and with the adult. Some one has said, "Make children good and you'll make them happy." The Divine Model of all model teachers, "made people happy and then they wanted to be good." Was not this His method of making them His followers? With all reverence let us recall His playfulness in giving sweet surprises to others: the miracle at Cana; the breakfast prepared by Him on the shore of the lake for the weary fishermen; the disciples at Emmaus. A noted writer has said that the sweetest joy he ever experienced was to plan a pleasant surprise for some one else and have him find it out by accident. How true are the poet's words, "He who joy would win must share it, for happiness was born a twin." One can be glad. It takes two to be happy. Happiness is communicated joy.

### **The Spirit of Leadership:**

A response to the call for volunteers in the work of expanding and cultivating the field of leisure-time activities for the boys and girls of the adolescent period should be forthcoming from such a group as this. Under competent leadership, direct their leisure into safe channels; watch over their friendships; oversee their reading; foster self-reliance; train them to give up the present desire for a future good. Inculcate in them, by your own example, a love for what is "true, pure, beautiful and of good report," as Saint Paul tells us.

We have but one life to live. If there be any good that we can do, let us do it now; for we shall not pass this way again. Be the sweet odor of a good diffused. Then "men at your side will grow nobler, girls purer; and through the whole town, the young will be happy to pluck at your gown."

# STUDY :

## STUDY CLUBS AND SOURCE MATERIAL

REV. RAYMOND A. MCGOWAN

*Assistant Director, Social Action Department,  
National Catholic Welfare Conference*

"Get as good a leader as possible,  
and let the whole group study  
and learn together."

In family life, in business life, in civic life, each individual Catholic meets a constant challenge to know accurately, to think correctly, to act intelligently and conscientiously. To meet this challenge, he must read, he must study. And the best way to study is to study together with others. This is the origin of all Study Clubs. For the formation of Catholic Study Clubs, there are two very specific reasons.

### Why the Study Club?

First of all, Catholics ought to tie up their reading and study with their religion. If religion has no part in their reading and their study, they may divorce religion from their intellectual life and come to think it so unimportant that even Faith may suffer loss.

In the second place, if Catholics are to know Catholic social teaching so as to apply it to their lives and to their modes of thought, it is necessary to study and to study hard, Catholic texts. These texts with outlines and explanatory notes can be secured and assistance may always be had from the N. C. W. C. Department of Social Action.

But just what is a Study Club and how does it work?

### What Is a Study Club?

A Study Club is not a group of persons who sit down and listen to some one talk. We have had enough of that. It is a group of people who sit together and talk together and work the subject under consideration out together themselves. It is an informal organization, where ten or twelve or fifteen persons, at most, come together once or twice a week or every two weeks or once a month, if they cannot meet oftener. Then together, they follow in a regular order some one topic that interests them particularly. They select the topic themselves; the topic is not foisted upon them. Whatever they are interested in, let them take that up and follow it through, with the assistance of a leader, who is not expected,

necessarily, to have a great deal of information. The leader is more a mentor who holds the Club to a consecutive order in the chosen topic or group of topics, chosen because interesting and important to its membership.

In winning youth to participation in the study club, it might be suggested how much more interested they would be in school or in college were they able to select their own subjects; how much more interested they would be, could they select their own teachers. Now this is exactly what is done in a study club. It is a club in which the students pick their subjects and pick their own teachers. You start out in that informal way, with a right to choose both topic and teacher, and, after all, the teacher not being a teacher at all, each one is equally responsible for arousing interest and absorbing information.

### **The Obligations of Leisure:**

If many have more leisure time today than ever before, that means they have more obligations than ever before because leisure time is not something one is free to waste. It is a talent that is to be used and not to be wrapped in a napkin and buried in the earth. The Study Club is a method of using that leisure time and using it well.

Although it is interesting, the Study Club is difficult. It is interesting because it is informal. It is difficult because it takes up a study and takes it up consecutively and logically and it forces its members to think. And few people like to think.

But that brings us back to where we started. If we are going to live and take an intelligent part in any phase of life, especially in a time when society is in the re-making, we must know and we must think. If we are going to make an intelligent contribution to the re-making of society and a conscientious one as Catholics, we must know what the Church has to say on every subject; we must think it through and we must be able to stand on our feet and express the mind of the Church. To do this we must study to know it; we must think to make it our own; we must apply it in our own lives to win others to apply it also.

### **Leadership and Materials:**

Today source materials abound. The National Council of Catholic Women will act as your channel to tap the resources of all the Departments of the National Catholic Welfare Conference for material, outlines, suggestions along the lines of the study of your choice.

Get as good a leader as possible and let the whole group study and learn together.



## SOURCE MATERIAL

### *Industrial Problems:*

- Pope Leo XIII—Encyclical: "Rerum Novarum."  
Pope Pius XI—Encyclical: "Forty Years After."  
"Some Timely Commentaries on a Great Encyclical," by N. C. W. C.  
"Towards Social Justice," Rev. R. A. McGowan.  
"The Economic Organization of Society and the Encyclical," Roy A. Brownson.  
"A Study of Unemployment," Rev. R. A. McGowan.  
"A Statement of the Present Crisis," Bishops of the Administrative Committee, N. C. W. C.  
"Permanent Preventives of Unemployment," John A. Ryan, D.D., Ph.D.  
"Unemployment: What Can Be Done About It?," John A. Ryan, D.D., Ph.D.  
"Bishops' Program of Social Reconstruction."  
"Industrial Question and the Bishops' Pastoral Letter."  
"The Catholic Teaching on Our Industrial System."  
"The Christian Doctrine of Property," John A. Ryan, D.D.  
"Property—Organization—Government Action," Rev. R. A. McGowan.  
"Capital and Labor," John A. Ryan, D.D.  
"Rights and Wrongs in Industry," Francis J. Haas, Ph.D.  
"The Labor Problem—What It Is—How to Solve It,"— John A. Ryan, D.D., Rev. R. A. McGowan.

### *Marriage:*

- "N. C. W. C. Outline on Encyclical on Christian Marriage," Analysis by Patrick J. Ward.  
"Outline on Pius XI's Latest Word (Christian Marriage)," Rev. Otto Cohauz, S.J.  
"Outline Study—Marriage," Bakewell Morrison, S.J.  
"N. C. W. C. Outline on Encyclical on Christian Education of Youth."

### *The Family:*

- "An Introductory Study of the Family," Edgar Schmiedeler, O.S.B., Ph.D.  
"Conserving the Family," Rev. Edgar Schmiedeler, O.S.B., Ph.D.

### *International Question and Relations:*

- "International Ethics."  
"Causes of War—Security Old and New."  
"Latin America and the United States."  
"Syllabus on International Relations for Schools."

### *The Mass in Four Groups:*

- The first group follows the symbolic procedure of the priest vesting for Mass.  
The second group focuses immediately on the Sacrifice—*the Action of the Mass*.  
The third group develops the history and meaning of sacrifice—the Liturgical Life.  
In the fourth group we place a general study of the liturgy, beginning with the Mass and capable of endless and fascinating development—the ritual for the administration of the Sacraments, the various blessings, consecrations, etc.

## INTELLIGENT PARTICIPATORS

MRS. FRANK O'HARA

*Washington, D. C.*

"If we are to be intelligent participators,  
we must learn what the Church is  
as the Mystical Body of Christ,  
and what our part in it is."

The Church Militant is going forward on another of its gallant crusades—the Youth Movement. The Church, of course, never relaxes her vigilance, but circumstances often make it necessary to hold in abeyance activity along certain fronts. It seems to me that within the last few decades conditions have been shaping themselves in such a way that at this time we may say with added emphasis, "Now is the acceptable time" to open activity along some of these hitherto quiet fronts. This is the glorious privilege of our Catholic youth of today.

### Laying Aside "Siege Mentality":

There is a point that I should like to put before those interested in study clubs, especially religious study clubs. It is related to the attitude our youth should have toward the part they are to play in the furthering of the Kingdom of Christ. This is the thought. The time is ripe when we may lay down our "siege mentality," engendered by the necessities for defense laid upon us by the so-called reformers of the sixteenth century and hindering us, unduly, ever since in our God-given business of offensive warfare in the cause of Christ. We are no longer in a state of siege, which at best is only a negative state; we are armed with Truth, and that fact lays upon us the obligation to go forward in a definite, positive way.

This does not mean that we are in any way to presume to take upon ourselves leadership that belongs to the clergy. Far from that. The clergy are our divinely appointed leaders and it is only when they are in the forefront of the battle that our organization is right. But it means this, that it is now the time to wake from sleep, to rise from fear, or from whatever sort of lethargy that has been holding us in thrall and to throw all our activities, under the leadership of the clergy, into the offensive warfare that the Church must ever wage.

### Lay Lethargy:

I think we have all seen, in story books of pioneer life, pictures of the attacks of Indians upon the dwellings of the pioneer families. The father of the family, its natural defender, is seen going forward to meet the onset, armed with axe or gun, in an attempt to

save the lives of his dear ones, while they crouch in abject terror behind the simple furniture of the cabin. Such a picture comes to my mind when I think of our status.

At the time of the Reformation, there was opened upon the Church of Christ an attack analogous to that launched by the Indians against the pioneer home. The natural defenders of the Church, her duly ordained ministers, went forward to meet the attack, while the helpless and defenseless ones remained in the rear. Now that the savageness of that attack has abated the clergy are still in the front ranks alone, to far too great a degree, while the laity are permitting them to remain there, to clear away, as best they may, the débris and wreckage of that warfare. We all know the result. With the passing of the centuries the laity have lapsed into a quiet, lazy state, forgetting the very important part they have to play in the Church.

These are not meant to be words of censure for the laity. Our status is a natural consequence of conditions. They are meant rather to remind us of the fact that that particular warfare is over, and that we should cast off the habits of sleep, or fear, or lethargy that have been upon us through the last four centuries, and become a wide awake, courageous, active part of the army that Christ Our Lord organized to do His work on earth.

### **The Call to Action:**

Everything seems heading up for our brave assumption of this new attitude. Our Holy Father is calling us to Catholic Action and is explaining to us very clearly what he means by Catholic Action. The first element in it is strife for spiritual perfection. Without this foundation there can be no such thing as Catholic Action. With this foundation laid, it is participation in the apostolate of the hierarchy, cooperation with the hierarchy in their divinely appointed task of spreading the Kingdom of Christ, but participation and cooperation always, be it remembered, under the direction of the hierarchy,—never on any other basis.

Now to make our participation a help rather than a hindrance to the hierarchy we must be intelligent. Perhaps it is daring to say it, but after a good deal of experience I do say it, namely, that few of us know sufficiently well what the Church is. I think that too much of what passes for knowledge among us is little more than parrot power,—a glibness in reciting catechism answers learned in our youth and neglected ever since.

### **Intelligent Participators:**

If we are to be intelligent participators, this state of things must pass. We must learn what the Church is as the Mystical

Body of Christ, and what our part in it is. It is an important part, a rôle not just subject to choice, but incumbent upon us. It is a rôle that involves duties and not just privileges, for we learn bit by bit that we are not only cells in the Mystical Body, but as we are cells in that Body, so also are we participators in Christ's Priesthood through the sacraments of Baptism and Confirmation. This is not merely a glorious dignity bestowed upon us as a badge; it is a glorious dignity, to be sure, but it means obligation to be active in what that Priesthood stands for,—the spread of the Kingdom of Christ.

This then is my idea of what we should learn from our religious study clubs,—what the Church is and what our rôle in it is. When we know these two things well, we shall be worthy participators in the apostolate of the hierarchy, for then we shall know that it is high time to drop our defensive attitude of the last four hundred years and go forward under the banner of our leaders on the offensive indicated by our Great Leader when He said, "Go forth and teach all nations."

## THE CATHOLIC EVIDENCE GUILD

REV. JOSEPH B. COLLINS, S.S., PH.D., S.T.D.

*Professor Sulpician Seminary*

"Youth will be fired to follow  
in the footsteps of Saint Paul,  
carrying the knowledge of the 'Unknown God'  
to all sorts and conditions of men."

The *AIM* of the Catholic Evidence Guild is to teach the doctrines of the Catholic Church to "the man in the street": to carry the Church to the people who will not come to the Church.

It is an important phase of youth work, since it reaches its aim through the voluntary services mostly of young laymen and laywomen who take seriously their duty as confirmed Catholics and "accept," as Saint Thomas puts it, "the power or office of openly acknowledging in words their faith in Christ, as it were *ex officio*."

The *PURPOSE* of the Catholic Evidence Guild is to dissipate prejudice, to invite confidence, to answer objections and difficulties and otherwise prepare the soil of men's hearts and minds for the grace of conversion.

For the accomplishment of this ultimate purpose, the Guild has as its proximate purpose the training of laypeople as *teachers* of the Truths of the Faith and the offering of opportunity to teach.

The initial *ACTIVITY*, therefore, are training classes and practice work. These are divided into two groups, junior and senior. The classes follow in general the *Catholic Evidence Train-*

*ing Outlines*, by Maisie Ward Sheed, which sum up the experience of the parent Evidence Guild in England. Thus the doctrinal subjects are grouped as junior and senior subjects. The first must be mastered before the senior class is entered. The Guild Director or Moderator, a theologian, exposes the subject in lecture form. This is followed by questions and original practice talks.

As every Guild functions by authority of the Ordinary of the Diocese, an Examining Board is named by the Bishop. Before it each member of the Guild must appear and submit to examination. If the test is passed satisfactorily, a "license" is given to talk publicly on that specific subject and to answer questions pertaining to it which may be put by the audience. No speaker may treat a subject not included among those on which he or she is licensed.

Such of the senior class as pass a general examination on Catholic doctrine satisfactorily, receive a Chairman's license which permits them to conduct the open air meetings in the public parks and reply to any questions which may be asked.

The initial *ACTIVITY* leads necessarily to the essential *ACTIVITY* of the Guild, the explanation of the doctrine of the Church in public parks or other public places where permission for open-air meetings can be obtained. They "pitch" their stand where a crowd may gather and plan a program which usually allows for a doctrinal talk, in colloquial or popular style, lasting about twenty minutes, after which the speaker invites questions and answers them. The Guild apostolate demands of its speakers in handling questions "the charity of God and the patience of Christ." Debate, controversy are not permitted.

Subsidiary to the essential *ACTIVITY* are the distribution of literature, radio talks and such other means of spreading the knowledge of the Truth as may be possible and opportune at any special time or place.

The Catholic Evidence Guild movement in this country is active in Baltimore, Washington, Detroit, Oklahoma, Texas, New York, Philadelphia, Chicago as a group movement. Antedating its establishment was the work of the convert, David Goldstein, who forsaking Judaism and Socialism for the Faith of Jesus Christ has thrown all the energy of his race and the propaganda technique of Socialism into the cause of Truth as a "Campaigner for Christ."

While membership in the Guild and in similar apostolate is not confined to young people necessarily, it is essentially a movement that is replete with the energy and enthusiasm of youth, and should, more and more, direct its appeal to the young. More and more youth will be fired to follow, humbly yet enthusiastically, in the footsteps of Saint Paul, carrying the knowledge of the "Unknown God" to all sorts and conditions of men.



RECOMMENDATION  
FOR THE  
CATHOLIC YOUTH PROGRAM  
NATIONAL COUNCIL OF CATHOLIC WOMEN

The Catholic Youth Program should be:

National in scope;  
Diocesan in authority;  
Parochial in function.

A National program definite enough to aid;  
Flexible enough to serve local communities.

A program varied enough for all interests,  
Allowing selection to suit need.

A program fitted for:

Juniors,  
High school groups,  
Out-of-school groups.

A program with a standard framework of organization (that of the  
N. C. C. W.):

Same officers with corresponding duties;  
Same committees with duties corresponding to age and ability;  
With definite arrangement for mutual representation on junior and  
senior boards.

A program of "oneness" so that the girl will, with ease, pass from the  
junior program through the high school group, through the post-  
high school group into the adult program of Catholic Action.

*A suggested program that may be essentially the same for all age groups, but  
graded according to needs of groups, as for example:*

<i>Spiritual</i>	<i>Cultural</i>	<i>Vocational</i>
Prayers	Dramatics	Vocational guidance
Corporate Communion	Glee club	Vocational training
Communion breakfasts	Music and art	Study clubs
Days of recollection	Orchestra	Employment
Retreats	Study clubs	
Pageants	Personality development	

*Recreational: Hobby Clubs:*

Crafts	Sports	Trips
Nature	Hiking	
Sewing	Camping	
Homemaking	Dancing	
Study	Social	
Marionettes	Folk	
Photography	Interpretive	

The National Council of Catholic Women has a *National Committee for Youth*, with national, diocesan and parish chairmen whose function will be to sponsor the program of activities approved by the Ordinary. The National Council of Catholic Women has on its staff a field representative for Youth who will be a member of the National Catholic Welfare Conference Youth Bureau, and who will be available, on request, to assist in launching youth organization.

NOTE: Suggestions for further reading in connection with the subjects presented in these papers, may be secured by addressing the National Council of Catholic Women, 1312 Massachusetts Avenue NW., Washington, D. C.









