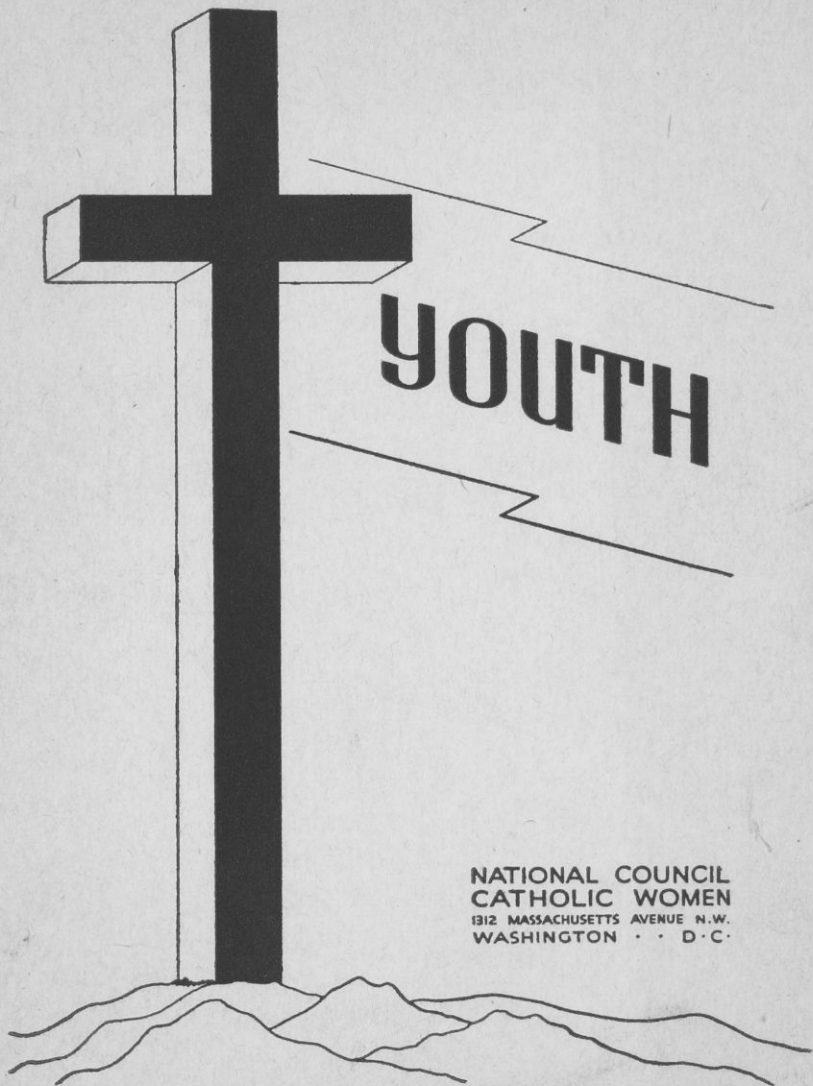


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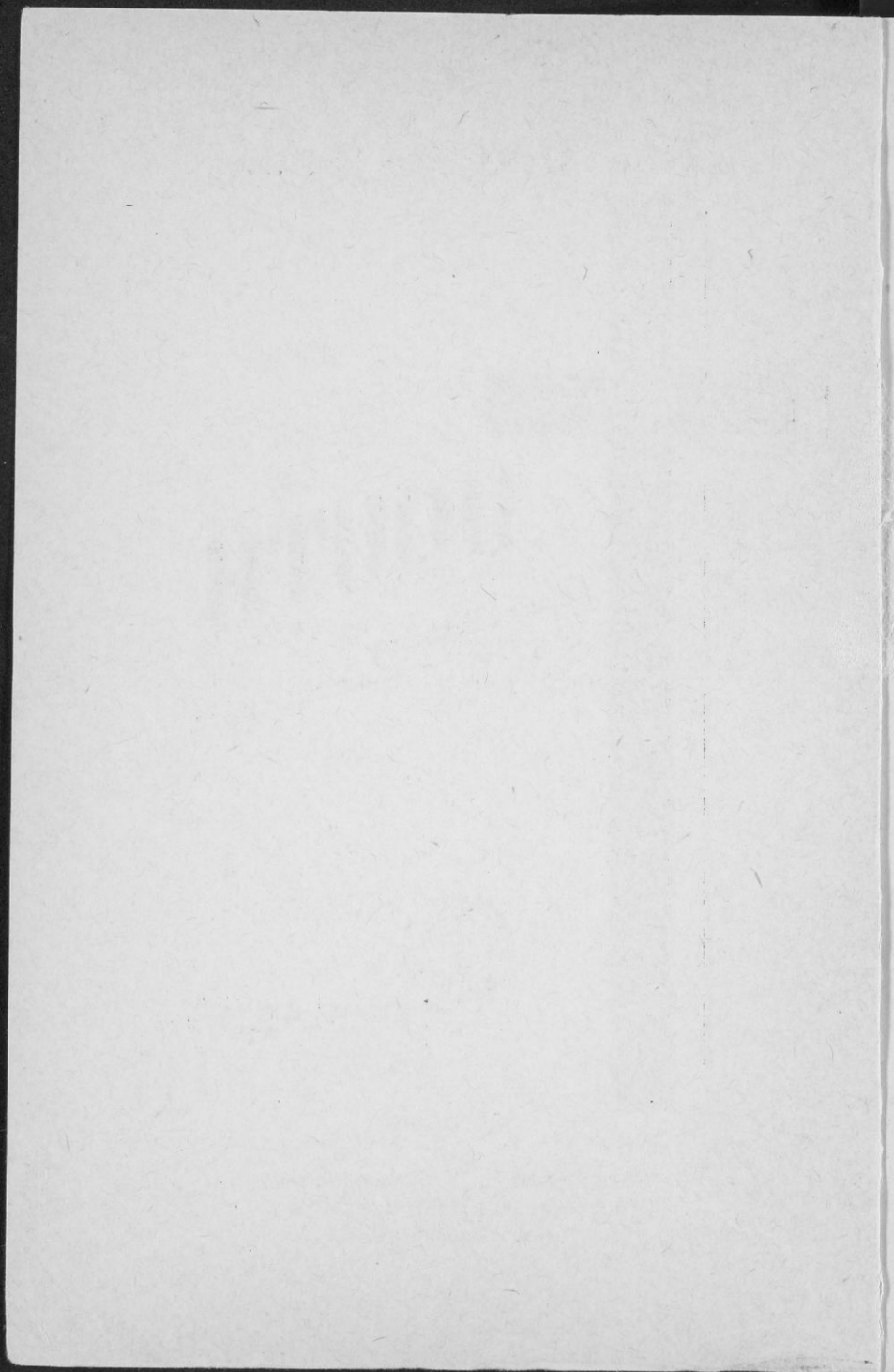
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YOUTH SERIES III



NATIONAL COUNCIL
CATHOLIC WOMEN
1312 MASSACHUSETTS AVENUE N.W.
WASHINGTON • • D.C.



"The Call to Youth"

Series of Radio Talks
Arranged for Leadership Study

In Cooperation with
The National Broadcasting Company



National Council of Catholic Women
1312 Massachusetts Avenue, N. W.
Washington, D. C.

Imprimatur: ✚ JOHN FRANCIS NOLL, D. D.,
Bishop of Fort Wayne

OUR . SUNDAY . VISITOR . PRESS
Huntington, Indiana



Deacidified

PREFACE

This little book contains, for permanent consideration, the 17 addresses on Youth delivered to a national radio audience by Miss Anne Sarachon Hooley, Chairman of the Nation Youth Committee of the National Council of Catholic Women.

A Western Conference on Youth was held at Salt Lake City during April, 1937. There were present priests from all dioceses except one, from Denver to the Pacific coast, as well as many women from that vast area who, under the National Council of Catholic Women, are promoting the work of Girl Guidance.

It is believed that if youth can be organized and served by their Church along spiritual, cultural, vocational and recreational lines in that vast area, where, for the most part, Catholics are very sparsely settled, there should be no special difficulty in organizing and servicing youths in any other part of the United States.

In order that local groups may derive more benefit from the perusal of these discourses, a study outline of each address is appended to the same. Evidently, therefore, we should like to see this little work attain an immense circulation and elicit interest from Study Clubs everywhere.

✠ JOHN FRANCIS NOLL,
Episcopal Chairman of
Lay Organization.

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FOREWORD

To you, the leaders and sponsors of Youth, this series is humbly dedicated. May you meet Youth at the turn of the road and walk with them all the way to help find the riches of the journey in joy and beauty and service. And as you give generously those hours to play with them at stunning rollicking fun, to assist them in a vocational expression and to join them in serious preparation for intellectual and spiritual integrity, I beg you to remember that yours is the privilege of tending the flame of youth. Curb it that it may do no harm to the possessor or to society, feed it that it may achieve the purpose of its destiny, keep its color gleaming bright that it may bring to the men and women of the 1950's, serenity and loveliness and strength.

We wish to acknowledge the contribution of those, but for whom this piece of work could not have been done, and we here express our sincere gratitude to His Excellency, the Most Reverend John F. Noll, Episcopal Chairman of N. C. C. W., for his blessing and encouraging help through printing this book; to the National Broadcasting Company, and particularly to Mr. Franklin Dunham, Educational Director of N. B. C., whose vision and constant friendly interest has been at our disposal throughout; to His Excellency, the Most Reverend James E. Kearney, Bishop of Salt Lake; to His Excellency, the Most Reverend Edwin V. O'Hara, Bishop of Great Falls, Montana; to Dr. Lillian Gilbreth, Vice Chairman of the National Board of the Girl Scouts of America, New York City; to Dr. Elizabeth Morrissy, member of International Labor Committee, and Professor of Political Economy, Notre Dame College, Baltimore, and member of the faculty of the National Catholic School of Social Service; to Mrs. Alice Conway Carney, community organizer of Girl Scouts, Inc., New York City; to Miss Mary G. Hawks, member of International Bureau of the International Union of Catholic Women's Leagues, Buffalo, New York; to Mrs. James J. Hayden, Washington, D. C.; to Miss Clara Bradley, member of the faculty of the National Catholic School of Social Service, for the very excellent and worthwhile talks which they have contributed to this series; to the Board and Staff of the N. C. C. W. who have aided through their encouragement and cooperation and by the efficient handling of the many details of arranging this program; to N. B. C. stu-

dios WREN, KSDL, and WMAL for facilities so graciously offered; and lastly to you, the radio audience, for your thousands of letters and messages of encouragement which have contributed largely to whatever success it has had. We draw you all together in the interests of Youth work that when Christ walks again, He may not find that those whom He has entrusted to our generation are unlovely and afraid.

ANNE SARACHON HOOLEY

*“Christus Vincit, Christus Regnat, Christus
Imperat”*

YOUTH

NATIONAL COUNCIL OF CATHOLIC WOMEN

Our Youth groups of young women and girls are organized as our Senior Councils, with a parallel set-up throughout. They are sponsored by the Youth Chairmen of the Councils:

Each Parish has a parish chairman of Youth.
The parish chairmen compose the deanery committee.
The deanery chairmen compose the diocesan committee.
The diocesan chairmen compose the national committee.
The National Chairman of Youth is appointed by the
National Board of Directors, as is the
Field Secretary of Youth.

Our Youth Council is

1. National in scope
2. Diocesan in authority
3. Parochial in function

Our Objectives are

1. Spiritual integrity
2. Cultural appreciation
3. Intellectual balance
4. Recreational joyousness
5. Service

Our Age Levels are

1. Junior High School
2. High School
3. Out-of School

Our Aids to Leaders are

1. Leaders' Loose - leaf Notebook
2. Youth—Today and Tomorrow
3. Youth—Leadership and Catholic Action
4. Leaders' Training Outline.
5. N. C. C. W. Publications

Our Activities are four-fold:

1. Spiritual

Group prayers
Missions
Apologetics
Field Mass
Liturgy
Retreats
Corporate Communion
Communion Breakfasts
Days of Recollection
"Our Lady" Days

2. Cultural

Study Clubs
Discussion groups
Reading groups
Trips-tours
Libraries
Music
Dramatics
Art

3. Vocational

Vocational Guidance
Parent Education
Homemaking
Handicrafts
Home Economics
Apprentice Training
Commercial Training

4. Recreational

Hobby Clubs
Sports-Games
Hiking-Camping
Swimming
Picnics
Parties
Dancing
Community Nights
Play Days

THE FUNDAMENTALS OF A YOUTH PROGRAM

Anne Sarachon Hooley

A quiz-master in law school once made this remark to our class, "The most valuable single thing in the world today is a boy or girl reared to the age of 21 years, for into this youth has been poured all the advantages of culture and of science known to generations past, and in it lies the hope of all civilizations to come." And he might have added, which he did not, "Into this youth has been poured an immortal soul which marks it for an eternal destiny."

Now if youth be such a priceless possession, wouldn't it be interesting to note what the nations of the world are doing with and for their youth? Any nation guards, conserves, and nourishes its natural resources such as timber, oil, and the treasures of the earth beneath; it raises an army for the defense of its borders; it sends a navy and an air corps out across the far-flung seas to throw a protecting arm about its merchant marine or to maintain its supremacy of the waters. But the youth of a nation constitutes a far more valuable asset in the march of progress. So what of them?

Here is a nation training its youth to become robots, physically, intellectually and morally; for the home it has substituted a community nursery and for a standard of morals it has provided the great Gay Payoo. To the south of it a nation is training its youth to become gun-fodder. Daily they march and drill and polish the sabre or the rifle that they may steel themselves to the philosophy of militaristic conquest. Another nation, which when this generation were children, boasted through its atheist leader that it had taken God out of the skies and out of the hearts of little ones, now looks with tragic eyes upon a youth which has felt the influence of dissolute paganism. Another country is rearing its youth in a nationally made atmosphere of red revolution. In its library of public education where one might at least expect to find portrayed the ideals of the nation, there hang murals depicting strife between labor and capital, as well

as the panaceas of the Third Internationale. Into its borders and among its youth, has been welcomed a great leader of Communism.

If these sorry pictures are not to be duplicated one way or another in our beloved America, then it will be because everywhere leaders and sponsors have opened for today's youth the riches of living—a living which is not only a personal fulfillment, but a discharge of that destiny whose mark is upon them. In our own opening few moments today we are attempting to suggest those fundamentals which any Youth program must develop, and to depict in a measure the wealth which may accrue to the youth of our decade.

Because we are discussing in this series largely organization work, we shall not touch formally on those three great influences—the church, the home, and the school. If we appear sometimes to wander far afield from athletics, social activities, vocational guidance, careers and the like, remember if you will, that those things, important though they be, are only the tangible impedimenta of that journey which we are pleased to call life. Like good travelers we must be able to pick them up when they are needed and likewise to leave them behind when they are no longer of value by the way.

A Youth program first of all must open to those who use it an understanding of recreation in the wider sense. Recreation is not all sports; it is not the indulgence of the senses; it is a re-creation in the human heart of the spirit of joy and of beauty and of service. Of joy because that is the very law of the Universe, for we have laughing brooks and smiling skies and singing birds. Of beauty because from the rising of the sun on a dewy morning until it sinks at last in a riot of golden color into the dusk of a starry evening, beauty has been spilled upon our day like raindrops in a summer shower. The Creator has placed within the heart of every man a hunger for it and in the hands of a few the genius for creating it. Youth is a perfect touchstone for beauty, and as beauty is builded into recreation, so is it builded into the life of a nation. Of service, because as Jorgensen says, "The ultimate wisdom of living is to serve." There is no alchemy for making charm like service; there is no power for building character like service; yes, I shall go



THE FUNDAMENTALS OF A YOUTH PROGRAM 11

even further, there is no open sesame to happiness like service.

This interpretation solves the major questions centering about the formation of a recreation program. It demands immediately that athletics be the participation of the many rather than the outstanding feats of the few, that girls' activities be based upon a girl's physique, experiences, tastes, and that the sports be productive of leadership and self-direction as well as the thrill of doing or the exhilaration of released energy. Especially to the properly arranged mixed group activities do we look for the satisfaction of the social urge, that wholesome desire to find one's pleasure with congenial friends. There must be both pattern and freedom, exuberance and emotional stability, individual satisfaction and social integration, for only when we see recreation as recreation do we touch the possibilities of a perfectly balanced program.

Again it must produce a cultural appreciation. With infinite caution, and the delicacy seen in the unfolding of a rosebud, this sense of cultural taste can be developed in youth. It is the opening of that whole vast world of music, painting, drama, poetry, and all of literature—the opening of it in such a manner that youth itself secures innately a measuring rod with which to determine the sham from the real, the false from the true, and the tawdry from the beautiful. This world is opened to youth sometimes through the doing of things himself, however limited may be the results, and sometimes through acquaintanceship with the masters. Ordinarily the combination is more effective because only where there is an appreciation of artistry, is there an urge to create. We have been a nation of pioneers, spending our forces on the tilling of the soil and the building of our cities. We have felt the pressure of rapid progress driving us on relentlessly until, rather suddenly, we are faced with a new leisure, a possibility of much time for the satisfaction of those cherished desires hitherto only vaguely dreamed of. That tomorrow's generation may know this richer use of leisure, today's youth must form its standard of measurement, its sense of appreciation. Not forgetting the negative side, for we well know that a symphony may sometimes be the same deterrent to crime as is a basketball

game, we see in this cultural appreciation primarily a positive value, the enrichment of the individual, the providing of the daffodils as well as bread.

It must produce an intellectual balance—an ability to test the isms and the osophies of the day, to weigh them on the scales of truth and justice, to judge dispassionately the causes which they are asked to espouse. Youth today is thinking, is seeking; it is beset on every side by propaganda but too often its willingness to wave a banner carries it along with the mob unthinking, unreasoning, passionate. It is soothing to have people tell us that Communism is not a peril to our country, that such philosophy is contrary to our American way of thinking, that we are at large a Christian nation. Conversely, it is disturbing to ask ourselves, Was Russia Christian? Was Germany Christian? Does Spain have a Christian heritage? Because in our own day subversive forces have imperiled their freedom and their peace. And where so much as among youth has Communism found its recruits in our country; where so much as in our institutions has it carried propaganda?

A Youth program must furnish vocational guidance. Whatever effect on the future may be anticipated from the tendency to increase this equipment in the schools, it is clear that under present conditions at least much desire and opportunity for guidance fall within the leisure period. Aptitudes, tendencies, talents appear unrestrainedly in the informal vocational projects so that leaders are able to direct youth toward that vitally necessary end—the achievement of some one thing with such excellence that it becomes an asset, economically and psychologically.

And finally through and across it all must run the development of spiritual integrity. So fundamental is this to work and play, to joy and sorrow that all may be correlated with and through it. Into the daily pattern of living must be woven the deep red thread of divinity spun by Him Who has created us. Close friendship with the Master Weaver will keep its color gleaming bright and the faint tracery of its pattern firm and true.

About twenty years ago this spring a soldier poet looked out across the shell-torn, blood-strewn battle lines to fields beyond where poppies soon would bloom above the comrade

dead, and wrote those poignant verses of "I Have a Rendezvous with Death".

Likewise youth today looks out upon a world shell-torn with the devastations of economic and social strife, blood-strewn with the riotous living of the mad twenties and the depression of the early thirties. They have a rendezvous, not with death but with life. Theirs is the opportunity of bringing into this turmoil the serenity of youth and the joyous strength of youth. They can return tired men and broken civilizations to the Author of perfect truth and the Creator of perfect beauty. They can purge the old leaven and bring to it new standards of joy and culture and service. They can raise new ideals of social justice so that the rights of man may never be superseded by the rights of property which is a soulless thing; and they and they alone can return the hearthstone to our homes. The aim of any youth movement should be to help them in this task.

To walk beside them as they go, dauntless, resilient, generous, aflame with the courage and the ease of their untried strength, is the privilege of youth leaders and youth sponsors. To the end that you leaders may be good companions on the way, gay in your undertaking, sober in your purpose, and wise counsellors in the quiet of your nightly gatherings at the close of each day—to this end, I say, we begin this series.

"All For Christ"

TOPICS FOR DISCUSSION

1. Why are organized Catholic youth groups so essential to society now?
2. Discuss the relation of church, home, school, recreation center.
3. What is the true meaning of "recreation"? The purpose?
4. How can the above understanding of recreation be applied to programming?
5. What points should be kept in mind in planning a well-rounded program? An athletic program? A social one?
6. What place does cultural appreciation hold?
7. Why is "Intellectual balance" so important today?
8. Discuss vocational guidance and its place in a balanced program.
9. What fundamental quality must be developed throughout our Youth program?
10. What are the primary aims of Catholic youth work?

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NOTES

THE ORGANIZATION OF A YOUTH PROGRAM

Most Reverend James E. Kearney, Bishop of Salt Lake.

Most Reverend John F. Noll, Bishop of Fort Wayne.

Most Reverend Edwin V. O'Hara, Bishop of Great Falls.

Introduction, Anne Sarachon Hooley.

I am happy to say Good-morning to you from the Western Regional Youth Conference at Salt Lake City. To the conference have come directors of youth, sponsors of youth, and many youths themselves from all this great western country. The conference is under the patronage of the one who guided the toddling footsteps of the Child Christ about the home at Nazareth, in the hope that the discussions and meetings held here may aid in bringing to youth programs today many of the riches of that home.

We are guests of the generous ordinary of the diocese of Salt Lake and I am privileged to present to you His Excellency, the Most Reverend James E. Kearney:

Bishop Kearney:

A most welcome privilege for me is this opportunity of welcoming the first Regional Council of Catholic Youth to the diocese of Salt Lake. True to her mission and consistent with her best traditions, the Catholic Church has always been concerned about the welfare of her children. From the moment they are carried from the baptismal font, she realizes a tremendous responsibility for their happiness here and their spiritual welfare hereafter. Here in the United States, at tremendous expense, she has maintained for years her magnificent schools, academies and colleges in order to carry out the command of her Founder: "Feed my lambs."

However, each succeeding age presents its own problems and the present age, presenting as it does many challenges, offers a very serious challenge to those who are interested in Christian youth. As Archbishop Mitty has expressed it in his message to this Convention:

"The preservation of Catholic ideals and standards in social life and action depends to a great extent on the care and guidance given youth of our day. The development of

the character of Christ in our boys and girls through the Church and the Sacraments is further assured by our concern in meeting their other essential needs, social, cultural and recreational, by a well-rounded and varied program of activities under properly trained leadership.

"The Catholic Youth Movement of the present day is the modern adaptation of the old, time-honored endeavor of the Catholic Church to guide and direct young people in the spiritual life and in their leisure time as well. Environment plays its part in the shaping of these young lives; the Church, the home, the school, and the community make their lasting impressions on character, and opportunity must be had for the direction of the energy of youth in the proper channels."

We are blind to what is happening around us if we do not see that we live in a truly critical and crucial age in which changes are being brought about that will control course and direction to ensuing generations—or perhaps even centuries. That direction will be either toward ordered liberty with economic security and individual human dignity and freedom, or toward state control and regimented slavery in the economic, social and spiritual order. The character of our time will be determined by the problems we face and by the group that has the courage, the intelligence and the will to effect their solution according to right ideas of human life. The character of the ensuing age will be determined by the philosophy of life which we give to the young people of this present generation.

Every period in human history probably considered itself a crucial period. In each century we find writers expressing forebodings, alarms at change, prophecies of disaster. Most of these were merely the natural exaggeration by contemporaries of the importance of their own time. Our age has seen the climax of the industrial revolution, the spread and acceptance by the whole world of technical production by machines, mechanical and inventive achievement that far surpasses any similar progress in all previous human history. In less than one generation, indeed since 1917, we have seen changes in the political order throughout the world that no man living in the nineteenth century or even in the first decade of the twentieth century would have conceived

as possible. We have seen the almost complete destruction not only of monarchy, but of parliamentary democracy in Europe, the widespread breakdown of those institutions of government and economics that the nineteenth century believed would bring on the millenium.

Man and mankind today appear to be confronted with a new destiny. Modern men face social revolution, economic transformation, and political chaos. In places civilization itself seems tottering. Unrest and dissatisfaction, expectancy of and eagerness for change, an acute consciousness of economic and social strain are everywhere.

Furthermore, with the printed word and literacy universal, with the interest of all classes in social and economic maladjustments, with the radio, the movie, the public press, the magazines and all the terrifying apparatus of modern propaganda, a whole people can be hypnotized by slogans or catapulted into new incitements to action, fears or inhibitions in a few months or years, whereas hitherto such radical changes required decades or even generations to accomplish.

More menacing to America is the sobering truth, enforced daily with new evidence, that the enemies of our traditional liberties, determined to resolve the modern problem according to their own ideas, which are both revolutionary and destructive, are now engaged in world-wide, international propaganda, supported by vast sums of money, well organized plans of expression and action, and propagated with fanatical zeal that spreads perverse doctrines everywhere. Experience elsewhere shows that if this sort of organized propaganda be not met and checked, it results, during a period of social and economic unrest, in a disastrous application of principles that are destructive of human liberty, of culture, of human dignity, and of religion itself.

This propaganda is not intellectual only (though it is that, being backed with a whole philosophy of life), but it is also practical. Here and elsewhere it seizes every opportunity afforded to create more unrest and dissatisfaction, ultimately aiming at such a complete change of political, economic and social life as to amount to revolution. It is concentrating its activity on young people.

The Catholic Church never loses sight of the obligation

to inculcate in the minds of her children and particularly while their young minds are yet soft and impressionable; "What doth it profit a man if he gain the whole world and lose his own soul." They are destined for different occupations in life: some for mercantile pursuits, and others for the learned professions of which it is their duty to learn the qualifications in order that they may competently fill the post that is assigned them. But though called to fill the offices of the State, this is not their ultimate destination; and its functions, however important, must ever be subordinate to the attainment of that eternal happiness for which they were created; whence it follows, that it becomes the paramount duty of those who are entrusted with their development to furnish them amply with the means best fitted to enable them to secure the great end of their existence. Now, to devote almost the entire time of youth, from the beginning to the end of a week or month, to qualify one for offices or interests of which there will be no trace in a few years, and to snatch only a stealthy hour or two to give them to those interests which will endure forever in the awful alternative of supreme blessedness or supreme misery, is a total subversion of the laws of just proportions. But since it happens, by a strange reversal in the moral order, that the social or secular education has been placed in a paramount position which it should not occupy by those who are in control of its destinies in so many places, the obligation falls upon the Church to furnish mental culture that is regulated by religion on the same principle by which we are guided in preferring the interests of eternity before those of the world and of time. By this supremacy of the religious principle over the various departments of knowledge, it will not be imagined that I am advocating the employment of the young in the continual recital of the Christian doctrine.

No; it was not thus the principle of religious education was understood in those times exclusively Catholic, when from the schools and universities of the Catholic Church went forth men, the lights not only of their own, but also of after times, to whom every useful art was indebted for its cultivation and every science for the enlargement of its boundaries: men whose skill and enterprise conquered op-

posing oceans in exploring the opposite hemispheres, letting in the light of science, of civilization, and of religion on nations that lay buried in darkness and the shadow of death, and enriching other countries, to the end of time, with the fruits of their discoveries. Whilst engaged in their scientific achievements, religion was the guide of their steps and the goal for which they panted, and the humble monks who first taught mankind to cement the sands of the sea and to fashion them into polished and flaming mirrors, by which not only the distant and hidden planets were brought within the range of the human eye, but even their interior thrown open to the gaze of mortals, those benefactors of the human race, so far from aiming at fame as their reward, tell us that the greatest incentive to their labor was that they might enable ecclesiastics, whose sight was dim and feeble from old age, to recite the divine office, and continue to intone with their living voice the divine praise, of which the stars themselves are but the mute heralds, proclaiming His glory through the splendour of the firmament.

When we insist on a religious influence, we mean that it should still continue to hold in the mind and heart of every youth that sacred influence to which it is entitled from its divine origin. Let it not be imagined that the peculiar refinements of any country, or its extraordinary advances in civilization, render it less necessary to insist on the predominance of religion in the life of its youth. In no state of society should education be placed beyond its tutelage; but where its vigilance is more particularly required is when wealth increases the violence of the passions, and when luxury spreads around the contagion of depraved example. An artificial refinement of manners is no index whatever of innocence, and the examples of the ancient Egyptians, Greeks and Romans unquestionably show how frequent is the alliance between vice and science, between a high state of civilization and the most humiliating corruption. The intellects of the former, now soaring to the heavens, and measuring the celestial bodies in their orbits, were the next moment bowed down in shameful adoration to the vilest weeds of their gardens, or the most loathsome and noxious reptiles of their rivers. Of the Greeks, some of the maxims of their profoundest sages were such as St. Paul forbids us to utter,

and the corruption of the most enlightened I cannot better describe than in the terrible picture which the same Apostle draws of them in his Epistle to the Romans: "Wherefore God gave them up to the desires of their heart, to uncleanness, to shameful affections, delivering them up to a reprobate sense."

It were well if this appalling picture were only applicable to those polished nations of antiquity, on which the light of the Gospel had not yet shone. A similar corruption keeps pace in modern times with the progress of arts and sciences, among all people, whose morals are not controlled by strong religious convictions and protected by the fences of a strict religious discipline. Where virtue, then, is not inculcated by precept and enforced by example, when the early buddings of vice are not nipped as soon as they appear, there the young cannot be placed with safety to society or to themselves, much less should they be suffered to be trained where the shoots of vice grow and spread with a rank luxuriance. But where there are unsound notions of faith there must be a corresponding decay of morality, for, as faith is the vigorous principle that produces the abundant fruit of virtue and good works, it must be expected that if this prolific root is once decayed, instead of the produce of good works, meritorious of eternal life, nought is to be found but barrenness and corruption.

Though destined for a heavenly kingdom, its young heirs have certain laws to comply with, and certain obstacles to encounter and subdue, before they can attain the end of their creation. Those laws are the commandments of God, fully revealed, and more fixed and infallible for the moral guidance of the soul than are the physical laws of nature for regulating material bodies. Now, we are told by Job that "the life of man is a warfare upon earth," and of this warfare unquestionably the hottest stage is that of youth, when he is assailed by a tumultuous confederacy of lawless passions and desires; and it is in that awful crisis, that period on which, like a pivot, may hang his triumph or defeat, he needs all the aids of religion. Our Holy Father appropriately says in his Encyclical, "Atheistic Communism:"

"The most urgent need of the present day is therefore the energetic and timely application of remedies which will

effectively ward off the catastrophe that daily grows more threatening. We cherish the firm hope that the fanaticism with which the sons of darkness work day and night at their materialistic and atheistic propaganda, will at least serve the holy purpose of stimulating the sons of light to a like and even greater zeal for the honor of the Divine Majesty."

Miss Hooley: Since the Conference has been called by the National Councils of Catholic Men and Catholic Women, it is signally honored by the presence of the Episcopal Chairman of these organizations, His Excellency, the Most Reverend John F. Noll, Bishop of Fort Wayne, whom I now present to you.

Bishop Noll:

Every nation, and every organization of importance within a nation is deeply interested in youth—and rightfully so, because to the youths of today, in another generation, will be entrusted the destiny both of State and Church, all the offices of trust and, therefore, human welfare as such.

We regard youth as virgin soil, which should be cultivated for a rich harvest; we regard youth as the young sapling which, if not watered and cultivated and propped, is more likely to grow crooked than straight.

Just as the farmer, during spring, occupies himself with the preparation of his soil, the sowing of his seed, so during the springtime of human life, which youth represents, the Church believes that the seed of God's word must be planted in the minds, and the seed of virtue planted in the hearts of those, who must lead the way for a healthy state of society and of government in the generation immediately ahead of us.

Christ not only did His best work during youth, but He passed from the scene of life at about that age which limits the upper bracket of youth. He is held up to the Catholic youths of America not as a historical character, worthy of their imitation, but as one who still lives among men as a brother, appealing to them to measure everything in the light of their eternal destiny and to govern their conduct by that light. Christ, the great Exemplar of youth, associated with Himself other youths, who were schooled by Him for three years and then commissioned to go out and change

the face of the earth. With the assistance of the Holy Spirit, they accomplished the wonders which are still the marvel of the world, and will be until time fades into eternity.

Through His Church Christ has invited young men throughout nineteen centuries to join Him in the great work of spreading His teaching and His lofty moral code, and He does that today, whether they prepare for the holy ministry as Christ's accredited agents and delegates to do the precise things which He did for mankind, or whether they remain laymen in the world working, under their spiritual leaders, to exemplify His life and activities among others.

The Church would have youth get its greatest thrill from the contemplation of man's dignity as a child of God and heir of Heaven; she would have him realize that he was "created only a little less than the angels," that his destiny is that of the angels, and that he can achieve bliss eternal in the Kingdom of God in a beautiful world in the company of angels.

The young, whose early religious instruction was neglected, and who are likely, therefore, to be influenced throughout life by the materialist, who teaches that man originated from the animal, is an animal, and must be expected to follow the instincts of the animal, cannot be truly happy even on earth. They can never even realize how different is the state of mind and peace of heart of those who were reared in the school of Christ.

Religious practice must rest on religious information, because certainly no one can be filled with enthusiasm over something of which he knows next to nothing. Yes, the lack of definite convictions in relation to both faith and morals is responsible for the religious indifferentism of our day; and the indifferentists will never be ready to wage battle against the forces of irreligion, which are so perfectly organized, and which have the support of a large cross section of the press in the United States. There are magazines published in the interests of the educated, which feature debates and discussions on religious subjects, but they purposely invite, for the conduct of the debates, men who have a reputation for tearing down rather than building up Christian faith and morality.

Youth in America is not being regimented under a dic-

tator as in several European countries, but numerous youth organizations, having a membership of some 3,000,000, are federated under the American Youth Congress, whose leadership is anything but Christian. The better minded ones among these should assert themselves at their annual meetings and demand direction which is in keeping with democratic principles, which are Christian principles. If this government totters and falls during the next generation, the entire blame will be placed on the shoulders of the youths of today. Therefore, let youth be trained toward the conservation, the intensification of Christianity, on whose props democracy must rest.

Miss Hooley: The sermon at the Pontifical High Mass tomorrow will be delivered by the distinguished Bishop of Great Falls, Montana, the Most Reverend Edwin V. O'Hara, whom I am happy to present here.

Bishop O'Hara:

It is a distinct pleasure to greet the thousands of groups throughout the United States who are listening to these youth broadcasts of the National Council of Catholic Women and particularly to share in the broadcast this morning from the City of Salt Lake where under the patronage of Bishop Kearney the first regional Catholic Youth Council is gathering representatives from the Western dioceses of the United States to consider how the National Council of Catholic Men and the National Council of Catholic Women may aid their local youth groups to further a program of action beneficial to themselves, to society and to religion. It cannot escape the most casual observers that many forces hostile both to society and religion are seeking to convince the youth of today that it should follow attractive but dangerous and false guides. Nor can any thoughtful person fail to see that youth today is confronted with a more complicated world than any previous youthful generation has faced. Hence it is that all persons who are truly concerned with the welfare of our young people and not merely interested in the promotion of revolutionary changes, have a duty to give their best thought and devote their time without stint to assist youth in forming prudent judgment, and in making wise decisions when challenged by the multiplicity of alluring paths which attract their attention.

It is not enough that we consider these matters individually, important as that duty is, but we must gather together in every community to give collective thought to the guidance of youth. In our modern community individual action will accomplish little, because it will be spasmodic and not correlated with the similar action of others; it will fail to be effective just because it is individual. What is needed is to deliberate with our neighbors and formulate a fairly long time program which will be faithfully supported by strong groups united in their thinking by religious and social principles.

It is to accomplish this purpose that the N. C. C. M. and N. C. C. W., those great federations of Catholic Men and Women, set up by the bishops of the United States, have sponsored the Regional Youth Conference being held in Salt Lake during these days. It was for the same purpose that the N. C. C. W. through its Youth Chairman and with the cooperation of the National Broadcasting Company inaugurated this series of Saturday morning Youth broadcasts to which you are now listening.

It is heartening to learn how widely these broadcasts are being followed by the radio audience. It insures that the message prepared under the enlightened direction of Miss Hooley and her committee will be brought to hundreds of thousands of men, women and youth. But as we have already said this is not enough. Individual listeners will profit greatly by the message—but their instruction may not lead to action. The desired result will best be promoted by the formation of groups of listeners who hear and then discuss the broadcast; or if that is not possible during the morning hour, the group may listen individually in their own homes, make notes on the lecture and arrange for a meeting at a convenient hour when they will exchange their thought, formulate a program of action, and proceed to put their decisions into practice. What is desired above all else is that such groups of listeners include men and women sponsors of youth activity who plan their time and talent at the disposal of their parish youth organizations under the direction of their pastors. In this way their effort becomes truly Catholic Action, because as Our Holy Father has indicated, Catholic Action properly so called, is the cooperation of the

laity in the cause of Christ under the direction of their bishops and the immediate leadership of their pastors.

There are eighteen thousand Catholic Churches in the United States. What a wonderful fruition these youth broadcasts of the N. C. C. W. would have if a group were formed in every parish to listen to these messages, to exchange their thoughts—to consider the program in reference to the group of local youth; to put at the disposal of the pastors and of the youth of the parish, the fruits of their collective deliberations, and the offer of their time and talents to sponsor youth organization and activities in their own communities. In large parishes several such listening groups could easily be formed. It is no vain hope that 20,000 groups of youth and sponsors may get inspiration from these youth broadcasts and translate their deliberations into genuine Catholic Action; guiding the aspirations, ideals, and activities of hundreds of thousands of young men and women towards noble character, happy lives and Christian citizenship.

*“Catholic Action—The Participation of the Laity
in the Apostolate of the Hierarchy.”—*

Pope Pius XI

TOPICS FOR DISCUSSION

1. Is Youth work new to the Catholic Church?
2. Why is it especially emphasized today?
3. Why is a nation-wide, united effort desirable?
4. The N. C. C. W. is the approved agency for the sponsorship of Girls and Young Women. Discuss its organization plan.
5. Explain how “participation of the laity in the apostolate of the hierarchy” can be enjoyed through the N. C. C. W.
6. Distinguish between Catholic Action and Catholic Activity.

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NOTES

LEADERSHIP

Anne Sarachon Hooley

We have talked of some general fundamentals which must characterize any youth program. I hope that all have had an opportunity to discuss these in your small groups, to mull over their possibilities in the informal atmosphere of your own club-meeting place or your home and that you have perhaps touched depths of understanding or plans for testing these principles far beyond even the conception of the speaker who was privileged to present them to you.

Undoubtedly the first question which presents itself to you is that of leadership. What constitutes a good leader and where, oh where, does one find them? If we accept a theory rather commonly held that leaders are a rare type buried deep in the recesses of humanity and springing up only in a great emergency to do rare things, then indeed, we must be disconsolate about finding them for youth work. But if we accept the other theory and consider them, as someone says "like pipe-organs and sunsets, no two alike yet each in its own way serving to stimulate, to inspire, to draw out from all within a radius the best he has to give" then we can seek them more confidently and I believe more intelligently. If we assume that some will be brilliant and some quiet, some very colorful and some a little gray and somber, some strong enough to be heard in the far reaches of great assemblies, and some carrying muted tones only the distance of a few rods, then we have our perfect array of leaders.

The visible qualifications are, however, more difficult to define. It is easy to pile up requisites for a leader so high that we have a superman, an unusual person so well prepared that we immediately question whether or not our facilities and our equipment are sufficient for him to work with. But the essential assets are few and simple. It would be ideal possibly if we could find in every leader of every small group, sympathy, imagination, generosity, intelligence, flexibility, emotional control, education, artistic talent, leisure time, administrative ability, and so on ad infinitum, but

these are not necessary just as it is not necessary for every group to do everything.

Seek first the quality of innate fineness which is in its fullest sense, an indication of spirituality. Call it idealism, crusadism, generosity, an understanding of the riches of the spirit—whatever you will. It is the thing that gives a glow of divinity to a person's work and it is vitally necessary to the leadership of youth groups. It is the quality which demands recognition for the rights of every individual great or small. It is the quality which impels a leader to measure his success by the development of the many rather than the brilliant showing of the few. It is the quality which safeguards every angle of the program automatically because as your leader possesses this, he or she will weigh by his own standards every plan suggested and will develop in his project a tacit measurement of values, a noblesse oblige of modern policies. Upon these leaders you can count to make your program a stabilizing influence rather than a destructive one.

Look for intelligence—educated intelligence if you can find it—but if not, native intelligence. It includes judgement, some caution (not too much), reasonableness, an ability to adjust to circumstances, to make decisions fairly and without raising issues, and to follow a plan which has been worked out in the vision of the whole. Intelligence is a quality which motivates a leader to let the individual seek her own method of adventure, to originate plans, and to settle details without too much direction, too much superimposed power. The measure of success in any group undertaking is the extent to which it has developed the strength of the individual parts. While it may be easier in the beginning for a leader to rule a group by definite instructions alone, it is only when they themselves are initiating and acting that they maintain their enthusiasm and their existence, and in fact that they merit the reason of their origin. An intelligent leader may drop suggestions, may discourage unobtrusively, may substitute quickly but never openly order anything done.

Look for emotional stability. A leader must have had enough experience in living to have secured something which she can share with others. Have you ever had the experi-

ence of choosing as leader a lovely young girl—blonde, all peaches and cream, vivacious and charming—only to find with a tremendous surprise that she didn't work out? She was too busy placing herself, setting her own stage, getting an audience, and had not, as yet, that reserve from which to give. Later perhaps she might do splendidly, but she had been chosen at the wrong time. We want leaders who are sensitive, who are sympathetic, who are keen to detect the reactions of others, who recognize in an instant when a member of the group is hurt, is discouraged, is expressing a defense, or is bullying, but we want them to be so wholesome in their own emotional control that they meet these situations with kindness, with firmness, with positive substitutes, and with a character building force that makes of the incident strength for the future man or woman.

High in the list of characteristics would I place the quality of joyousness. A leader must be having fun at the thing which she is doing if it is to produce the desired results. This spirit creates a zest, a sporting rivalry, a give and take, a proper sense of values, a serenity, and a free outlet of energy but it retains the good humor and the affectionate laughter with and at each other. There is always the reflection of great adventure and gallant pioneering in the actions of a good leader.

Look for imagination! A leader needs imagination to color the meetings with variety and originality. She must be able to put herself figuratively in the shoes of each of her followers; to catch a glimpse of talent, to grasp those fleeting split-second reactions and use them for a foothold on which to build interest. The well-known story of the three workmen, though very very old, always seemed to me to illustrate this point extremely well. You remember of course, the tale of the stranger who, walking about a building in the process of construction said to an assistant architect who was leaning over a draftsman's board in the superintendent's shanty, "What are you doing?" "Checking figures," he replied curtly. Going a little further, the stranger stopped beside a man who was setting in place blocks of a gorgeous frieze to be extended around the building. "And what are you doing," he asked again. "Oh, fastening this with cement," was the bored answer. Still a little further

on, he stopped a third man, a hod-carrier, to say: "What are you doing?" The man looked up, his grimy face alight with pride and surprise as he said, "Why, can't you see? I'm building a cathedral." We need leaders whose imagination can stir the least talented in the group, can lead them on in fancy to the brilliant mosaics of the sanctuary dome and the jewel-studded tabernacles of the King.

Seek if possible courage, poise, initiative, flexibility, administrative sense, and oh! that thrice-blessed gift, a sense of humor. Be grateful when you find them all but know that only in a few cases is the complete combination possible. All of our work must be and wisely so, a blending of the efforts of many. By this do we gain strength and learn the dispensation of interdependence.

Having, by counsel with those who know them, selected your leaders, it is important to approach and to assign them in the proper attitude. The leader who is worth having cannot be secured by the promise that the work is not much, that anyone can do it, and that it makes no definite demand on time and effort. The leader who is worth having will be attracted by the thought that here is an opportunity to use those special gifts which she possesses, that she, probably better than any one else, can accomplish the objectives set out, and that this is a shining chance to weave into the social fabric of her day a bit of joy, of beauty, and of service. It is a glamorous flaming challenge to her sense of achievement, of social integration, and spiritual debt.

Important too is the classifying and assigning of the leaders. Some are equipped for specific needs such as basket ball, dramatics, dancing, handicrafts, costumes, nature study, choral clubs, riding and the myriad other tasks which may fall into any one of the programs. Efficiency and success depend somewhat upon the wisdom with which each is assigned to a special interest. Do not scorn the most limited ability for it may be only a proving ground on which to build. Then too, there will always be people who have only one special interest, who will, in the beginning at least, touch the program only as it provides creative outlet for that single interest. The fitting of these interests into a well-rounded whole is the task of the general leader.

The volunteer leader must constantly be adding to her

equipment. So universal has become this tendency that several large organizations provide regional and local training courses at various times throughout the year. A well-equipped professional field staff makes this available to you. We have listed below the names of the more important organizations along this line. Lastly the most important factor in the development and retention of good leaders is the conferences. A sponsoring group or some member of it should be free to meet the leaders regularly, to discuss their problems, review their accomplishments, check their training, and show an encouraging appreciation.

And to the leaders who are chosen for youth work throughout the width and the breadth of the country may I leave just this one word? We look upon you with admiration, with confidence in the results, with gratitude for the achievements you are to produce, and with this wish for you: May you as a leader remember always the words of Andrea Vanni of Sienna who said, "Nobleness comes not to a city when the young dream no dreams of great things." May you yourselves so work that when at last you come to stand before the Great Leader you may be able to say to Him with gallant voice and joyful heart, "Beloved Master, I have been true to the gift of leadership with which Thou has endowed me and I have refused to barter this gift for the will-of-the-wisp of pleasure, the tawdry bauble of society, the shining tinsel of wealth, or even a ribbon of glory to wear in my coat."

"The Ultimate Wisdom of All Life Is Service."
Jorgensen.

TOPICS FOR DISCUSSION

1. Discuss the five outstanding qualifications for Youth leadership. Give reasons for importance. Do you agree? Why?
2. What other qualities should be sought? Are all these necessary in every leader?
3. What appeals may be made to attract worthwhile leaders?
4. Why should discretion be used in assigning leaders?
5. What helps are available for the training and improvement of leaders?
6. How have you used the N. C. C. W. Leaders' Loose-leaf Notebook, called "The Essential of Every Catholic Leader?"
7. What aids have you found in your public library? Have you asked for the references suggested in the Leaders' Notebook?
8. Have you made full use of the "Call to Youth" radio series of leaders' training talks? Will you watch for the next series?

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NOTES

SPONSORSHIP

Anne Sarachon Hooley

Perhaps there is nothing in this new, slightly screwy age which is our present that will have so far-reaching an effect upon youth of this and the coming decade as the "new leisure." Leaders of social thought and action have battled unceasingly for the shorter work week. By this means they hoped to solve many economic problems, but always they had uppermost in their minds the bringing to society of a more abundant life. However far from ideal the current situation may be, we do know that a greatly increased leisure is distinctly established in America. In addition, the numerous modern labor-saving devices, the increased speed of transportation, and the myriad facilities for quickening the tempo of living have brought to us a freedom, new and untried.

And so what? I am reminded of the story of the European visitor who was being shown the wonders of New York City. His host took him through the new Shuttle subway which had just been built at a cost of several millions for the convenience of crosstown traffic, thus enabling passengers to avoid the doubling back that had been formerly necessary. Arriving at Grand Central station, the New Yorker looked at his watch, and glowing with pride, said, "Isn't this wonderful? We have saved exactly two minutes and thirty-nine seconds over the old way." The visitor, slightly puzzled, answered, "It is indeed remarkable—but—ah—er—what are we going to do now with that two minutes and thirty-nine seconds?"

What will be done with this new leisure? Must it, for want of constructive thinking, peter out into mere idleness with all the destruction that idleness carries in its wake? Surely not. Surely, the vision and the national planning of a people who produced it must also produce safeguards and securities to guarantee its positive and richer use.

Oddly enough the very age that brought us increased leisure has brought us physical conditions in living which make it more difficult to use that leisure in the former sim-

ple natural ways. Only a brief generation ago, boys and girls grew up in cities and small towns where many homes possessed spacious porches almost roomy enough for badminton, yards, even a tennis court, gardens, and barns. Huge attics with all their fascinating debris were good for a few hours' amusement any rainy day. Tree-lined streets were unmolested by traffic for hours at a time. Dogs and horses and pets of various kinds were not a luxury. Vacant lots for ball, streams for fishing, and woods to be explored in those first spring days were comparatively adjacent to the majority of homes. Families, and particularly girls, remained longer at home so that social contacts were of some standing. Neighborliness was more common, not because of the disposition of people, but because physical conditions and social customs made it easier.

Today far more than half the world lives (and from this I exclude the tenement and slum residents, because to some of them, unhappily, we must apply the term exist) more than half lives in small dwellings built close together, or in attached houses, or in apartments, ranging from the kitchenette to the roomy full floor. It is difficult to picture the average apartment housing with much harmony a workshop such as I remember, that contained a printing press and several other equally bulky and disreputable looking objects. Most of those earlier forms of spending leisure are not accessible in the homes of today because of space and arrangement. Even casual parties of any size are impossible to many houses.

This is the influence which has turned youth to artificial amusements and commercial recreation—very plainly not satisfying as a steady diet to those wholesome stimulating desires that are a part of youth's charm and its enthusiasm. But with characteristic tolerance, they have accepted it, plunged whole-heartedly into its indulgence, and only when boredom and restlessness overcome them completely do they question its nature.

Concurrently with this development, there has gradually arisen a new type of youth program built around the parish or the community center. It is not intended to substitute for the home and the riches of training which only that home can give, but it is a substitute for undesirable misdirected

recreation and a supplement to the home where crowded space and physical conditions make it impossible to enjoy that interchange of gracious social life once very commonly known to all. It offers all the allure and the attractiveness of harmful recreation under conditions which make it wholesome and lasting and valuable. The parish and the neighborhood house are natural centers of activity because there already exists a common interest, possibly even an acquaintanceship and a convenience of location. All fields of recreation have within very recent times contributed to the development of these programs. The National Conference of Social Work for more than two years has had a group work section. Girl Scouts and Boy Scouts have celebrated milestones in their progress just this year. The National Council of Catholic Women has placed in the field a splendidly trained worker to organize and coordinate youth programs in the parish.

Scranton, Pennsylvania, recently staged a Youth Rally where upwards of five thousand leaders and youth themselves came together in the Town Hall at the end of one year's diocesan-wide experience with this program to testify their enthusiasm, their loyalty, and their eagerness for its continuance. In this stunning assemblage, consisting of the three age levels into which division is usually made, there was sufficient evidence of radiant fun, of cultural and spiritual interest to encourage anyone possessing the slightest doubt. Problems of how they should plan activities, secure equipment, meeting places, a camp and the like seem to be working out very practically under generous volunteer leadership.

With this program has come the sponsoring group and the adult committee of men and women. A few years ago at one of the meetings called to inaugurate emergency government programs, a man who has since risen to a very high place in the administration of public welfare addressed this remark to the professional workers and trained leaders present, "Be careful from the very beginning of all this development to take with you in your progress your Board of Directors and your volunteer workers. You need their backing, their financial support, and that unselfish civic and moral interest which has prompted them to concern themselves about the happiness of their fellow men." But in the sponsoring

groups for youth there is found such real enjoyment, such renewed enthusiasms, and constant cooperation that they find themselves too carried away in the thrill of its adventure. They are necessary to the smooth-running, and the wise assistance, as well as to the financial support.

Youth has been born into the household of the King. It is entitled to be a guest at His banquet table and to wear happily His royal coat-of-arms. Just so long as conditions are such that it is in danger of losing this heritage in the streets and alleys, in the public meeting places, or the corner drug-stores of the beloved city which you call Home, just so long is there need for your interest in the parish or neighborhood center where the strength and the beauty of Youth is salvaged for his own complete happiness and the enrichment of that society to which he belongs.

"For Him, Who Gives All"

TOPICS FOR DISCUSSION

1. What is meant by "New leisure?" To what use do the youth of your parish put their leisure time?
2. Discuss commercial recreation vs. privately sponsored activities; spectatoritis vs. active participation.
3. Why are our parishes ideal community centers?
4. No program will be effective LONG without adult sponsorship of a high type. How can we interest and hold more fine sponsors and leaders?

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NOTES

THE VICTORY OF YOUTH

Anne Sarachon Hooley

At the turn of the new century, there began in America a changing trend, traceable from this point, first in the non-essentials and later in the essences of living. Nowhere are its tendencies so clearly seen as among youth and the customs and the thinking of youth. Recreation began to evidence a wholesome freedom, conventions changed, and with them the names and the jargon of conventions. A commentator of that day writing on girls and sports, said this: "The more daring of the young women are forsaking the game of croquet for a boisterous and somewhat dangerous sport known as tennis." Fancy what that commentator might have thought last week, could he have glanced at the news column of a metropolitan daily to see that a woman aviator, crashing on the take-off of a round-the-world tour, had escaped injury.

Fashion in dress, fashion in dancing, fashion in manners if you please, began to show the influence of a certain new independence in youth, and society became conscious that the Gay Nineties, typical in dress and in morals, were left behind. The faint expressions on vocational guidance pointed the way to a change in educational methods. The liberalizing of the professions, the opening of varied careers, as well as wider industrial employment for girls, presented to youth a whole new angle with all the accompanying situations. But suddenly this youth was caught in the machinery of the World War, from which it was to emerge, not youth, but men and women.

While the world was learning those two great lessons of war—the agony of waiting and the horror of the battlefield, society was forming new concepts and new customs. Surrounded by the grimmest of tragedies, the minor issues of conventional barriers, of prohibitions on public conduct, of finer distinctions seemed to fade into comparative unimportance and the newer freedom in recreation, in thought, and in living as a whole was on its way. The toll of war youth was taken through loss of life, through broken bodies, and through that mental sobering which came to the peo-

ples of the world, but a new youth interested only in the world of 1920 with its privileges and its excitement was among us. With their natural resilience, they threw off the memory of sorrow and conflict, but they retained the directness and the liberties which that conflict had brought to them.

And for the benefit of this youth, the world staged its stark-mad, raving drama of the post-war period. Simple living became a rarity when luxury was within the reach of many. Inflated prices and over-night fortunes brought an orgy of spending and affluence. Speed in transportation, in achievement, and in every other phase of action constantly drove us on. Hectic with its own power, and restless for amusement, society began, at first to tolerate, and then to accept without protest a looseness of living. Rugged individualism in industry, experimental education, rampant legislation, all made their imprint. Across the gamut of extremes, ran fashions and sports and customs, ah yes, even morals. But suddenly the youth of this day too was caught in the machinery of the world depression, from which it was to emerge not youth, but men and women.

Likewise the depression took its toll and brought its compensations. The old securities had vanished in the night and half-gods failed us as the human half-gods always must. Boys and girls passed from the ages of ten to fifteen without having known a mouthful of food or a night's shelter that was not provided by public charity. Just as youth had reached the ultimate of freedom, that social order which had tendered this license, withdrew it, almost instantaneously. And only those who saw the cock-sure, reckless lad, could know the temper of the bitter, frightened boy who tramped the road alone.

That youth has gone, and once again another youth, interested only in the world of 1937 with its privileges, its challenge, and its thrilling zest is among us. It comes of age in a world which has evolved under the hands of those other generations, in a world which has tried to banish the philosophy of Christ and the culture of Christ. It comes into a world disrupted by an economic and social disorder, where the pendulum of thought and standards swings far from the side of discipline to the extreme of unrestraint. Few of the

old guide-posts are left standing and none of the protective conventions. More than ever before in the years that we have just traced, the burden of living and living abundantly has been placed upon youth itself.

Brittle and artificial pleasures are so much more accessible than the genuine ones. Even in education, there is a tendency to remove the contest, the struggle for awards, and leave the impetus for the student himself to furnish.

But Youth, like the Resurrection, is a pledge of our eternalness, an earnest of the immortality of the Spirit. With each succeeding generation there comes a legion of youth, clad in its shining armor of courage, of joy, of gallantry, with hope and vision and romance. Yet history and all its endless data of failure and discouragement has never dimmed the courage of a youth, for that is his, a part and parcel of his youngness. It is the faith which keeps his candles lighted night and day so that he makes his own achievement and his contribution to the progress of that world in which he finds himself a part. It gives him daring for he knows so little of the dangers that he sees no risk. It gives him generosity because he does not fear to lavish all he has upon the moment's need, whether it be of energy or time, or deep affection.

And youth has gallantry. Although today a flippant phrase, a casualness is often used to hide it, there is inherent still a deep respect for gallantry. They call it sporting, fair, good going, and the like, but it is only just their tacit recognition of the qualities of honesty and kindness toward one's fellow-men. It is the quality which sends them tilting wind-mills, waving banners, and marching in the interests of the under-dog. No Spartan youth has ever played the game at greater cost of pride and effort than our youngster of today and he will turn away the praise or lauding with a single phrase, "Oh, skip it."

And youth of every age possesses joy, a joy that comes from care-free hearts which is their due. So bubbling and deep-rooted is this joy, that only the tiniest thing is needed, like tinder for the spark to make it burst forth in a merry giggle or the rippling laughter tumbling, rushing out to give expression to a joyous thought. It's made of star-dust, angel's wings, perhaps, but we have come to think of it in love-

ly terms "as happy as a child." As the years go on, this joy should not be dulled, but only ripened, softened, and matured into a richer deep serenity.

Now, as we stand today on Easter Saturday, there is behind us in the hours just passed the mournful story of the Passion and the Cross; but here before us in the Easter sunlight of tomorrow's morning, there lies the triumph and the glory of His Resurrection Day. All life must come into its morning through the night; all life must sorrow through the Passion ere it comes to know the splendor and the brilliant sunshine of its Easter morn.

If this youth with all its courage and its joy and gallantry must some day walk into the darkness of the night, you who plan its program of recreation, and work, and study must so build that it can walk with dignity. In the stone flooring of an old cathedral in Jamaica, there is carved this verse:

He fears to die who has not learned to live,
Nor can he live who has not thought to die.

So in the glory and strength of the Resurrection, youth must find the lode-star of the Passion. If he is to walk with grace and dignity, he cannot slow his step with indolence, nor deaden his strength with license and undue indulgence. All he builds and loves and thrills to, must help him in the hour just before the dawn. Then you who lead and sponsor, all must see that in the rough and tumble of the play, in laughter, work, in music or in art, there is a thing that helps this boy or girl one day "to bear the Cross in the same serene dignity with which he wears the garlands of the years."

Tomorrow, as once again we complete the drama of the ages, as the organ swells into its hymn of praise, the choir bursts forth with its Gloria and its triple Alleluias, and all of nature decks herself to honor and to crown the Risen King, may you remember that as you hope to give to youth the serenity, the joy, and the respect for work learned in the home at Nazareth, and an understanding of Calvary, you will also without fail bring to them the sheer happiness, the pealing bells, the glorious fulfillment, and the victory of the Resurrection morning.

***"Rejoice, O Young Man, In Thy Youth."*—Old Testament.**

TOPICS FOR DISCUSSION

1. Discuss changing recreational trends in America, causes and results.
2. What characteristics of Youth aid him in facing world problems?
3. How can Youth leaders better aid youth to conquer in "Christ's name?"
4. Discuss ways of keeping Catholic ideals and standards high and effective.
5. How may we better weave through our programs the imprint of Christ the King?
6. Do you use the PRAYER FOR YOUTH, given in the Notebook, to open your meetings? Discuss how this prayer embodies our aims and ideals.

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NOTES

OUT-OF-DOOR RECREATION

Anne Sarachon Hooley and

Alice Conway Carney

The field of recreation, which we are now discussing, falls primarily into three divisions—parties, ranging from dancing to bingo, athletics, organized and unorganized, and outdoor recreation, ranging from winter hiking to summer camping.

Inasmuch as we are today in New York, and near the national staff of the Girl Scout organization, which, with its twenty-five years of experience behind it, can present to us authoritative and understanding comments on all phases of camping not only summer camps, which many of you may be considering, but week-end trips, hiking, gypsy trips by car or on horseback, I thought we would take that field first. I am happy to be able to say that the answers to today's questions will be made by Mrs. Alice Conway Carney, National Community Organizer of the Girl Scouts.

Question: Mrs. Carney, will you tell us something of the camping experiences of your organization and why they stress this so in their program?

Answer: There are some very obvious reasons why camping is good for anybody. It means fresh air, exercise, and the sense of freedom that comes with simple living. Sleeping under the stars gives any girl a better conception of the space in which her small world swings. The quiet of the woods gives her a better perspective on the complex society, of which she is a part. She comes back from her camping with better lungs, better nerves and better mental balance.

Question: Might not that be true of any girl who lived in the open, whether she was in camp or not? What is it that camp life—the organized life that is set up in a permanent summer camp for example, gives to the camper?

Answer: That is the matter which concerns educators and psychologists today. Before I go into further detail on this subject, let me explain that our camping covers three distinct groups, the very young, the medium age of ten to

fourteen, and the older girl. Naturally, the program has to be differentiated to suit the various age groups. I shall tell a little later some types of camps we have for older girls which would be out of the question for their juniors. First let me speak of camp life in general from the educator's point of view. This is an era of what is popularly called group living. Of course, people lived in groups always. The family was a group—it was bound by blood ties and common interests which were themselves a sort of solvent of difficulties—or an irritant at times, I suppose. Anyway, there it was, a solid economic unit. Today the family is not the only unit. Increasingly, people today must be trained to live, not with their brothers and sisters only, but with other people whom they hardly know. Most of us in our various fields of work do just that for the greater part of each day.

Camping is a preparation for life. Its main claim is that it helps a girl to develop her individuality, while at the same time it shows her how to live, work and play with others.

Now let us go back to our camp. Mass camping is now giving way to a system of small units that do their own budgeting and buying and cooking, and organize their own play. The counsellors act as advisors, not dictators, in the small group. These units in our camps meet one another from time to time at camp fires, or swimming, or crafts. Sometimes all these units of the whole camp put on a play or go on a trip, or otherwise act as a large single unit. All the living is organized in groups, some larger, some smaller. You can see what a preparation for today's society that is.

Then there is another thing about camp. Girls are in it for days at a time. They don't leave it to go to school, or to work, as they do in their own homes. They are there all the time, morning, noon and night. The result is that, as far as their personality is concerned, they are practically under a microscope. The type, if one may call it that, to which each girl belongs, is obvious to a keen director from the start. And it is the director's job to see that each girl gets the best for herself out of the group living. The shy girl, the recessive type as she is called now, is the girl who is likely to suffer most in a large group, to be left out of things or overlooked. In the unit system of camping this is less likely to happen. The program is so varied that there is something

in it for every girl. Each gets her chance to shine as cook or poet, as athlete or nature student, as painter, musician, or playwright. But no one shines at the expense of any one else, and each girl must take her turn at camp chores as well as at camp games and pleasures.

Question: You mentioned week-end camping. That is within the reach of so many groups to whom the summer camp is not available. What do you think of its attractiveness?

Answer: I wish I could tell you how enjoyable a week-end can be at camp, but I am not a poet. So you must visualize for yourself what it means to sit on a cool evening about a well-built campfire with a congenial group, chatting, singing, telling stories, playing games. Everyone is intent on exactly the same thing—how to have and give the best possible time. In other words, they are creators of their own good times—they are participants, not onlookers. There may be, at times, silence all around except for an occasional rustle of leaves. The quiet, the peace, the relaxation of taut nerves—you just can't get it any other way. And when anyone feels like it, she slips off to a single tent and into bed. No bus to catch. Sleep in peace. Wake up in sweet air to the sound of bird calls. There is nothing like it, even for a time as short as a week-end.

Question: I know, it makes even New York sound pretty dull, doesn't it? What about the older girl?

Answer: Yes, there are the Mariners, who go to sea, sail their own ships, become able seamen, and "old salts" in regular sailor style. On land, too, older girls may find adventures. There are pack trips in the Southwest, when a group of campers goes off over the Guadalupe Mountains, sleeping at night on the trail and bringing their food along in chuck wagons. Ten days, at a time they live as the cowboys do, and like it. Others go into the mountains of New Hampshire, pitch their tents near a spring, close to Jefferson Notch, and spend their days climbing Mount Washington. Girls and their leaders share these adventures together. Of course, several grown-ups join these trips with their younger sisters.

Perhaps the most exciting camping trip of all, though, was one that a group of older girls from Falmouth, Massa-

chusetts, made last year. They covered 11,585 miles, saw ten National Parks in this country and three in Canada, spending altogether eighty-one days enroute. They slept in umbrella tents, tourist camps, college dormitories. They had icy dips in Glacier National Park, and warmer ones in municipal swimming pools. They saw stricken farmers in the drought belt of the Dakotas; talked to professors in the Ozarks, cowboys in Utah, and Girl Scouts everywhere. What did they get out of that? One of them summed it up—"We brought back an herbarium and a new horizon."

Question: Well, these girls are no tourists, trying to avoid boredom. They seem like keen-eyed, keen-witted, self-reliant girls who are interested in everything that happens in the world about them, making daily life an adventure.

Answer: Yes, a mental, moral, and at times a spiritual adventure!

Question: Tell me, Mrs. Carney, are the hiking clubs growing in popularity?

Answer: Yes, particularly for the city-bred girl. On holidays she will join an interesting group of young men and women, take a conveyance to the city limits, and there start out on a day's adventure in the open, stopping at noon to cook and chat.

Question: Then there are the horseback trips you mentioned. Tell us something of that.

Answer: This, to me, is the most exciting of all the outdoor activities. Such a trip ranges from a few hours' ride over the hills to an all-day trip, a week-end trip, and most exciting of all, the ten-day pack trip I mentioned before. But needless to say, this is done more frequently outside our great metropolitan areas, because in such areas, riding remains a luxury enjoyed by the few.

Camping, hiking, riding—all forms of outdoor living are weaving themselves into the lives of our young people, and before long, we will all accept them as an essential part of a young person's education. We must seek to keep our camps from becoming stereotyped—from becoming institutions that have been transplanted to the woods. This great emphasis on life in the open is an attempt to recapture

something of the simplicity and adventure of a less sophisticated era than our own.

Miss Hooley:

That is so true. As you were speaking just now there came to my mind, an occasion on which I heard Anton Lang, whose father played the part of the Christus in the Passion Play at Oberammergau say that even as a grown boy his Sunday recreation took the form of a walk up the mountains and back, father, mother, and the entire family together. He spoke rather regretfully of the coming of automobiles to the village. This is within the reach of all of our youth groups, this type of outdoor recreation in some phase or other and it will, I know, form a part of the spring and summer planning.

"The Trees Were God's First Temples."—William
Cullen Bryant.

TOPICS FOR DISCUSSION

1. Discuss values of out-of-door vs. indoor recreations.
2. Why is camping one of the most valuable of recreations?
3. Discuss mass camping vs. unit camping.
4. How can day camping and hiking play a real part in your Youth program?
5. Discuss the possibility of MORE out-of-door meetings. Isn't the accusation that recreation has become a "shut-in" all too true?
6. How can you awaken in those you lead a greater appreciation of God's handiwork—the out-of-doors?

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NOTES

PLAY-DAYS—SPORTS

Anne Sarachon Hooley

No other phase of a purely recreational program offers such possibilities for character building and the attainment of those assets which constitute lasting value for the man and the woman that is to be, as does athletics. Sports are insidious in a favorable sense of the word, because their worth can be gained under the most happy circumstances. What would be tedious and irksome as work or exercise is a game with all the joy and the challenge of a game. It is the abuse only of sports to which criticism is directed. To make athletics the sole factor of a program, to confine it to a few, to make conditions such that the vast majority are mere spectators, to consider the physical as the be-all and the end-all rather than in its proper proportion—these things may easily blind sincere and thinking people to the true worth of sports.

A phrase used by the ancients, "a sound mind in a sound body," suggests very concisely that athletics is a vital positive building force in the development of the complete man which is the purpose, both of recreation and of education. Scientific data is not lacking to prove that for the growing boy or girl we must furnish many physical aids. At this stage, there is need for intensifying muscular training, so that those muscles may respond readily to the dictates of the will. A precision of muscular coordination, grace, poise, endurance, and the outward indications of vitality so necessary to a pleasing appearance are all only physical signs of the value.

Today, there is another phrase, expressive of modern youthful philosophy, but equally pregnant with wisdom—"playing the game." It embraces all the chivalry of the Knights of the Round Table, loyalty, justice, square dealing, and those many things which are indicative of proper adjustment to human relationships. The adolescent must learn these lessons if he would live life fruitfully, and he learns them most easily in the field of sports. Here is competition, strife, ambition, pitting of skills, and the incentive to excel,

but all in social surrounding so that there must be a give and take, a respect for the rights and the superiorities of others. That philosophy which implies an ability to do one's part, great or small, to work quietly and unknown for the accomplishment of a great ideal is taught in a practical manner through the team work of good athletics.

Turning to the negative side, sports is a means of averting one of the greatest dangers which beset the adolescent and post-adolescent period. Youth, by its very nature, possesses an excess of energy, a great supply of sheer animal spirits for which it must find an outlet. To externalize this wholesomely, is to guard against these dangers, to nullify them to such an extent that they become on the contrary, a normal active building force. The findings of the Crime Commission only put into proved data and recommendations a fact which has been known for some time past by all students of this problem.

Not long ago, Birmingham, Alabama, was in the process of organizing a splendid group program when the able president received this letter from a hardened life-termer in Kilby Prison. He wrote, "I have read in the papers of your work with youth and I write to wish you well, because I am thinking tonight of how different it might have been for me if as a boy, I had spent my evenings with one of these clubs rather than in a nearby drug-store, hearing from older men the lessons of crime which I learned all too well."

In the down-town district of one of our midwestern cities, there is a small park known as Mulkey Square. Some years ago a gang of bad boys was wont to gather there and frequently were joined by new members, who, seeking diversion for their idle time, were trained in the ways of petty thievery which inevitably led for some into more serious offenses against the law. Not long ago in that city, a young man of 22 was sentenced to a penitentiary term for some crime, and as he left the courtroom, he was heard to mutter, "Damn Mulkey Square." In those three words, he acknowledged the origin of, and the rebellion against his downfall.

The CYO in the great cities of Chicago, New York, Hartford, and Fort Wayne have, through deep vision, substituted the lure of the boxing gloves and the baseball bat for the en-

ticements of crime which may be found in any congested district. They have extended a friendly hand to the boy from the city streets or the careless home, and catching his fancy, through the glamor of a sport, buided him to face the world with his head held high, confident of that manhood which is his birthright.

Yet it must be remembered that sports for large numbers of youth, without regard for plan and conditions, will not bring about all these desirable results. It requires intelligent adult leadership with serious consideration of all the factors that produce successful enjoyment of athletics. What is splendid for an eighteen year old boy will hold neither sustained interest nor constructive good for the twelve-year-old. Conditions which would be excellent for boys, might be undesirable for girls.

And this is a point which should constantly engage the attention of all those concerned with recreational leadership. Constitutionally, girls have certain physical and physiological differences, so that only in small numbers do they even want the same type of competitive games as do boys. In the first place, girls should be required to present a physician's certificate before entering into group sports, and this first requirement may well be followed by a system of supervision to insure a reasonable and sane attitude toward the amount and time of activity. Active games require loose-fitting, light weight dress for girls as well as boys, but in our time when designers offer attractive, practical, and suitable styles, the question of costume may be settled by the group itself if, through a sponsoring committee, they have developed a taste and a standard. Again, it is the wise guidance of a leader, not a Boss. Rules should be adapted to the needs of girls, both individually, taking into consideration their interests and experiences, and racially taking into consideration their feminine charm and motherhood. Women leaders and coaches are better qualified as a whole to promote such a program, and to assume the responsibility for its administration.

The greatest safeguard in all this plan of athletics for girls is to stress sport for the joy of playing, the development of good sportsmanship, and the release of energy, as well as the attainment of those advantages mentioned be-

fore, such as muscular coordination, health, and grace. This eliminates at once the dangers of breaking records, of winning championships, of overstrain with its resulting disasters. It is apt to secure also the participation of the many rather than the familiar sight of a few playing a game which requires technical skill and a larger number joining only as spectators.

The program which is deeply concerned with the greatest good to the individual rather than publicity will emphasize those sports which have a carry-over value—that is, games which may be played in later life. The saying, "Tell me what a person does with her leisure, and I shall tell you what she is," cannot be taken too literally for often a girl does with her leisure the things she knows how to do. So that if she acquires through contact with a group, a certain passing skill in tennis, swimming, badminton, horse-back riding, golf, or one of several other games which may be available in different communities, she carries them over into later life, finding in them the relaxation, the health-building, and the joy necessary to the satisfactory use of her leisure time. We should all be loathe to admit that the movies and the commercially-sponsored dance are at all adequate to fill completely the recreational hours of any girl, and yet unless we place other means within her horizon, she is seldom equipped to seek them herself.

We now leave the discussion of recreational topics to continue with other divisions of our general subject. Leaving it, however, we leave with you pictures of youth at play—thrilling matches in the great cities; for the smaller towns, play-days and community nights in the parish hall or the vacant building converted to this use by fertile minds; pack-trips in the gorgeous Rockies; week-end camping and grand hikes in the Ozarks or the Adirondacks, or the shimmering golden autumn of the midwestern plains; clam-bakes on the shore; swimming in lakes, and pools, and streams, and in the surf; picnics from the Atlantic to the Pacific; dances and glad parties everywhere—pictures all of rollicking, stunning, happy fun. And to the leaders, I leave the stimulus and the inspiration that through these games, you may have destroyed forever the haunting tragic ghosts of the boy or girl who might have been.

"A Sport for Every Girl—Every Girl in a Sport."

—N. A. A. F.

TOPICS FOR DISCUSSION

1. What part does athletics play in your program?
2. Discuss the N. C. C. W. policies on Girls' Athletics.
3. Why is it essential that the girls' program be sponsored and led by women?
4. What is meant by "Carry-over" sports? Why are these more important than the highly technical games that can be played for so short a time with so few, like trained people?
5. Have you had a play day this year? A play night? A community night?

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NOTES

YOUTH NEEDS BEAUTY

Anne Sarachon Hooley

The story is told that during the Revolution in Brittany, a Revolutionist said to one of the peasants, "We will tear the belfries from your churches so that you may not even see them from the countryside." And the Breton peasant with the serenity that only faith can produce, answered, "Ah but you cannot tear the stars from the skies and they will shine for us far into the darkness of the night to prove that all is still well." Likewise, the world of today has attempted to blot out from the vision of youth, the towering spires of beauty. It has offered them the current cinema with its stories of crime and licentiousness and shallow, brittle living. It has heaped upon their newsstands and on their bookshelves a vast array of suggestive sensational reading matter which passes under the name of literature, stuff which must bring a stab of shame to the Creator of the beauties of the written word. Under the name of freedom and of modernism, it has offered them standards of morality as old as the fleshpots of the pagans.

A few educational institutions have placed before them the ancient fallacies dressed up in catchy modern language, hoping thus to ensnare them through their love of newness and progress. Classrooms which may become so easily a laboratory rather than a building ground too often treat youth as guinea pigs to be dissected and experimented upon. Propagandists offer them day in and day out communism, materialism, and war. In answer to Youth's love of adventure, the world offers vicarious thrills; in answer to their love of justice, it offers class hatred and revolution and the destruction of their democratic government; in answer to their patriotism and their heroism, it offers the preying monster, War. But youth, standing at the crest of the hill, fair-haired and clear-eyed flings back the challenge, "You may come to us with all your wares arrayed in the most enticing manner, but we shall be wary of our purchase, for we have a measuring rod with which to determine the false from the

true, the sham from the real, and the tawdry from the lovely. We have our test of beauty." To help them in forming this test is the task of youth leaders, and one of the places where it is most easily done is through the cultural standards.

Youth is a time of extremes with a language of superlatives, and the most exacting of all ages. This is the quality which drives them to seek championships, to break records, and to achieve those heights inhabited only by the few. That angle of education and character development which centers about awards and merits plays upon, (and wisely for the most part,) the desires which this quality produces. Study the slang of youth, the popular songs of youth, and you will find them abundant with the most fantastic extremes, glowing, extravagant, super. And so youth demands that beauty have perfection, but there are many faces to perfection, many interpretations.

You will remember the story of the Florentine painter, who, at the height of his popularity was entertained one night in the palace of an Italian nobleman. He had been dined and feted, and toasted until he had grown weary of the adulation. Finally his host arose, and after a long peroration, concluded with this remark, "So great an artist is this man that he can sit here at the table and in a few moments sketch off a great picture. I have prepared an easel in order that tonight for you my guests he may draw a masterpiece to celebrate the occasion."

The guest of honor, irked a bit by the situation, seized a crayon and drew quickly but deftly upon the canvas a circle. But the guests murmured among themselves in disdain, and the host in his chagrin cried out, "You mock us. We are no yokels. This is not art, but an insult." The artist quietly asked for a ruler, and with the ease of a master, measured the drawing to show that it was exactly the same in every diameter. But yet they spoke with contempt, shouting in anger, "That is nothing. He is a fraud." The artist rising also in anger shouted back, "That is nothing? That is a perfect circle. I defy you to find in all of Italy or France another man who can draw a perfect circle with one stroke of the crayon. Perfection is beauty, and beauty is art."

When youth demand perfection, give them truth, for truth is beauty. It holds no flaw, it brooks no error, it admits no compromise: and down through all the changing ceaseless years it never once has failed to satisfy the hungry heart, the strained ambition, nor the seeker for the heights.

And beauty must be lasting, for it should stand all tests of strength and power. It must be genuine enough to bear the scrutiny of what has gone before and all that is to come. At an age when even the fleeting things have the appearance of being permanent, youth are less tolerant of the things that fall beneath the pressure of the day. They are eager to espouse the survival of the fittest because they know so little of what it costs to survive. A man wings his way across the Atlantic and every boy in America longs for an aviator's helmet and a toy airplane. To them, beauty must be imperishable; it must catch something of that mysterious power which lifts it just a little above us as common mortals. And so when youth demands enduringness, then give them immortality on which to rest their hope, their love, their final destiny.

Beauty must have color. It matters not whether it may be the scarlet of the red, the shimmering of the darkest blue, or even the flaming orange of the gold, because it is the vividness which rouses warmth and charity. It loosens all the well-springs of affection, courage, pride, excitement, joy, and veils them with a spell of glamour. But youth must learn that there are shades of color blending into gray and drab which have the same inherent power to stimulate, to warm, to lift into the heights of ecstasy.

Not long ago an American reporter told of being sent to interview a European artist on the occasion of his receiving some award. The reporter referred to the subject of the award as a masterpiece, but the painter protested that it was not worthy to be called that. "I could have made a masterpiece," he said, "on a subject which I found in your own country. When I was a boy, my father took me to America to visit some cousins who lived on an Illinois farm. During that summer I went often to the home of a neighbor boy, Gerald, whose family owned the adjoining land. And it was Gerald's mother who would have made a subject for a great painting. She had such beautiful hands."

"Beautiful hands?" echoed the reporter in surprise. "How could a farm woman keep her hands white and soft?" "They were not white," said the artist. "They were brown and toil-worn, but they were strong, and firm, and tender. In their movement, I can see now the expression of life and love and death. But I shall never paint her, because she was killed rescuing her youngest son from a runaway horse." And so when youth demand color in beauty, then give them courage, and love and understanding sympathy.

The quest of beauty is for the body, for the mind, and for the spirit. The vogue for costume jewelry, and reproductions of originals in dress is only an expression of that natural desire for the perfection, the endurance, and the color which is found in the genuine. A popular illustrator said recently, "The modern beauty contest is an absurd phenomenon because obviously a beautiful girl could not enter one. Even physical beauty is a fundamental quality of the spirit." So leaders of youth should help them to develop a taste in design and color for their own adornment, a taste which bars out the cheap and the gaudy. Good leadership can develop for a girl a sense of style and originality in dress that will seem to bring out all those qualities of virtue, loveliness, and charm. It will, as it were, turn on that inner lamp which lights a glow of poise and deep tranquility.

And beauty for the mind should be an easy thing to furnish. We have the bookshelves of the centuries with history and verse and story in them all. You can find there the thrilling tales of science and achievements made, the long treks of adventure, the march of progress by the pioneer, and even the saga of romance. We have the galleries of the ages filled with art, a coterie of friends that youth should know and mingle with throughout the years. We have the music of two worlds borne out upon us in single instrument, in symphony, or voice, and all of it transmuted by the radio. It is left for us only to choose the perfect, the lasting, and the colorful that we may cast aside the cheap, the vile, the shoddy imitations and perversions of the good.

And lastly for the spirit. Gather these all together—truth and love and immortality. Use them to curb the passions of the body and the mind. Call on the masters who have left behind their deathless tokens of that genius given

them, genius to tune the harmonies of time into an aria of peace and threnody of love, genius to brush upon a canvas beauties of sky and earth and lovely womanhood, genius to picture with the magic word all the ideals of courage, honor, and of gallantry. That youth needs beauty is shown by the universality of the quest. Use it to promote the culture of Christ for the kingdom of Christ.

*"That Youth Demands Beauty is Shown by the
Universality of the Quest." "The Flame," St.
Catherine of Siena—J. Eaton.*

TOPICS FOR DISCUSSION

1. How can we, as leaders, aid Youth to form the "test of beauty", "this measuring rod of truth?"
2. Show from your own youth groups that youth is "seeking beauty."
3. Do you through your parish program give to youth an appreciation of the age old culture of the Church in art, in music, in literature, in poetry, in architecture and in drama?
4. Have you tried small study groups of the Madonnas? Of Catholic poetry? etc. Have your small groups presented programs to the whole membership so all may taste the best?
5. "Beauty is perfection and God is all perfect." How have you woven the doctrine of the Mystical Body of Christ throughout your program?

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NOTES

BOOKS

Anne Sarachon Hooley

These brief talks can at best contain only enough to provoke discussion and to outline the philosophy which underlies recreation. You can get the detailed program plan in printed form, but you the leaders and the sponsors and those interested in your group will supply the action. That is half the fun, working out the details yourself. As an opening for a plan of developing cultural appreciation, we have talked of the various fields of culture and beauty, of the things which youth have expressed a need for, and the things which beauty can give them. Today, touching on just one phase of that, we come to literature.

Is there anything so fascinating as opening a new book, or tearing the wrapper from a crackling magazine? Somehow, the smell of printer's ink and the rustle of uncut pages arouses a nostalgia of its own; it indicates new possibilities, new fields of adventure, and there is always the chance that we shall meet a new friend or a relative of an old one. An acquaintance of mine who now regretfully admits that she never read anything but a school book until she was married says that her husband and her children have in the classics whole families of friends who are perfect strangers to her. She recalls with some chagrin the occasion on which she asked her young son if Mr. Micawber was one of the teachers at school.

Some time ago at a dinner party in New York City an executive of a motion picture company, which is about to produce a current very popular novel mentioned several of the stars whose names had been suggested for the cast. Instantly there arose a heated discussion as to the fitness of each with the guests present aligning themselves on one side or the other, so that listening to them I suddenly became conscious of how real those characters were to us. The person who does not read is like a man going through life with one eye bandaged, for he sees only those things which happen to lie in his immediate range, and the wider vision, that exciting world of history and travel and fiction and thought, is lost.

But reading is one of those happy things that may be developed. It is not at its best, however, when done as a matter of duty. I recall once hearing a man say that he did not have time to read the things he liked because he was so busy reading those things that someone might ask him about. Now this would be a tragic situation. And yet, for youth particularly reading can be directed and led so as to be a constructive, enriching thing. If you can fancy the mind of youth as a magnificent art gallery, perfect in construction, exquisite in detail, delicate in coloring, and know that you choose through reading the pictures that will hang there a lifetime, then surely you will not scar its beauty with the ugly and the suggestive. Rather you will enshrine there loveliness to stand the test of time, challenges to provoke progress, and true philosophy to furnish courage and serenity through all the troubled doubts that are to come.

It would be impossible even to suggest here titles or authors in what is called current reading. Much of it is worthless, some of it is worse than worthless because it is degrading in a positive sense, some of it is untrue and biased, but much of it is stimulating and beautiful. And always there is the treasure house of that which has stood through the centuries. A well-known American editor who might surely go wherever he wished, likes to tell that every six months he travels the width and the breadth of some foreign country by means of reading. He studies the language, the history, the government, the geography and the traditions until he numbers that people among his acquaintances. Like men who go down to the sea in ships, you may explore new lands, exotic and dangerous, you may engage in battle with the enemies of truth and justice through controversial writings, you may sail serenely upon untroubled waters with poetry and rhythmic prose, or you may cast anchor in the harbor of fiction where you yourself become in imagination the hero or the heroine.

Someone has sent me a clipping whose source I do not know, but it is entitled, "How to Read Books".

Read the preface first. Go in through the front door.

Read plenty of books about people and things, not too many books about books.

Read one book at a time, but never one book alone.

Well worn books have relatives. Meet them all.

Read the old books, those that have stood the test of years. Read them slowly, carefully, thoroughly. They will help you to discriminate among the new ones.

Read no book which the author has not taken pains enough to write in a clear, sound, lucid style. Life is too short.

Read over again the ten best books that you have already read. The result of this experiment will test your taste, measure your advance and will fit you for progress in the art of reading.

What do you read? Poetry for music and ecstasy? Fiction for adventure and romance? Essays for wit and humor and the gentle arts? Drama for comedy and tragedy and satire? Or do you read history, travel, and biography for escape and landing fields? Or all the gamut of intellectual problems for a challenge and a balance?

How do you read it? In the newspaper? And by the way, what do you read first there—news, finance, sports, society, or editorial page? Do you read magazines because you snatch your reading in between? Or is it digests which are increasing so rapidly that we shall soon have to have a digest to review the digests?

Along with the charm schools and the recipe for making friends, there is a passing vogue for books on the Art of Conversation. Have you ever drawn a dinner partner who before you have scarcely caught your breath on being seated, plops out for no reason at all a question something like this, "Did you know that it was 500 kilometers from Jerusalem to Jericho?" That is supposed to start the ball of brilliant conversation, but it so often impels one to answer, "Who cares?" and as Douglas says "leave him with the wreck of a conversation in his hands and nowhere to put it." But conversation, like reading, if it is to be an art, must be genuine and have its foundation on those solid fundamentals of interest, enjoyment, and conviction. True, it may be cultivated, but even then, it must be cultivated with sincerity and simplicity.

Whether reading is looked upon as an art or a food, it must include some spiritual reading. Again there is an abundant supply of good material. A book kept upon the bedside table or in a corner of the library regularly accessible develops that inner life which keeps one close to the Source of all life.

Those who hold a faith about which there clings a fragrance of age-old wisdom, of beauty, and of charity, have a responsibility to know the influence with which this fragrance has touched the march of time and men. Likewise to know the part it played in all the births and rebirths of the arts. Likewise to know that healing panacea, that wise solution which it brings to still the chaos and disorder of our present day. To do so, they must read the social thought and the social philosophy which surrounds that faith. Only then are they equipped to experience the joy of seeing the increasing interest in the philosophy of Aquinas and the gradual reawakening of a heritage. Perhaps it is not reading for too early youth, but it is a fascinating, stimulating, host of material.

There is food for deep reflection in the thought that within the last few decades many distinguished men of letters have taken the simple path, followed the sometimes tortuous road across the Alps, along the Tiber and up to the very tomb of Peter where they stood, in all their greatness, humbly asking the security of Truth and the serenity of eternal fulfillment. These are no intellectual pygmies, no cheap purveyors of sentimentality, no agitators of the mob. They make no compromise with Truth and Beauty. They tune emotions with a word or phrase. Their wit and humor flash like a shining rapier in the sun. Their keen analysis of trends and tendencies is shored up by unassailable logic and a fundamental philosophy. And yet, you may have them as daily guests at table, you may bring them to chat with your friends, you may walk with them as you go about your daily life, and you may sit with them in your libraries in the evening beside an open fireplace. Only, only I say, if you will read.

"Books are Friends, Tried and True"

TOPICS FOR DISCUSSION

1. Discuss Catholic Books as a means of real cultural appreciation; of developing the "measuring rod of truth."
2. Youth loves to read. How can you, through informal study groups and talks, foster a love of good literature; of Catholic books?
3. Have you and the youth you lead tried the suggestions in "How to Read Books?"
4. Couldn't your youth group work with the library committee of the Senior Council of Catholic Women in developing a Lending Library; in encouraging the public library to secure Catholic books; in fostering the Catholic press and Catholic publications?
5. Reading is a most important all-year-round activity. Have you given it proportional space in your programming?

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NOTES

ARTS—CRAFTS

Anne Sarachon Hooley

Among the many welcome letters that have been sent in is one which suggests an interesting point. A director writes: "The broadcasts have certainly brought new life to our group. The leaders were dying of boredom and we had thought to retire them and give them decent burial, but in the last three weeks they have been coming early bubbling with ideas. The groups have caught the enthusiasm, we have several spring affairs, both athletic and cultural in the making, and lo, and behold! we have some new equipment."

Now the point is that none of this real work has been due to the broadcast, but that someone through considering the issues raised, has caught the vision which made her see the challenge and the joy in the possibilities around her.

You are all familiar with a slang phrase which was popular a few years ago "Let's go places and do things." It passed through the usual evanescent life of modern slang and was for the most part forgotten. Not long ago we heard a distinguished leader of youth remark in a public address that what young people need today is to act upon that suggestion. They need to do things rather than have things done for them. And after all, isn't it highly probable that this slang phrase sprung from a natural urge of youth to do rather than to look on? Machine-made entertainment wrapped up in a blue ribbon or handed out in exchange for a 25 cent admission ticket will never satisfy. There is much complaint nowadays that youth is restless, unstable, and unpoised, but the complainants forget that the adult world has removed from youth the securities which make for poise. Even a growing tree must have its roots firmly established in the ground if it is to bring forth new branches and eventually full fruit. There must be nourishment of courage and beauty, and faith, and youth must be allowed to draw into itself the strength of that courage, that beauty, that faith. In this way, the additional years will bring not merely the growing older, but the growing up, the maturing and blossoming by which all the forces of that growing will merge

into the real fruition. Of primary value in this development is the drawing of the adolescent or post-adolescent toward actual participation in some one of the arts.

We want first to emphasize the importance of selecting artistic and cultural projects appropriate to the various age levels. This will serve the purpose of dividing your large groups into several small ones as well as securing the lasting interest of each section because the material is sufficient to challenge their ability, though not beyond their power to do.

For example in the field of dramatics, we have for the younger groups the dramatization of the old ballads and the shadow pictures which can be as elaborate or as simple as the equipment and the talent require. For the very young, nursery rhymes, familiar poems, and even whole plays, if carefully selected, may be acted in silhouette. Not long ago, I saw a group of sixteen year olds, who after a period of two years' preparation presented a folk festival. The project began with the learning of a few folk songs and went on to include a study of the customs, art, costumes and settings, until the finished city-wide production had included all that fascinating field of music, dramatics, costume design, decoration, and management necessary to the thrilling climax. This involved of course adult leadership and sponsorship, but it made a place for nearly every interest of that age youngster somewhere in the working up to the stunning presentation it proved. The cautions to be observed are two—meticulous planning, and the insertion at strategic points along the way of opportunities to produce before an audience some small phase of the project as a stimulus to the young person who, at that age, finds difficulty in sustaining interest over a long period of time, if the steps in achievement are not sufficiently marked.

Following this stage, is the more adult drama group, ranging all the way from the rather crudely-presented amateur play to the Little Theatre whose influence is gradually making itself felt in the smaller cities throughout the country. More and more groups are coming to consider two very important phases of play production; first, that the play selected must answer the demands of strength, good judgment, and taste, as well as fall within the capacity of the

group; secondly, that dramatic productions open a field of many allied arts, such as set design, lighting, make-up, play-reading, publicity, et cetera. Too often a recreational organization selects a vapid play because it is harmless, or a shoddy type because it will draw laughs, thus missing entirely one of the great interests. In the search for suitable vehicles, somewhat experienced members may serve as a play-reading committee while in the improvised workshop other members of the group may experiment to their heart's content with lighting or with set and costume designing.

This leads to the drama reading groups so popular with many college alumnae. They read and discuss the current as well as the classical drama, varying the program with reviews by those who have seen the original productions. In leaving this topic, we recall Anton Lang's regretful remark, "In its pristine days, drama 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." Perhaps in the Little Theatre there lies a potential revival of its original purpose.

Another outlet for the creative urge is poetry. Let youth groups write it if they will or read it when they prefer. Perhaps all will not come to know the magnificence of the promise made by Column when he said,

"Who reads the verse I write
Shall know the Falcon's flight,
The vision single and sure,
The conquest of air and sun"—

but they will surely touch new depths of appreciation for beauty. Since in the educational technique of today eight-year olds are encouraged to express thoughts in verse, certainly the older youth may find some pleasure there.

And then we come to a field so wide, so much a part of our lives, that many talks would not begin to exhaust its possibilities. Music! And we can best keep our feet on the ground by confining ourselves to a mention of its several forms of expression in group work. Music is so interwoven with all the activities of a recreational program that it is difficult to segregate it entirely. Singing, for example, when taken as an outlet for emotions or a joyous experience,

serves both to unify a group and to satisfy that individual desire for expression. Even people who claim they have no musical reactions, nor even a tone sense, will respond to stirring rhythms and simple melodies. As the wounded little drummer boy said, when, being carried from the field he continued the feeble beating of the sticks while the life-blood slowly dripped from his side, "Men should not have to lose or win without music."

For the few, there are the choral clubs and the orchestras. Where there is special talent and direction, these are extremely valuable media. For the large numbers and for the city-wide undertakings, community choruses and occasionally, when direction, training, and ability are available, there is the single opera. But for all, in small groups or large, there is abundant opportunity for the practical development of musical appreciation. We have, through the radio and the popular priced productions in many cities, a chance for intimate acquaintance with the opera, the symphony, and the concert. Here again, reading groups may discuss books on music, its history and its form, but this should be only a supplement to the individual expression and the enjoyment of expression by the great artists.

And lastly handcraft. Certainly, it would take an ambitious person even to attempt the naming of possibilities in handcraft. From papier mache, through dolls and rugs and airplanes and furniture to photography and modeling and map-making, on ad infinitum, there are literally hundreds of fascinating means. Suffice it to say here that the great precaution on the part of a leader is to see that the youth determines, either impliedly or expressedly her own point of interest departure. Often two or three media may be attempted before she finds one which is fully satisfying. The leader needs to think of skills and technique always as a result and not as a primary drive.

As we said in the beginning, youth needs desperately to do things himself. He needs to be a central actor, a necessary part of things, not merely an onlooker. If you question the universality of this urge, watch the young child, not yet able to walk, build a crude design in blocks and then sit back to gaze with pride on his own handiwork. And if you chance to be one of a large family, you know the great crisis that

can be precipitated when an older brother or sister through awkwardness or through mischief, destroys that design. As the years go on, older youth is equally sensitive to the criticism of his creations, to the ridicule or the impatience of his family with the debris that his special hobby may make. But wise parents and leaders will see to it that these urges to self-expression through craft are encouraged and praised even in their crudity, because when denied them youth may seek other avenues of expression destructive and devastating in their effect. The formation of negative behavior patterns can often be traced to a belittling of the accomplishment in a child.

However, not only youth, but all America needs the physical and mental therapy that comes from doing things with the hands, as an exhaust valve for imagination, color, adventure, and the creative drive. We need in the midst of a hectic twentieth century existence, some of the satisfactions of the guildsmen who with caressing fingers fashioned beauty from wood, from glass, from metal, from leather, from clay, or from fabric. We need it then as a definitely planned part of our leisure time.

Youth needs music and poetry and drama and craft, but it needs to know them through participation. A great producer, perhaps the greatest of our time, has said that there is only one perfect dramatic production and that the Pontifical Mass. True it is that here, to the accompaniment of perfection in lines, in pageantry, and in music, audience and actor are merged in the re-enactment of the perfect theme of undying beauty. May parish groups particularly draw from this the inspiration and stimulus to find the values of cultural appreciation. It will serve to lift artistry to the empire of the spirit.

"Oh, For A Chance To Do!"

TOPICS FOR DISCUSSION

1. It is said, "We need doers, not lookers." Doesn't Youth always want to "do?" How has the opportunity been given the Youth of your parish?
2. Consider the part in a well-rounded program, to be played by Dramatics; Music; Art; Crafts.
3. Is our failure to attract ALL girls of the age level to our programs, a failure to appreciate different taste and desires, and a resultant failure to sponsor a well-rounded program that will interest more girls?
4. How can we improve our standards of these activities so they will aid in the development of cultural appreciation?
5. How may we lead Youth to a greater appreciation of the Pontifical Mass, the "Perfection of all Art?"

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NOTES

VOCATIONAL GUIDANCE

Lillian Moller Gilbreth

It is a very great pleasure indeed to give you a few hints as to opportunities for young people, and things which help them to find their entertainment in these opportunities.

In the first place there are certain attitudes toward life which make it easier for one to find things to do which are interesting and stimulating, and to do these things well. If one looks upon life as a sort of challenge—a series of opportunities or problems which come to one and all of us—and if one thinks of oneself as a force, and faces these problems one at a time, and brings to them the very best knowledge and experience that one has at the time, then one has that attitude which is going to mean not only that one finds more things to do, but one really does them in a better way.

Of course there come certain techniques of effective living—things which one can bring to any problem which one has to solve, to any type of work which one has to do. The first of these is one which we all know very well, although we sometimes do forget it, and that is being physically fit and on one's toes and interested in doing things. I don't mean only being well, although this is the basis of physical fitness, but that sort of feeling well which makes one really ready to get up in the morning and undertake the things which are at hand and which carry one through the day with a real interest in what is going on. Out in industry and business, in the factory and in the offices and in the stores, as we study the people who are making good in every field of work, those who are really physically fit and look as if they can take over responsibilities, are people who are wanted everywhere and who are succeeding on their jobs.

The next thing, which is an asset on every job I know, is to be mentally alert. I don't mean only to have a large store of information and to be able to use it, I mean to be interested in a variety of things, and to look interested, and to be interested not only in the things which one does oneself, but in other people's interests, and in what they have to say. That is in every job and in every situation a real asset.

The third technique of effectiveness is to try to keep just as serene and happy as one possibly can. Fortunately young people today live in an age where they recognize that to have high spirits and even a hot temper, to be tremendously interested and vital, and affected by things, is an asset, as long as one knows how to control one's feelings when they need to be controlled, and to put all this high-charged power into worthwhile things; this is far better than to have no life, no enthusiasm, no real interest. Progressive parents and teachers and employers of every sort today do know this sort of thing, and do appreciate that a lot of high spirits and a lot of energy are an asset, if along with this one can have a certain feeling of being at peace with people and with life.

Don't blame the job if you don't happen to like it, and don't blame the school if you don't happen to like it, and don't even blame your family if things don't always go right. But always be sure yourself that you have a certain serenity of spirit within.

The fourth one of these is very similar and has to do with liking people and getting on with people. This is really a large part of that important thing called personality of which we hear so much. A certain amount of personality and certain differences of personality are, of course, born in one, but anyone, no matter what his inheritance happens to be, his education or training, can gradually come to like people, to get on with people, to know how to handle people, and that perhaps is the greatest asset of all.

Now of course there are varieties of skill, things which jobs call for and people have to offer, and which help parents and teachers and especially young people themselves to learn what they like to do, what they can do, and perhaps sometimes what they can't do and what certainly they do not like to do—and I want to give some of these for you this morning, because they have helped a great many young people to find out what things they could do and to locate opportunities for those things.

They all happen to begin with "M", and there are five of them, and the fact that they do makes them easier to remember.

The first is handling of Materials. If in the kindergarten and up the line, a young person has learned how to be

dexterous with his fingers, to know one material from another, if he has had Girl Scout training, Boy Scout training, or other similar training, he has a real basis for a variety of jobs, because people, in selling of any sort, have to know about materials.

The first thing a young man or woman will do in going into department store work is to learn the materials in his department, and what can be done with them, and how they can be most effectively handled. He will have instructions both in the Training Department and in the Library. When he goes down into the department where he is to work, the people there will teach him; but quite naturally if he has had some background and experience, it will be a great help. A purchasing agent in any kind of business or industry who must make out the lists and specifications of things to be bought—anybody who buys in retailing or in wholesaling—will also find this handling of materials a great help.

The second skill has to do with the handling of Machinery—not only the automobile, but every other kind of machine—and no matter how simple your experience may have been, it will be an asset also.

The third one has to do with handling Money—not only the way a cashier does it, (and being a cashier in school will help) but also making budgets and knowing how money is used, because after all, every one of us is a consumer or buyer in our home. Then we come to the matter of accounting or banking, or a big job in which handling money plays a big part.

The fourth skill is the handling of Memoranda or paper work of any sort. If you are good at keeping records at school, or in a club or society in which you belong, or if you have had some experience in checking up on bills and records at home, all of these things help.

And the last one is the handling of Men—getting on well and happily with other people. Now in return for this, jobs offer a variety of things—money, promotion, meeting interesting people, working on products that interest you, and being with an organization which is a fine one, of which you are proud. These should be things that you look for when you look for jobs, or prepare for them. But there are other things jobs offer too.

Some people like to do quantity work; they are interested in making things, and letting them pile up. My little boy, when asked to bring in wood, wanted to stack it all around the room, because he took keen enjoyment in seeing the accumulation. This is an example of quantitative work.

Other people don't care so much for quantity—they like quality. They would rather do a few things and do them well. If you happen to be that kind of person, you would like to be on work where you get that sort of satisfaction.

Again, some people like repetitive work. They don't mind doing a thing over and over again, even if they have to do it the same way. They have a sense of rhythm and like to get the swing into the activity, and if you are that sort of person, of course you would like that kind of job.

Other people are different; they hate to do things over and over. They turn their hats around and wear them one day one way, and one another. I have a young son who insisted on constant variety, even to the point where he tried white strings in his black shoes just to see if it would look attractive. Now if you are that kind of person, it is that kind of job for which you must look.

But don't forget that the job is never the whole of life. You have 24 hours in which to live—you must plan not only for your work, but for your leisure. If you do this; and if you look at yourself as a person who can do and wants to do things, and look for jobs where things can be done and enjoyments gained I am sure you will find a variety of opportunities, and I wish you luck in finding them and in using them to the very best possible advantage!

*"Let Every Man Be Occupied, and Occupied in the
Highest Employment of Which His Nature
Is Capable."*—Sydney Smith.

TOPICS FOR DISCUSSION

1. Discuss the four techniques of "effective living."
2. How does a practical Catholic faith aid in developing each of these four techniques?
3. What activities in our Youth program will teach youth to handle each "M?" Does each young person have an opportunity to develop the five "M's?"
4. What activities should we have for quantity and for quality workers; for repetitive and for variety activities?
5. What Vocational Guidance is available to the youth of your community? Do you as a Youth leader or sponsor cooperate and help?
6. Consider "The way of life is the way of Christ."

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NOTES

PREPARATION FOR MARRIAGE AND PARENTHOOD

Mercedes Phalen Hayden

I am very happy to speak on Preparation for Home Making from Washington for it is in Washington that I have spent almost fourteen years as a homemaker myself, and in this length of time I have had two daughters and three sons so I have made my contribution to Youth.

I recently heard of a woman in the Middle West who applied for work with the Government and stated that she would qualify because she had kept books for six months and had had 285 hours of motherhood. If that is a qualification as to fitness for the job at hand, then I can qualify too, for I have approximately 113,880 hours of motherhood to my credit, working both the day and night shifts.

In that time I have learned many things about homemaking. For real happiness in any home you must have the responsible, sympathetic care of the family by both the father and the mother, and sincere affection and cooperation among all its members. The home which runs smoothly and happily is the one which is efficiently managed. To do this job well you must be trained for it. It is the consciousness of their need of training for homemaking which we must impress upon the youth of today.

When we think of marriage and parenthood as a career, there are certain essentials to be mastered regardless of the amount of time one has spent in the classroom or in the business world after school. I do not know any individual in my circle of friends who would go into an office seeking employment and who would state as to his or her qualifications: "I'm sorry but I have no training whatever for this type of work and I really haven't given it much serious thought." Yet how many girls today walk blithely into marriage with no more preparation for the responsibilities which face them. They feel that of course their marriage will be a success because they are so very much in love! Surprising it is that so many marriages survive such conditions, and homemaking on this basis becomes a pretty sketchy proposition.

It would be delightful if one could acquire all the information necessary for homemaking in a High School or College course called, for example, "Homemaking 1A under Professor X, two hours a week". Such courses help but the best preparation begins in childhood. Every child is a potential homemaker. Treat him as such and your grandchildren will bless you! Train his heart, his mind and his soul. A wise mother begins her child's training early. She insists upon healthy habits, careful eating and plenty of fresh air and sunshine. As means of obtaining sufficient exercise I strongly recommend the Girl Scouts, the Boy Scouts and other such well-organized groups where the health element plays so important a part. Camping, hiking and outdoor sports are all splendid helps to a healthy youth and when they take place under trained supervision in company with friends they are doubly beneficial.

One of our Eastern colleges has a course which the girl students romantically call the "Diamond Ring Course." It is none other than our old friend Domestic Science, and I believe it is doing more for capable homemaking than courses on Personality, Appeal or even Glamour which today have such a vogue among our young people. I think every girl should know how to cook, and it is good for the boys too. It takes time, energy, practice and imagination to make a skilled cook. There can be a fascination about cooking as thrilling as any experiment in a laboratory. I had no formal course in domestic science but my mother was wise enough to tie an apron around me and start me on my culinary highway at the age of eight. My own boys and girls are following in my footsteps and have all kinds of fun in the kitchen. I admit they are in the way sometimes but you can't give cooking lessons on the front porch. The girls can cook simple but tasty meals. The boys help with the marketing and put away the supplies. They can also set the table neatly, but the baby is better at dismantling it.

I like to let the children entertain and be responsible for the pleasure and comfort of their guests. Picnics, luncheons or supper parties are suitable, but whatever form the occasion takes the child should shoulder a great deal of the responsibility. My daughter of twelve entertained six friends at supper last summer. She issued the invitations, planned

the menu, set the table appropriately and helped prepare the food and arranged games to use later. She also wore to the party a sweet little dress which she had made herself. Such experiences give graciousness and charm and an easy manner to any prospective hostess. Boys can help too in such undertakings. A boy who is so trained, who is courteous and well behaved in his own home will hardly develop into the party crashing, irresponsible, flippant young fellow we find too often nowadays.

Any growing girl should be able to keep her own room neat and tidy. Scout work taught my daughters to make a bed neatly as any nurse, a fact I was glad to take advantage of during a recent illness. And I was amused to hear the younger one explaining to a friend, "I used to tumble and toss a great deal at night but since I have been making my own bed I turn over very carefully so as not to disturb the bedclothes." The boys can very well form the committee on lawns and gardens and thus do their bit toward making their home attractive.

Youth's pendulum for some years back was presumed to be swinging toward vice and novelty rather than toward the virtues, but I honestly believe we are experiencing an age where the old fashioned values and trends are growing increasingly popular. Now it is smart to knit and it is smart to sew. You really are clever if you can run up a little number for yourself on the sewing machine or knit two, purl three to get that leaf effect on your sweater. I am glad to see sewing classes growing increasingly popular in our various schools. Many girls attend because their mothers feel keenly the lack of such training in their own youth and are determined that their daughters will not be similarly handicapped. There is a certain joy to be gained from creating which no one can give you and no one can take away from you. Courses in sewing can include a knowledge of textiles and all our interesting new fabrics. This knowledge enables our homemaker to purchase her household supplies wisely and saves her from the pitfalls of uncertain sale values and bargain prices.

Any home should be elastic enough to supply space for the boy to follow his hobbies or do his tinkering. Schools and boys organizations have done remarkable work in raising

manual training and various crafts to a high level. Any man is a better homemaker if he has worked with wood and metal and knows the good from the bad in furniture and building construction.

No one can qualify as a competent homemaker without a knowledge of nursing. It is simple enough to take a course in First Aid and there are opportunities in our various clinics where one can learn and do some practical nursing if one's family has been too robust to be practiced upon.

Boys are naturally familiar with business transactions, but girls are too often lacking in this respect. So, young ladies, open a bank account and make friends with a budget. You will be glad later when you are called upon to handle your share of the family finances.

I strongly approve of all secular organizations or those connected with church or school which have to do with the advancement of youth, either physically, socially, intellectually or spiritually. I believe that the child trained for home-making in his own home will when he grows older and takes part in the activities of these larger groups bring to them something of value. The boy and girl who have gotten the most out of the right kind of group work have acquired high standards of truth, honesty, fair play and consideration for others. They are true to God and their fellow men. These virtues will help them immeasurably when they have families of their own. To deal judiciously and lovingly with the little ones who may come to dwell in the home you have made, you need all the logic, psychology, common sense and sympathy you can summon.

Our period of Youth goes probably to the age of twenty-five. When we think it over, that is only the first third of our lives here below. Though happy youth may think that he is quite sufficient unto himself, he is only passing through a stage of transition and preparation for the fuller, broader, more sympathetic life which is to follow. Youth properly trained can meet that life optimistically. As Browning suggests he can be happy to

"Grow old along with me,

The best is yet to be,

The last of life for which the first was made."

*“A House is a Residence—Religion Makes of It
a Home”*

TOPICS FOR DISCUSSION

1. Do you consider “marriage and parenthood” a profession?
2. What training for this greatest of all lay vocations do you think wise? When should this training start?
3. How may our Youth programs help?
4. Discuss “Home-Making” activities that are feasible for your groups.
5. Have you asked the cooperation of the American Red Cross for Home Nursing, First Aid or Child Care classes? Of Department store heads for interior decorating, home furnishings, etc.?
6. Are you certain that through your home-making activities runs always an understanding of the Catholic philosophy of marriage and parenthood?

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NOTES

YOUTH CHOOSES A CAREER

Anne Sarachon Hooley

We come today to a consideration of that last phase of the vocational division, the selection of a career whether that be temporary or a life work. The youth leader or the youth sponsor occupies a particularly strategic position when it comes to assisting a boy or girl in the selection of a vocation. She meets her in those leisure hours, in the atmosphere of relaxation and freedom when the youth is removed from that inevitable restraint to tenseness, however slight, which may surround the educational or clinical interview. She makes her contribution as a friend, a playmate, a companion, rather than as a formal adviser. She can moreover supplement the assistance of the educational or clinical adviser, if she be alert and thinking. The ideal leisure program, with its respect for many responses and many points of interest departure, brings about a natural expression of tendencies, of traits, of abilities. Here are indicated the various levels, the various degrees of talent and capacity. Because it is a free act, play if properly presented, shows up multipotentialities—that is, in the split second of a fleeting mood, a changing attitude, an unconscious approach, there crop out indications so natural as to be unmistakable.

And so, until our method of education adopts much more universally than it does at present all the services of personnel guidance, there remains in the leisure program great opportunity for usefulness in this respect. The real pity of the proverbial square peg in the round hole is that in hundreds of instances it is unnecessary. Therefore, granting that guidance is in itself a highly specialized field with specific techniques, one must grant also the value of intelligent, understanding, sympathetic assistance from those volunteer leaders who of necessity are present and influential at the crucial time. Then, while I would urge youth committees wherever possible to acquire among their volunteer numbers a trained guidance person, I would urge them also to equip themselves in a general sense to use the opportunity at hand.

A number of years ago when I was doing some personal study at Harvard University, I was assigned a paper on one of the project subjects. As I sat at my desk writing this day, the colored maid, being a very friendly soul, paused in her dusting to read over my shoulder the title. "Kay-reers foh women! What all do dat mean?" she asked. Very enthusiastically I began to explain that for most women it meant marriage and the building of a home and family and all that this implied; for others it meant teaching, or one of the less common professions of law or medicine with their allied branches, and for some it was found in the marts of commerce. Being very young, I undoubtedly touched on the glamour of it, so that when I finished she stood wide-eyed, her hands on her hips, "Lawdy me! I sho would like one of dem things for mahself. But I ain't done paid for mah fur coat yet so I reckon I'll have to wait awhile." In the intervening years between then and now, it has frequently occurred to me that many youngsters select a job or a vocation with about the same amount of discrimination as did that colored maid.

You have heard Dr. Gilbreth discuss so magnificently and clearly the skills and occupation opportunities. This should and will I am certain, form an invaluable fund of reference material for your groups. Continuing with the general problem of the youth leader or sponsor, we see three major points of contact—aptitude, preparation in the wider sense, and attitude.

Economic pressure, a restlessness of spirit, or the apparent glamour of holding a job with its accompanying independence often lead young people into positions for which they are totally unfitted. Being out of school, they have no direct contact from which they may seek vocational advice, so that unless some interested employer helps them out, they go on until they become rebellious and discontented. Here it is that the leader or sponsor may be helpful. She may see that a girl whose fancy has been caught by a certain type of position cannot find satisfaction in it because of her lower level of ability. Tactfully and understandingly, one may lead her to the attractions of another type work which falls within her capacity. Likewise ambition needs sometimes to be lifted to the higher level of ability which is possessed.

Then there are the girls who aspire to business and to the professions which require some training. On the one hand, aptitude tests, measurement and achievement tests need always to be individualized, but on the other hand, a haphazard, hit-or-miss selection of one of these fields is apt to result in at least partial failure. That a girl likes children is not positive proof that she will make a good teacher. She may find them amusing and interesting, but lack the patience, the vision, and the emotional stability which are necessary if she is to find satisfaction in the comparatively slow process of academic and character development. That a girl was a contributor to the class paper is not satisfactory proof that she has great journalistic ability. That a girl likes clothes is not, of itself, sufficient basis for presuming that she will do her best work as a stylist or fashion director.

And yet such tiny indications may be of help in forming decisions in regard to abilities. A girl who can organize data, who budgets her time, and shows other basic traits of systemization will very probably find she has the necessary executive ability for success in business.

Secondly there is preparation which includes dissemination of information on the various careers, the training necessary or available, and the returns which may be looked for in each one. A year's program might well include talks by successful men or women in each of the fields under consideration; interviews might be arranged with personnel men or business institutions, and a large number of monographs describing the various careers might be made available for individual study or for group discussions.

Hobby clubs with their dozens of interests, serve not only as a testing ground for talents and abilities, but they frequently offer the first stage of development in training for the various arts. Classes in cooking, sewing, design, the use of machines, et cetera, may, with the right kind of leadership, show real progress. But for the higher type secretarial position, teaching, law, medicine, social work, and such, there is no possible substitute for professional training. With the increasing demands for efficiency and achievement, it is scarcely fair to encourage young people to enter competition without the equipment of better training. Sponsoring committees often include educated and experienced wo-

men who are capable of judging various schools, and of analyzing their programs to see which is strong in fundamentals, stands well in the field, and individualizes its students without which success for them in actual practice will not be probable.

Included in preparation must be the attainment of the best possible health. Whether poor health be an already existing condition, or the result of attempting to hold a job beyond capacity or training, good counseling will make an effort to establish as far as possible the radiance, the energy and the glowing vitality necessary to make work bring both personal and financial satisfaction.

And finally there is the attitude toward work. Inevitably for the great majority of girls, a job or a career will for all time and wisely be an interim between school and the building of a home. Yet a job holds so much possibility for enrichment of later life that it is with deep pity that we see those years wasted because of the wrong attitude toward work. A position properly held means joy in doing, it means a sense of responsibility, it means an appreciation of service, it means an understanding of loyalty, it means adjustment to the peculiarities of other people or emergencies, it means developing ability to meet the hard with the easy, it promises the thrill of expression, and it should give a keener understanding of that world in which one member of the family must always hold a place. It may be a minor job or it may be a brilliant one but a girl who takes from it only a pay check cheats herself.

A job holds the application of many fundamental qualities of living. Not long ago I chanced to be talking with one of the largest garment manufacturers in the country. She heads an institution which has an annual payroll of several million dollars, and while her product is an inexpensive one, its sale has been built upon the unusualness and the quality of material. In passing she expressed the hope that youth might become more cognizant of genuineness in even material things. "I so well remember my first lesson in this," she said. "When I was very young my brother gave me a quarter to buy material for a doll's dress. I went downtown, bought some thread and buttons, and five yards of white organdy. When I reached home, my mother lament-

ed that I had bought such a cheap quality, but I would listen to no reflection on it. I was radiant to have something all new, not a piece of my older sister's dress, not a left-over, but all new and fresh, and so I fashioned it lovingly with dozens of tucks and ruffles. But alas, as my mother predicted when it returned from the laundry the first week it was only a sleazy, lifeless rag."

Youth in America particularly needs to know a pride in doing something, anything well. A job must bring to the one holding it an inherent dignity, a poise, a satisfaction. You know the story of the woman who had purchased a hand-made chair from a Mexican workman, and then commissioned him to make eleven more just like it for her dining-room. When he refused, she offered to pay double the amount. "What could you pay me," he said, "to compensate for the fact that in this time I might test my power to make eleven different ones each more beautiful than the other?" This is perhaps a fantastic suggestion for everyday jobs, but it indicates the possibilities of pride in workmanship. Given good health, adequate equipment, and the proper attitude, a girl may see in her work each day the door to a new challenge, a new adventure from which she will take equipment for all the years to come. This, you will agree, however unimportant the position, is a successful job, be it for one year or ten.

*"That Best Portion of a Good Man's Life—
His Little, Nameless, Unremembered Acts
Of Kindness and of Love."*

—*Wordsworth.*

TOPICS FOR DISCUSSION

1. What contribution is the volunteer leader of youth privileged to give in the field of vocational guidance?
2. How many she ably cooperate with the school in directing the choice of life work?
3. Have you encouraged your group to have "career" people speak to them of the various professions? Have you urged that such speakers tell the whole truth, of the difficulties and needs as well as the successful, glamorous side?
4. Have we as leaders a responsibility to study the professions and know the demands of training, experience and temperament as well as the rewards of service? Is there danger in encouraging young people to prepare for the already overcrowded professions?
5. What can you, as leaders, do to develop happy attitudes toward work?

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NOTES

OPPORTUNITIES FOR RURAL YOUTH

Clara V. Bradley

Some 6,000,000 families approximately 31,000,000 persons comprise the American farm population. These people deal with very fundamental things—those things that make for a basically sound, satisfying human existence. They deal with the fruits of the earth. They produce the country's food and most of the raw materials for its clothing. Agriculture is the basic industry of the country. The value of the nation's farm property is more than fifty billions of dollars and the annual income varied from four and a half billions in 1932 to more than ten billions in 1929.

These are prosaic figures, but the human side of the picture is much more interesting. Here we have a classic example of togetherness of co-living. The whole life of the rural family is associated with the farm. Farming is not only a means of earning a livelihood, it is a way of life. The members of the family have a common interest in the farm as a family occupation. It is a family business and it tends to affect the whole pattern of family behavior and relationships. Like other industries the farm must face the economic problems of production and marketing, but unlike other industries it makes provision for family life, and that in a very unique way.

The farm is the natural home of the family. Its members share in the family duties and responsibilities. Shared activities knit the family together—integrate it more closely.

Farm boys and girls serve a natural apprenticeship under the guidance of their fathers and mothers and thus acquire an education in living that is not possible for boys and girls who work in shops and factories. There is still a large amount of household production in the farm home and girls learn much practical home making. Boys have an opportunity to learn about the vocation of farming and often a father-son contact is established, which is relatively impossible in most urban families. Of course, whether or not the home-making and the farming taught are only "inherited motions"

depends upon the progressiveness and intelligence of the parents.

The real significance of the industry of agriculture lies in the fact that it provides a natural environment for wholesome, vigorous and prolific family life. Available statistics show that the farm family is more vital than the urban family. Nearly 20% more of the rural native white of native white percentage population 15 years of age and over is married as compared with the same classification in metropolitan areas. The rural family is larger than the city family. The 1930 census showed the median size for urban families to be 3.26 and the median size for rural families to be 4.05. The birth rate is considerably higher and the median number in the farm family living at home is 28% greater than the median number of the urban family living at home. The farm affords an economic setting in which children are an asset. They can make a definite contribution to the family business and consequently do not put the parents to proportionately greater expense.

The rural family is more stable. The percentage of native whites of native parentage, persons who are divorced is three times as large in cities of 500,000 or more as it is on farms. The annual divorce rate shows a corresponding difference.

The life of the rural family is self-contained. Parents and children have much the same intellectual interests and social contacts. They eat their meals together three times a day. There is considerable informal visiting and guests enjoy the hospitality of the whole family. Families participate as a group in outside activities—they attend church together, celebrate holidays and enjoy picnics as a group.

There is greater economic security on the farm than in the city. While farm income is not large as a rule and the general level of rural prosperity never reaches the high of other industries real poverty is not a part of farm life except in a few areas where inferior lands have been brought under cultivation, or where unusual weather conditions prevail. Since the farm produces one-third to one-half of the family's living, a comfortable standard of living is more easily obtainable than in the city.

There is a relatively wide distribution of home ownership. Twenty per cent more rural families own their own homes than do city families.

There is an opportunity for self expression and there is dignity of position. The farmer for the most part is self employed and he must develop qualities of initiative, foresight, independence of spirit, self-reliance and resourcefulness.

Rural life affords distinct advantages to wholesome Christian living. If country people are at all spiritual they live very close to God.

Despite the advantages of a business which affords an environment for a wholesome unified family life, a fair degree of economic security, and an opportunity for development and self-expression each year, many people who are living on farms move to small towns or cities.

Each year a number of young men and women who grew up on farms are ready to begin working on their own; some of them remain on the farms as hired hands, tenants or owners. Many of them leave the farms to find employment elsewhere. When employment opportunities in the city are good a large number of young people go there. When times are poor those who would otherwise have gone to the cities remain on the farm. In Wisconsin Rural Youth Bulletin No. 437, Agricultural Experiment Station, University of Wisconsin, published in November 1936, it was stated that in the state of Wisconsin in the 20-25 year age group, three-fourths of the farm young men living in the country in 1928 had gone into farming by 1933, and one-half of the young farm women had gone into home-making. Half of the farm young women in this group had gone to towns or cities. Forty per cent of the group married non-farm men. Sixty-nine per cent of the young women married to village or city men are from farms while less than 8% of the farmers' wives are from the villages or towns.

There seem to be two reasons for this rush to town on the part of boys and girls. They feel that agriculture is hopelessly unprofitable because money income is not plentiful on the farm, and money income is needed to buy cars, gas, clothes, movies and all the other things that are believ-

ed to be desirable for the full life which they also believe can be found only in the city.

More money, earned faster at easier work, for shorter hours. More companionship and good times with perhaps less restraint. The fact that these have been only mirages in the past does not deter new generations.

What can be done to encourage boys and girls who have been brought up on the farm and have the feel of it in their blood to look for diamonds in their own acres? Discounting those whose special aptitudes inevitably would lead them to other careers, it is safe to say that the greatest happiness, satisfaction, and usefulness for rural-bred boys and girls is to be found on the land. To help them understand their need for this way of life and the land's need for them is a challenge to those charged in any way with the leadership of rural youth. Youth leaders in the church, the school, the community have a real mission, to help the farm youth to realize the possibilities in his own environment.

There is a challenge to the schools, particularly to the rural high schools to provide better vocational training for rural boys and girls in order that they may have an educational equipment for rural life that is sound and satisfying. Those communities that have genuine rural high schools, teaching vocational agriculture and home economics are in a decidedly favorable position to do this. Four-H Clubs and Future Farmers Clubs are excellent means of furthering vocational training and interest.

Rural Youth is the name which 5,000 rural young men and women in Illinois use to distinguish their activities from other youth groups who sponsor recreational or educational programs for young people. Rural Youth programs are planned for farm boys and girls of an in-between group. They are too old for Four-H Club work but not engaged in farming or home-making for themselves yet. Surveys in Illinois counties brought out the fact that there are from seventy to eighty thousand young people in the state for whom such a program should be built. The Illinois program has included recreational activity; group singing, and chorus work; and study groups that have met monthly to study conservation, skilled driving, personality development, study of social manners and customs, study of history of the state, followed by

trips to places of particular interest, and a project entitled "Know Your Farm." This plan holds out great possibilities not only for Rural Youth in Illinois, but for Rural Youth in the other forty-seven states as well. It is possible to conceive a greatly expanded program not only for Rural Youth but for adult education along these lines. Some of the objectives of this expanded program could easily be:

1. Ways and means of providing a comfortable standard of living on the farm. This would call for a consideration of some of the means of meeting farm problems as conservation, crop insurance, crop production control, aid to tenant farmers, cooperatives, and any other current issues of the day.

2. Ways and means of enriching the farm home by adding more benefits and facilities to its natural advantages. This would mean better housing, more modern conveniences, and labor saving devices, more beauty in planting and home decoration.

3. The development of a higher and more satisfying rural culture in which the vocation of agriculture is held in high regard because it is the basic industry of the country and because it is the most satisfying way of life for 6,000,000 families. I am pleading for genuine rural high schools which are competent to train rural leaders who have an intelligent understanding of the profession of agriculture, an appreciation of its advantages, and the ability to help solve some of its problems.

*“A Youth To Whom Was Given So Much of Earth,
So Much of Heaven.”—Wordsworth.*

TOPICS FOR DISCUSSION

1. Consider the statement “Farming is not only a means of earning a livelihood, it is a way of life.”
2. Contrast rural vs. urban families, youth; advantages and opportunities.
3. Since rural youth has so many advantages, how can we, through a Youth program, lead him to see REAL VALUES?
4. What objectives for Rural Youth should we have?
5. Are the rural parishes in your diocese active? Could you help?

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NOTES

INTERNATIONAL YOUTH CONGRESS

Mary G. Hawks

I am very happy to share with our friends something of my contacts abroad with organizations of young people, virile, vital, joyous, eager to serve with all the power of the Christian ideal lived.

For we are all too apt to think of the Youth Movement in Europe only in terms of youth inspired by the philosophy of Nationalism and paying the tribute of idealism, enthusiasm and heroism to a State Absolute, as its willing servant—even its slave.

This type of youth movement, so utterly foreign to American ideals, necessarily offers us nothing for emulation or encouragement—quite the reverse. Let me assure you, therefore, that this mental picture of European youth is one-sided and incomplete without the pendant Catholic youth movement which it has been my privilege to observe during the past seven years. Its high esteem of personal dignity with consequent inherent rights and responsibilities; its philosophy of the State as servant of the common good, not the master of man's destinies; its breadth of sympathy, based on the unity of the human family as children of God, do offer to us, as Americans, an atmosphere congenial and encouraging.

These young people represent a great spiritual awakening to Christian social responsibility. They admit past failure; they face present difficulty, nevertheless, with all the vigor and promise of Spring's new life, they set themselves to the task of social renewal. Upon St. Paul's vivid, practical illustration of the Christian community: "Ye are members of Christ and members one of another," they build their personal and social platform. Consciously and courageously they assume their part in the uncompleted story of human failure and achievement which lies between "the first great social event in history—the Tower of Babel—and the last—the Apocalyptic vision of union in the New Jerusalem."

Oneness of spiritual objective does not in the least make for sameness of form, nor for monotony of expression. Each nation has its own special form of organization, its own ac-

centration of program as distinct as the language it speaks, and all are very human in their expressed national preferences.

Some are organized by groups of like environment and occupation, in which leadership and apostleship are developed of like to like. So we get, with Belgium and France leading, both among young girls and young men, rural groups; school groups; the economically independent, the working and university groups. Best known of these and specially interesting are the young workers with their splendid organization, broad program and fine headquarters.

I still see a boyish, graceful figure, head high, collar open, telling an assembly of Social Workers of their organization, its practical aims, its recreational joys, its pride in work and faith in the conquering ideal of Christian living. To radiate the joy of an abundant spiritual life is also an accentuated note in the program of the girl workers, who seek practical realizations through social studies. They maintain a close relationship with the Christian social organization of the women workers.

These specialized groups unite in conference and public demonstrations. Only the color of the beret worn and the group songs distinguish one group from another in assemblies of tens of thousands.

Other nations mass their youth, more democratically, perhaps, in parish groups, uniting them in communal, district, diocesan and national units, divided only by age interests and abilities. This holds for both boys and girls.

My first introduction to Catholic Youth organization abroad was with this type of organization in Warsaw in 1931. Girls of all types and from all Poland were met to do honor to and profit by a conference of National Youth Presidents from 7 or more countries. The talks, in many tongues, voiced one faith, one mutual bond of charity. They were punctuated by gay applause and bursts of song from the exuberant audience that filled the large hall to capacity.

In Poland, as in France and other countries, where land holdings are large, one senses community of interest between proprietor and farmer, and the development of conscious social responsibility.

Convinced: Logical: Militant. These are the goals con-

stantly set; and eminently practical are the means for their realization.

The **convinced** Christian understands what he believes; the **logical** Christian lives what he believes; the **militant** Christian expounds what he believes. Hence the study circle is a **theme**, with infinite variations, common to all programs.

Beauty is a tool as well as a joy. Artistic ability expressed in modern modes serves many ends. In 1934, the girls demonstrated visually good and bad publicity, and taught their elders how to captivate the mind in delighting the eye. At the April Congress in Brussels, they decorated the meeting hall in modernistic fashion and assembled and visualized in artistic exhibits their purposes, programs and publications.

Recreation is the special province of youth. Sports, games, hikes loom large in all programs. But youth also shoulders responsibility for standards of taste in recreation. They influence "Movies" by patronage given or withheld. Through the medium of their International Office, the girls' organizations made a study on the status of the motion pictures in every country. The charted results were presented, in 1934, to the International Union of Catholic Women's Leagues for consideration and action.

Love, marriage, home, parenthood are the heart's desire of normal youth. To realize the heart's desire, preparation is necessary, so these young people think. And they think, too, that youth knows the need even better than their elders.

Some of the young men's groups orient their entire program toward home-building, including mastery of a craft, with spiritual and physical mastery as well.

The girls' program at Brussels discussed the Christian ideal in married life; the elements of equality, sincerity, personal dignity, courses in family life for school girls, classes for girls over eighteen, special retreats for engaged girls, the education of Youth for the divine gift of love; influencing public opinion in contacts, press, assemblies.

250 delegates from twenty-one nations of Europe and the Americas, participated in this April conference, from which I have just returned. Amusing incidents prove that this internationalism in no way weakens patriotism. It is,

however, a bond which logically—and they aspire to be logical—forbids international discord.

Immediate and active though their program be, it is for all groups primarily one of preparation—personal preparation, group preparation for a future society in which, by the grace of the Holy Spirit of Love, Youth may yet help to “renew the face of the earth.”

***“The Brotherhood of Man Through the Father-
hood of God”***

TOPICS FOR DISCUSSION

1. Discuss: “You are members of Christ and members one of another,” as a fundamental basis for all youth programs.
2. Discuss the various European methods of Youth Organizations.
3. How may we reach the goals “convinced, logical, militant” in our parish programs?
4. Note that the European plan of well rounded programming parallels our spiritual, cultural, vocational and recreational. Do you include all locally?
5. What are the values of international organization? Meetings? How may this contribute to the “Peace of Christ in the Reign of Christ?”

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NOTES

YOUTH LOOKS AT WORLD FORCES

Elizabeth Morrissy

The world especially needs the youth of today and all that youth has to offer. It needs the fine courage of youth. It needs the steadfast faith; the high idealism; the willingness to "do and not count the cost" that is part of the heritage of youth. We are conscious of a reaffirmation of values going on all about us. New forces, new theories and beliefs are replacing those with which we have been familiar. Spiritual and intellectual revolts as well as mechanical and industrial changes are confusing the values and realigning the forces that are powerful in the world today. Youth is entering into a swiftly changing drama of political, social, industrial and religious life where new industrial conditions have upset our accustomed standards and new social philosophies threaten to subordinate the individual to the state and where new theories offered in place of supernatural Faith, tend to add further to the confusion of thought apparent on all sides.

To the young person—boy or girl—young man or young woman—who is about to seek a place in the modern world of industry and to choose among the many conflicting philosophies, no one thing is of greater importance than that they be taught to "place first things first." It is very essential that, as they face the many forces at work in the world today, they be guided to an adjustment that will give not only a measure of material well being but spiritual satisfaction as well. True education, whether the formal class room variety or the education acquired from group contacts, must combine to give some general view of life, else it is no education. Youth's estimate of life, youth's ideals of right and wrong, youth's evaluations of the many theories offered, youth's reaction to law and government will depend upon the type of education given. To the Catholic youth, Faith is the cornerstone of educational life, as it is the guide of moral life. It is what a person believes of Christ that largely determines his thought in every field of study and his action in every field of endeavor. It is essential that our Catholic

youth cling close to this belief in their evaluation of the countless forces at work in a muddled world today. To a Catholic, Christ is not just a seer, a prophet, a wise teacher, a brilliant leader or an able social worker. Christ is God—the Way, the Truth, the Life. Youth thinks clearly, and is fearless in arriving at logical conclusions. If the fact of man's supernatural destiny is accepted, then the conclusion is inevitable that this destiny cannot be reached by merely natural means. This central thought is the pivot about which all else revolves. It is the one essential guidepost in this age in which faith has become dulled, and hope is dimmed, and love has grown cold. If this main thought is grasped and clung to tenaciously, all other facts and forces and theories will take their proper place.

As our young people, Catholic and non-Catholic, look upon the world today, they are confronted with powerful forces, both material and spiritual, many of which seem to have a hostile attitude to youth. These forces, whether material or spiritual, must be met and conquered so that youth may make material adjustments and find a measure of spiritual satisfaction. Unless this can be worked out our young people will become a too easy prey to the countless shallow philosophies offered and to the propaganda and false teachings rampant in the world about them.

Young people are more willing to face facts than those of us who represent an older generation. For that reason we especially need their clear vision in the current confusion of thought. Their pet slang phrase of a year ago—that much abused "so what"—is a fitting example of their approach to realism in taking measure of suggestions offered. They seek facts. They ask proofs. Theories and promises and platitudes all go down before their blunt "so what?" This trite expression, the horror of many teachers of English, has been a veritable challenge to those of the older generation. It has stressed the necessity for a clarification of our thinking. It demands that we reaffirm our values and be prepared to defend our choice in order that we may give an acceptable answer to that blunt question when challenged by it.

Because our young people have not had an active part in bringing about present conditions, they can be more objective

in their appraisal of the present social order and in their participation in the controversial political and economic questions. To be sure, they lack the wisdom and the experience and judgment that older heads should have; but they have a clear-eyed view that it is well to take into consideration. They are anxious to "place first things first;" but bewildered and perplexed by the present confusion in thinking, or the substitution of emotion for any kind of thought, they do need some guidance and direction in developing a leadership that is their heritage. Such a bewildering array of drastic changes and readjustments is offered that even the wisest stand sobered before the magnitude of the adjustment sought, and the more fearful—bewildered by the multitude of panaceas and proposals—resent all change and mourn for "the good old days." Changes are going to be made. Changes are even now taking place in all fields of endeavor. Youth must be trained for leadership to meet these changes wisely. They must be trained to face facts, to weigh arguments and array the items in the order of their importance.

Youth must meet many new and powerful forces at work in the world. They must meet industrial changes that will nigh stagger the imagination. They must meet spiritual and anti-spiritual forces that would take from them their dearest possession. In preparation to meet the material and industrial changes, facts must be given to them—facts as to too crowded fields of work; facts as to occupational trends; facts as to vocational requirements. These facts are more necessary than at any previous time, since young people can no longer find their aptitudes by the old trial and error method of a part time job. The question of this material adjustment through vocational guidance has been discussed in a previous broadcast. I pause only to stress one point. Remember that the conditions in which young people find themselves today in this highly industrialized world, are not of their making. These conditions are in large part due to the shortsightedness of the older generation, and for this reason our help and our experience should be made available wherever it can be useful. Society is responsible for the conditions that have let loose these new forces and society has a very real obligation in helping to the necessary adjustments.

Young people today are just as anxious to work; just as eager to find their place in the economic world; just as ready to carry their share of the load as any other generation. They must not be let to feel there is no place for them. They are ready and eager to take their place. They are, on the whole, self-reliant and capable. They have more to give and their contribution is more needed than in any previous generation. They have a difficult situation to meet in this rapidly changing world.

It is not only material adjustments that must be made. It is not only industrial and political forces that must be reckoned with. There are great questions of spiritual importance to confront them. Now more than ever before it is essential that we keep before them constantly that question—"What are the things that matter most?" There are some things that as Catholics we hold dearer than life itself, and for which the Catholic youth will gladly stand even against the strong tide of materialism, atheism and Communism that rises on all sides. Youth is glad to strive after ideals. Youth sacrifices joyously for a cause it loves. Youth must bear the brunt of the fight for spiritual values if the fight is to be won—and it will be—but youth cannot be expected alone to see the pitfalls of the modern false teachings, or to detect the shallow reasoning that underlies some outwardly attractive or alluring doctrine. Here is where direction and leadership are essential in helping youth to meet world forces that threaten the things we love best—God—Freedom—Family life. In false philosophies attractively offered—whether in the form of Communism or some other ism—young people may not always be able to separate the essentials from the accidentals. Many of the new theories are two-edged swords which we need to handle with great care. Clear thinking and a very careful analysis of the forces at work are needed as never before.

When youth is given sufficient guidance and leadership to aid them in separating the shabby and the tawdry from the genuine and the real, there is no question of where their allegiance will be found. Youth normally responds to high ideals. Youth accepts sacrifice for a cause cheerfully. Youth's love of adventure makes them joyous crusaders when once the banner is raised and more especially when it is the ban-

ner of the Cross. We need this youthful fearlessness; this youthful idealism; this youthful enthusiasm. Let us direct our leadership and our efforts so that when our Catholic young people face the world with its myriad forces now at work they may have a clear perception of what things matter most. Let our guidance be such that they may at all times remember—

That Faith is the cornerstone of their educational and practical life as it is the guide to their moral life.

That clear thinking and concise expression are needed and must be cultivated, so that they fulfill the "gift of leadership inherent in the Faith."

That preparation for life must be such as will develop powers within them that will make it possible for them to feel at home in the world of ideas as well as in the world of facts—only then will they be able to evaluate clearly and "place first things first."

That they must be prepared to give an intelligent presentation of Catholic teaching in order to aid in a restoration of spiritual values to their proper place.

That their leadership should be directed toward a spreading of the leaven of intelligence, and a demand that truth and honor and justice and charity be included in the preparation for meeting world problems.

In short as our Catholic young people go forth to meet the world and all its forces, let us ask that they keep constantly before them the ideals necessary, so that they not only stand firm in the swirling whirlpools all about them, but that they may plan to take an active part in the coming battle of civilization that is gathering its forces all about us—a battle where the division is more than likely to be made on the answer to the question—

"What think ye of Christ?"

NOTES

A CHALLENGE TO YOUTH LEADERS

Anne Sarachon Hooley

As I began to sign the journalist's thirty on this series, I was reminded of a story which I have heard recently, (at the moment I forget just where) of a man who was taking his little five-year old daughter through a Veteran's Hospital. Noticing all the sick and crippled men, she asked, "Where did all these men get hurt?"

"In the war," the father answered. "What's war?" she asked.

Somewhat appalled by the task of explaining war to a five-year-old, he began haltingly to say that when two nations could not agree on something, they had a war where all their men came together and fought each other until great numbers were wounded or killed. She was sober for a moment and then chuckled audibly. "Why do you laugh?" her father asked, no little dismayed at her callousness.

"I was just thinking," she said, "wouldn't it be funny if sometime they had a war and nobody came."

And so I was thinking—wouldn't it be funny if today's army of youth rounding the turn of the road should look upon us, the society into which it has come, and pass judgment on the currently accepted philosophies? What if it should pause to think and thinking, say, "What is there in your definition of pleasure? Here you are jaded and tired with hectic living. And what has it given you but a headache? You offer us man-made amusements when there lie idle at our door pleasures made by a Master Hand. You have made for us stuffy rooms and crowded places when we could have pack-trips and camping and swimming and tennis. You have made for us cinemas of crime and licentiousness when we could have gay dances, glad parties, sports, and all the thrill of team work and games. You offer us the burning restless search for brittle things when we could have real fun; fun which would open the vistas sighted by Jorgenson when he said 'The ultimate wisdom of living is to serve.' We too want fun, but we want fun which leaves us athrob

with the joy of living, which brings us fit and eager to a new day, strong and able to conquer fresh worlds—fun which stores up for us in later years memories of joy and beauty and service.”

Wouldn't it be funny if youth should say, "What have you shown us of the craftsman's skill? We have all those atavistic urges to do, and to create, and to know pride in workmanship, but your homes have no place for our workshops. We are, for the most part, not geniuses, but it would be a tremendous satisfaction to express with our hands those ideas which well up within us and demand demonstration—to see the result of our handiwork and to know achievement. Why have you not brought to us all that beauty of the ages in music, in poetry, and in art? We need it to lift us above the necessary routine of daily existence, to open for us doors now closed, and to make new pivots for the emotions which we feel. What is there in this so-called literature of your making now that will give food to the body, or to the mind, or to the spirit? We want reading that will carry us to uncharted seas, to high adventure, to romance, to new ambitions, rather than to the degradations of human weakness. We have searched in vain amid your surrealism, your modernism, and your smart sophistication for the beauty which meets our standards—the beauty of truth and immortality, and love. Through the universality and the ardor of our quest you must see that our need is imperative.

“And then again, we ask you, where is our place in the vocational and economic scheme? You offered us freedom and license and profligate spending of time and money and dignity, but when depression came you bade us tramp the road alone. We had no armor of discipline and no refuge of inner strength. You showed us the philosophy of snap courses and easy jobs but all at once there were no easy jobs. We needed guidance and discipline and training and we were forced to learn for ourselves the dignity of work well done, of joy in labor. We are learning that to every man the day will come when, for his own integrity he must be able to contribute his share to the home, to the community, and to the society in which he lives. And we want to be able to make that career a rich one, whether it be home-making, business, the professions, or even an industrial job, but we

know that it can be satisfying only when it is prepared for and happily done."

Wouldn't it be funny if youth, looking upon world forces with that dispassionate, nonchalant attitude which is common to them, should say, "We have faced fairly the issues which confront society of today, and we are not misled by the honeyed phrases and the red banners of those who would take from us the things which hold the key of life. We see the onrushing tide of atheistic Communism, we watch veritable children being organized into its ranks, we know that some of our own number have fallen prey to the false 'isms and osophies' which seep into education, into social gatherings, and into homes, but we are determined to maintain our intellectual and spiritual balance. We see organizations lending their zealous enthusiasm, unthinkingly, unknowingly perhaps, to the promotion of a moral wrong, and we would beg them to lend their strength rather to the building of society and to the preservation of man's moral dignity. This generation may be willing to rear children for cannon fodder, and to promote class strife, but we would seek a saner solution in the principles of social justice founded on truth and charity. You have told us glowing tales of how a short generation or two ago our forefathers came to this great new country and builded a nation of homes, of democratic ideals, and Christian standards. We too would take our place in the march of progress, we too would build with faith and courage, but we cannot build on the weakened shifting sands which you have shown us."

This then, leaders and sponsors of youth, is your challenge, flung to you by the gallant hands of youth itself. In leaving, may I tell a story which, though several centuries old, seems particularly fitting? It is told, you know, that when Da Vinci began his famous painting of the Last Supper, he decided to paint first the central figure and chose for the model of Christ a choir boy of St. Peter's in order that he might get that expression of purity and strength even though he would have to make the features more mature than those of the young model. Time went on, the eleven others were drawn in, and all was completed—excepting the figure of Judas. Nowhere could he find a man with features so repelling as to indicate one wicked enough to betray his

Friend and his King. He looked tirelessly through the criminal haunts of several cities until finally in one of the lowest dives of the city of Milan, he came upon a man in whose face was written the story of dissipation and crime. "Here," he said to himself, "is a man who has lived always in vice." After a few minutes conversation, he employed the stranger to pose for him.

As the painter worked, there came to him frequently a haunting memory of having known this man before. At last one day, he remarked, "Have I ever talked with you?"

"Don't you remember?" the model replied. "I posed for your first figure in that picture."

"You!" Da Vinci cried in horror. "You were once a choir boy. Impossible! What could have happened to change you thus?"

"Nothing," the stranger answered. "That was it. Nothing to do; no one to care. One dissipation led to another. The road to evil is easy; it's the other road which needs help."

As you gather youth about you to play, to dream, to work, to think, remember that in each one of them there lies a potential model for Judas, but likewise in that same youth a potential choir boy. But it is also worthy of note that even in the human wreckage of the last model, the painter recognized the ineradicable mark stamped there by the King. It is the preservation of that mark which gives purpose to your work. May your youth programs so build that the Da Vinci of another day may paint them in all their joy and their strength—with the wind of the morning in their hearts; with the flame of undimmed courage shining in their eyes; with the promise of fulfillment written fair upon their brow.

"Beauty Seen Is Never Lost."—Whittier.

TOPICS FOR DISCUSSION

1. What pleasures can you offer youth in contrast to modern society's definition of pleasure?
2. How are you answering the challenge of youth, helping them to "Contribute their share to the home, to the community, and to the society in which they live?"
3. Discuss—"The ultimate wisdom of living is to serve."
4. Are you helping youth to "seek a saner solution in the principles of social justice founded on truth and charity" through study clubs on the social encyclicals?

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