

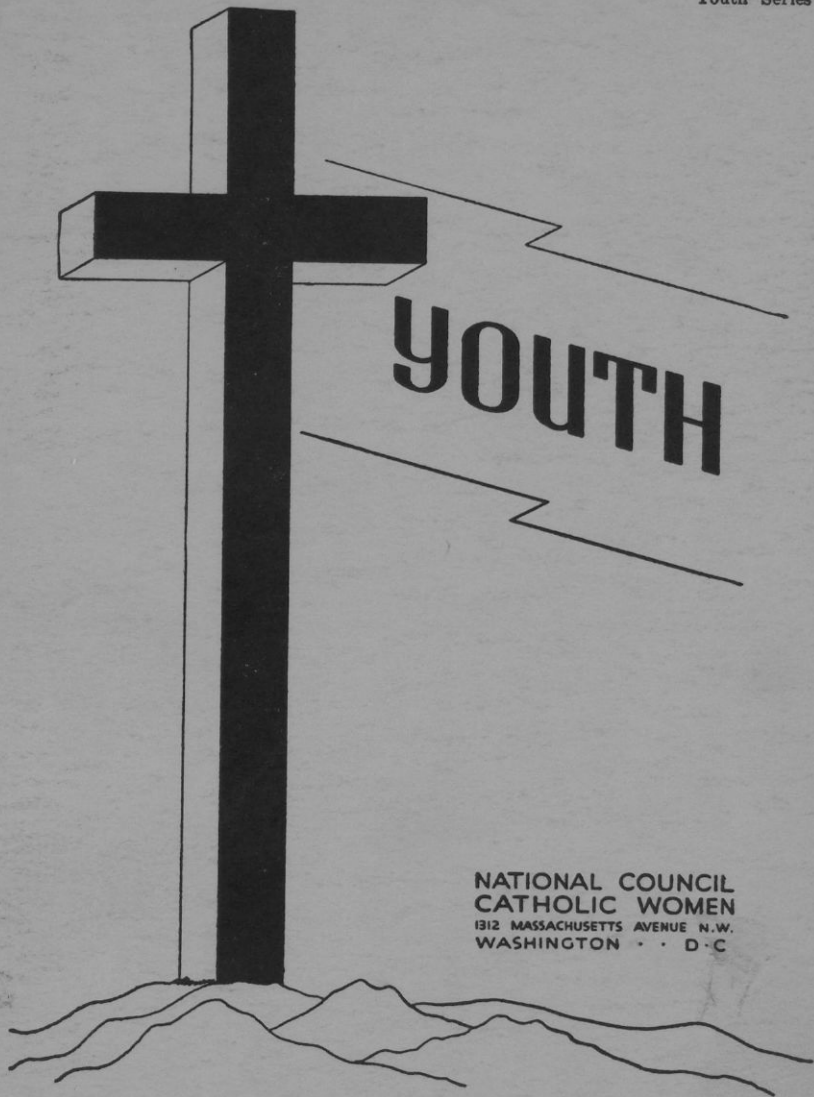
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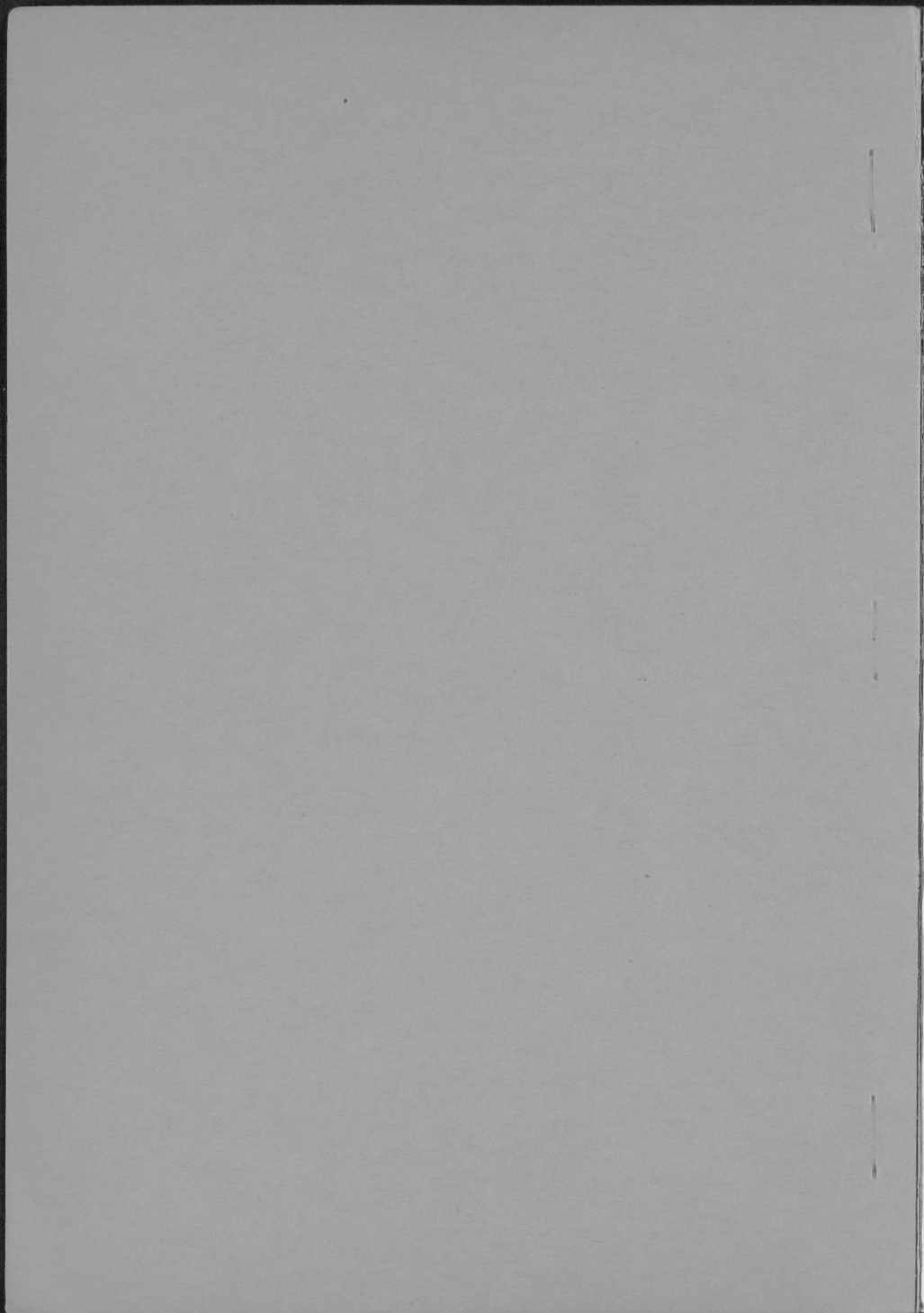
ADK 2583

Call to Youth

Youth Series V



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

It is gratifying to know that the National Council of Catholic Women through its very efficient Youth Committee has again conducted successfully a series of nationwide broadcasts on topics of interest to those who are solicitous about the welfare of the young people of our country. These broadcasts have rendered an excellent service in directing the attention of that ever widening circle of Americans, who are deriving inspiration as well as pleasure from the radio, to our responsibility for the proper care and training of those precious lives which are America's greatest asset and investment. Indeed the future of America will be what these young people will eventually make it; they in turn will be what we in the fullest recognition of our responsibility endeavor to make them.

This present volumette is intended to serve as a permanent record of these inspiring broadcasts and as a convenient handbook which may prove helpful to individuals in the preparation of addresses and conferences for and to youth. It should also prove a welcome guide for discussion and study clubs, whose members plan to concentrate upon the fascinating topic of youth at their sessions during the coming winter. Finally parents and others who have a heart interest as well as a responsibility for the welfare of children and adolescents will find the topics treated herein decidedly helpful.

Gladly does the National Council of Catholic Women express gratitude for the encouragement which has met its efforts in behalf of youth; willingly do its officers and members dedicate themselves anew to the glorious task of aiding in the important mission of character building along religious, moral, intellectual and cultural lines in conformity with the ideals and principles of our Catholic faith.

✦ Joseph Francis Rummel,
Archbishop of New Orleans.
Episcopal Chairman,
Department of Lay Organizations N.C.W.C.

FOREWORD

As the Youth committee of the National Council of Catholic Women assembles this 1939 series of the "Call to Youth" radio broadcasts, it would like to extend deep appreciation to the National Broadcasting Company, to the guest speakers and organizations who have made such splendid contributions, and to Mr. Franklin Dunham who arranged the broadcast from Rome, Italy just after Easter.

We hope that this series which had for its theme "Religion is the Whole of Living", has been an inspiration and some practical help to you, the devoted leaders and sponsors of youth throughout the country. Yours is a joyous and satisfying task because it has for a purpose the weaving into the lives of growing youth the wealth of spiritual strength. Whether they be gay or sober, at work or at play, they must come to know the Laetare of living, to know that all life is barren if it is not colored by a realization of membership in the Mystical Body.

Through properly planned programs, Youth itself takes the initiative to march with gay spirit and gallant courage into the maelstrom which is society today. While the world is busy with war and rumors of war, with social and economic unrest, and moral indifference, Christian youth can launch its great crusade. So to live and so to do that they can know the sweet taste of service. May your leadership be such that they, too, will be thinking, "We should be looking for worlds to mend."

Anne Sarachon Hooley

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THE CALL TO YOUTH
GENERAL THEME
"RELIGION—THE WHOLE OF LIFE"



THINKING THROUGH

Miss Anne Sarachon Hooley

National Youth Chairman, National Council of Catholic Women

Good-morning, radio friends everywhere, greetings to the many old friends who through telegrams and letters during the past two years have indicated your interest and to those new friends who for the first time have joined the audience of the Call to Youth program. Indeed, I can't tell you how very enjoyable it is to return to you each year, and as I approach the microphone today I have in mind each and every one of you with whom I have worked by correspondence, by radio, or in person on the thing which draws our common interest, namely—the securing for today's youth, happiness and an opportunity for fulfillment.

My task this time is a very pleasant one because I have only to introduce the general topic on which many experienced and authoritative speakers in the field of youth work will talk to you in these Saturday morning broadcasts, during the weeks that are to follow. The theme which has been selected is this: "Religion—The Whole of Life," and while the series is addressed primarily to leaders and sponsors of youth, we know that the reactions of followers as well as leaders will be stimulating and helpful to the speakers as they have been in previous years.

Not long ago at a public youth meeting, I heard five hundred young people reciting a choral poem, one verse of which ended with the line, "I am the hands of the state". As they finished this line with such thrilled enthusiasm the thought occurred to me rather suddenly that almost before we are well turned around these youngsters will be the hands of the state, and in those hands will rest the making of our laws, our moral attitudes, our civilization. There will be many of the adult world who give a shudder and a gasp at the thought of such respon-



sibility being entrusted to this apparently irresponsible, self-centered, unthinking generation.

And likewise, there may be many youth who answer this shudder, rather glibly and with a certain amount of justice by saying, "Well, you haven't done such a keen job of thinking things through yourselves, have you? Some of you are responsible for the mad twenties and their profligate waste; some of you are responsible for the tragic thirties with their want, their suffering, and their insecurity. You ask us to find our place in a world chaotic with social and economic disorder, so confusing as to make it almost impossible to secure that place. You exclaim over youth's failure to respect authority when a great part of the adult world boasts acknowledgment of no authority. You advocate in theory the building of a sound body and mind and spirit when you flood our news stand with destructive reading and our entertainment field with picture and with sound so questionable that even youth itself sometimes rejects it. You tremble at trusting us with the future of civilization when you harbor in your institutions, public and private, those who would banish the culture of Christ and the philosophy of truth. You ask us to adjust ourselves socially when the nations of the world have found no other means of adjustment than that of armed force. Only a few months ago we heard in fancy the beat of boys' feet marching to martial music so close did the war clouds hover about us. We may have among us jitterbugs but perhaps with a little help we could do a better job of critical thinking than that which has brought about the present situation."

And right here I believe lies the most salutary hope of the future, that this youth which is the product of a few unthinking decades will in its singularly independent way do some critical thinking about values and results. I am hopeful that the consequences of false thinking and material living may already be so apparent to young people that they will of themselves look to see where the fallacy lies. You may wish that the teen age and the early twenties were a simpler and a more sheltered existence, but you cannot change the fact that they are forming



youthful philosophies much earlier than ever before. The only thing of value which can be done is to equip them with the guide-posts of real truth and beauty on which to base their thinking as to the moral and social, the economic, the political, and the spiritual influences of living. Whether this can be given in a small or large part through leisure time activities, it should at least be the aim and end of every youth program.

When youth begin to form opinions, they will doubtless think first of those personal questions which affect their emotional and social life. Here, of course, they encounter the "new freedom" which advocates the right to live one's life, a deceiving term, the right to indulgence, the right, in short, to have a so-called good time, without knowing or counting the cost. It has not been uncommon in the past many months to see questionnaires and discussions questioning the value for youth of observing the moral standard so long accepted by society. But thinking a bit deeply, youth will see the cheap secrecy, the insecurity, the loss of self-respect, the thwarted emotional and mental results of breaking the law and ask themselves whether this be freedom when it carries only the penalty of license and self-destruction. They will question what there is in indulgence and careless living as against the satisfactions of serenity and fulfillment, the permanence of dignified gracious living. They will count such freedom well lost for the joy described through the sacrament of that occasion when the Master Builder raises two people to the heights and permits them to share with Him the miracle of creation for the building of a perfect home.

Next possibly they will think observantly about their place in the economic scheme, the finding of a job and the conditions under which they will hold that job. They will surely think critically of the experiments that have been made in our industrial life, of nation-wide unemployment, of the strife between capital and labor, and of the abuses which will permit hunger in the midst of plenty. But if they reason from the fundamental bases that the rights of man may never be subordinated to the rights of property, which is a soulless thing, that labor

owes a fair return for a fair wage, that wealth is a trust and not a tyranny, then surely they must throw the weight of their influence toward building a more just, a safer economic regime.

Then again they will think of their civil liberties, and of the political mechanism which guarantees or destroys those liberties. American youth know the advantages of living under a democratic government, but looking about may see that other youth who once enjoyed these privileges, are now denied them. Is it too much to hope that given proper guide-posts for thinking, they may look beneath superficial propaganda to see how Christian liberty can be lost and so bestir themselves against the enemy who appears so innocently among us?

But all of this thinking will be in vain unless it is colored by thought of the fact that every life has a keen need of inner spiritual strength. The tapestry of living must be a dull and drab affair unless there be woven into it the glowing thread of Divinity to give it color and design. This thread can be secured only through a clear knowledge and understanding of the revealed truth and a close friendship with Him who spins the thread of life. It seems a pity that too often youth think only of the Church as a stern forbidding ruler, rather than the tender loving Mother, whose embrace is sweet and understanding of human weakness and whose hands are ever outstretched with gifts of grace to build that weakness into strength. But a routine, spiritless observance of the commandments and precepts will not open the full storehouse of riches. There must be a live appreciation and a conscious living of this. You who hold the truth need to know that you belong to a faith which may say to many an age and many a civilization, "When you were in your infancy, I was age-old in wisdom, all that you boast of culture and of learning I have sent to you, and though you may turn from me now, peoples and nations, I shall remain for you the only comfort in the hour of sorrow, strength in the moment of your weakness, and at the end I shall still hold for you the beauty of eternal love, and the serenity of eternal fulfillment".

Youth today has a challenge to adventure greater

than that of many decades past, and surely youth programs must bring it to them in all its possibilities. Battling against the tremendous odds of a world grown indifferent to the Divine Mandate, they may help that world to know that the King of Kings came not in an ermine robe, but in the tattered, blood-drenched gown of redemption; not with a crown of precious jewels, but with the circle of piercing thorns to prove the beauty of sacrifice and the victory of self-discipline; not with a sceptre of might and greed and ruthless power, but with the gentle shepherd's crook to administer justice and charity for His fellow-men. If they accept this challenge they are destined to know the surging joy of the Resurrection and the exquisite happiness which attaches to a generous discharge of the mission of living, for they shall ride as armored knights of the King to bring the "peace of Christ in the Kingdom of Christ".

"Critical thinking—the need today."

—Anne S. Hooley.

Topics for Discussion

1. What would you list as "the guide-posts" for youth?
2. Why is an informed, articulate laity necessary today? How may it be developed?
3. What are the fundamental objectives of your youth organization?
4. Why is adult sponsorship so essential in such a program?
5. Discuss "Prayer, Study, Action" as the requisites of Catholic Action.

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YOUTH AND THE CHURCH

His Excellency, Most Reverend Emmet M. Walsh, D.D.

*Bishop of Charleston and Assistant to the Episcopal
Chairman of the Department of Lay Organizations,
N. C. W. C.*

The clear Call to Youth is repeated again and again, and ever again, insistent, urgent, because all mankind is struggling in the surging currents of social change. Man is profoundly dissatisfied with the world he has wrought in his constant striving for a better social order. Man is by nature a social being. He is profoundly conscious that all his faculties, all his powers and all his truly human aspirations are born and grow and are fulfilled or frustrated in and through society. His very personality, inviolable as it is, endowed as it is with inalienable rights, with an eternal destiny, must become rooted among his fellows in the domestic society of the home and in the civil society, the community. It must grow to its full stature on the nourishment it finds there. And the structure of human society is sound, its character satisfactory to man, only when it serves the human person, contributes to his bodily, intellectual and spiritual growth, helping him to achieve the fullness of human perfection, his noblest aspirations, his high destiny in this world and the next. It is precisely because the structure of modern society has failed to serve man in this way, that he is seized with a sense of frustration, profoundly dissatisfied and clamoring for a new social order.

A new social order is in the making. If it is not a Christian order, of which Christ is the head with all of us conscious of our union with Christ, animated by His spirit of justice and love, permeated with a sense of brotherhood with and in Christ, and nourished by His divine grace, then there will be another epoch of history that must be rejected as lost and another whole section of mankind doomed to frustration.

For Jesus Christ is the Son of God. He asserted that again, and again. He solemnly approved Peter's confes-

sion, "Thou art the Christ, the Son of the Living God", by the reply, "Blessed art Thou, Simon Bar—Jona, because flesh and blood hath not revealed it to thee, but My Father Who is in Heaven." He worked miracles as a proof of divine approval of all that He claimed and taught. "If you do not believe Me, believe My works, for they are the works of My Father Who sent Me", He said. And finally He vindicated His assertion of divinity by His glorious Resurrection from the dead. He spoke "as one having authority" and "power over all flesh". It was with supreme manifestation of divine authority that He said, "A new commandment I give unto you, that you love one another."

Upon the truth of these claims of Christ to be the Son of God and to have divine authority, "all power in Heaven and on earth", Christianity must rise or fall. And you and I, Christians, who believe with profound conviction and exalted faith must accept everything taught and commanded by Jesus Christ.

At the very core of all we believe, giving substance and vitality to every other article of Christian faith, is the doctrine of our Redemption by the suffering and death of Christ. These are the Lord's own words, "For God so loved the world as to give His only begotten Son, that whosoever believeth in Him may not perish." (John, 3, 16). St. Paul says it thus, "Christ by His own blood entered once into the Holies, having obtained redemption." (Hebrews 9, 12). He was made a man, or as St. Paul pursues the thought, "A little less than the angels . . . that through the grace of God He might taste death for all." Dying for all men, Jesus Christ became the Redeemer of the human race.

It is evident that Jesus Christ redeemed the whole man, that the saving grace of the Redemption supernaturalizes a man's whole being, sanctifies all of his truly human actions and relationships. Accordingly, the moment that anything of human value begins to exist, it becomes the very substance of Christian value, the subject of grace. Thus all the social values of human life become sanctified for the Christian and enter into the warp and woof—the fabric—of Christian living.

Since the Redemption, the sound structure of human society may be sketched as a vine with many branches. Christ gives the design, "I am the vine; you are the branches; he that abideth in Me, and I in him, the same beareth much fruit, for without Me you can do nothing." So all human beings are to be so united with Christ that the union is like the organic union of the branches with the vine, then we shall have an ideal society, truly integrated. We shall be all one with and in Christ, nourished by His divine grace, animated by His divine love, loving Him and loving each other in Him, guided by His living voice in His Church, achieving sound and just and happy human relationships in this world growing out of our sound and happy relationship with God and His Christ.

Is this a fanciful dream? No, it is the will of God, the realization of the fruits of the Redemption for all men. Jesus Christ lived and died to obtain it. He established His Church and lives in His Church to achieve it. The only obstacle to be overcome is human ignorance of the divine plan.

Christian Youth of America, you are called to enroll with Jesus Christ and His Church in the great struggle to overcome human ignorance by the spread of divine truth. Give your young minds and hearts to the study of Christ and His teaching. The better we know Him, the more we will love Him. It was He that said in His prayer the night before He died, "Now this is eternal life; that they may know Thee, the only true God, Jesus Christ Whom Thou hast sent." Knowing God and Jesus Christ, His Son, will be our great joy, the glory of the next life, and knowing Him here is the wondrous foretaste of the delights of Heaven.

A sure test of whether we really know Him and love Him will be found in whether or not we are consumed with a desire to make Him and His love known to others.

We are social beings and, if Jesus Christ does not vitalize and permeate our every friendship and all of our relations with our fellow man, we shall find these rela-

tionships not only dead and meaningless, but worse, corrupting and corroding to our own spiritual lives. We must love one another and, with the generosity that goes with true love, share our knowledge and love of Christ with our neighbors. We share by Christ-like conduct toward our fellows and by using every reasonable opportunity, in season and out of season, to present Christian truth exemplified in terms of human life.

The youth program of the National Council of Catholic Women, under whose auspices this Call to Youth is given, is inspired by this Christian concept of society. The Council has a well-balanced program of wholesome recreation, religious instruction, social study and cultural development. Every part of the program is vital and no part should be neglected by the youthful Christian who truly desires to grow into full Christian maturity alive with the wondrous vitality of the love of Christ and his fellows. Leaders of Youth, it is your privilege to bring to future generations the vital appreciation of eternal values, to lead youth in a modern crusade for the restoration of the Kingdom of Christ. In this I wish you God's choicest blessings.

Today the Christian world is sorrowing. A great champion of the cause of Youth, profoundly conscious of their problems and dangers in the present-day world of social conflict and limited opportunities, who, as a man and as the chief shepherd of Christendom, loved the young and labored in season and out of season for them, has just been called by God to his eternal reward. Pope Pius XI, with a genius for keen analysis heightened by a fine sense of spiritual values, saw the need of youth to be first one of proper training for life. In the Encyclical on the "Christian Education of Youth", he wrote what has been rightly called the charter of Christian education in the modern world. In the Encyclical on "Christian Marriage", he gave the clear doctrine and experience of the Christian ages to guide the modern builders of the home, the sanctuary of youth. In the vigorous promotion of religious instruction and Catholic Action, he was indefatigable in the cause of Youth. In other documents, written in defense of Catholic Action, he fearlessly vin-

icated the cause of Youth against the powers of earth that would exploit them.

Beneath all his zealous labors for Youth was a tender love for the young and a great priestly devotion to them. He was never too busy, and in the difficult last years of infirmity, he was never too exhausted to receive daily in audience the young married couples, to counsel them kindly and to bless them from his fatherly heart.

The Youth of the world has been blessed by the life of Pius XI. And the magnitude of this blessing will be revealed by the years ahead. Let us thank God for the gift of him and pray God to grant him rest and peace.

"Give your young minds and hearts to the study of Christ and His teaching."—Bishop Walsh.

Topics for Discussion

1. What developments in society would you characterize as sound? Unsound?
2. How may young people aid in the "reconstruction of the social order"?
3. Why has the late Pope Pius XI been called "The Pope of Catholic Action"? What was his definition of Catholic Action?
4. Have each club member give a quotation from one of his writings relative to youth in Catholic Action.
5. If Catholic Action "takes in the whole man", why is a well-balanced program essential? Discuss.

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THE HERALDS OF YOUTH

*Miss Helen Rhode, Diocesan Youth Chairman
Green Bay Diocesan Council of Catholic Women*

It is a real privilege for me to greet my fellow youth leaders today, but a responsibility too, to represent the Diocesan Youth Chairmen who are so efficiently guiding the youth programs in many of our dioceses under the sponsorship of the National Council of Catholic Women. For "Heralds of Youth" they surely are, pointing the way, advising, encouraging them to find their place in a Christian way of life.

As a Diocesan Youth Chairman, may I confer with you today on the qualifications of sponsors, their duties and their problems? A youth sponsor, whether diocesan, deanery or parish, enjoys the key position of guiding the youth of our land. Surely the first requirement is a fine Christian character, for how can one lead others to high ideals if she has not the appreciation within herself? To this must be added a vital interest in youth and the problems youth must face, a willingness to learn and an innate seeking to know.

A sponsor should be enthusiastic. She must have the spirit of adventure that will inspire youth to want to do things both old and new. She must suggest ideas and adapt herself to those ideas suggested by the group. Nothing can kill an idea quicker than to have cold water thrown on it before it has been considered. Many times an idea may be impractical and will prove itself so before it is carried out by the group, but if the sponsor is pessimistic immediately, she will lose contact. Maybe it would be advisable to suggest that a committee consider the idea and at that time the objections could be raised.

A sponsor should be friendly. She should know the boys and girls, take an interest in their homes, school activities, hobbies, etc. In this way she will gain the confidence of the youth, and when any difficulty arises the boy or girl will have a friend to whom to go.

A sponsor should be resourceful. If the group is interested in dramatics, it is not necessary that the sponsor herself be able to coach the play, but she should try to find someone who can. Maybe with a few words of encouragement the group could be urged to direct its own play. In this way they would be developing their own talents, would be assuming a responsibility that would train them for the future; also it would give them the joy of doing for themselves, which gives a satisfaction not obtained in any other way. Resourcefulness can show itself in so many ways: With a suggestion of a new game if the meeting is dull, with a peppy new song if a program has failed.

A sponsor should be cooperative. She works with the group as an adviser, not as a director or dictator. The youth must not depend on the sponsor for the carrying out of plans. If necessary, let a party fail or a project fall short of expectation to make them realize their responsibility. Leadership must be developed in the youth group itself, and this can only be accomplished by giving them the opportunity to serve. Sometimes the youth groups become so efficient that they begin to wonder why they have a sponsor. Sometimes they even resent one. At this time a sponsor might become discouraged and feel not wanted. But she is needed even though the group is not conscious of it. It is the experience of an older person which will prevent mistakes, thoughtlessness, criticism that youth might unthinkingly cause.

The duties then of a sponsor are numerous. She should be present at the regular group meetings which are usually held weekly or bi-monthly. She should be at all important committee meetings. She should assist the group to find coaches for athletics, teachers for the home arts classes, books for the study group, and costumes for the dramatic group. You might think it would be impossible to find a cooking teacher or a coach. Maybe, however, one of the parents was a former basketball star who would be only too happy to help his boy and his son's pals. It may take a little urging, but I am sure he can be persuaded. In the cooking line, maybe Sue's mother would teach the girls how to make a pie. Wasn't it Mrs. Brown

who took first prize at the fair last year? There is always a way, and the more people who are interested in the youth program the more likely it is to succeed.

As to the problems, they will arise, of course; but if handled with thought, tact, and Christian charity, they will soon be solved.

Have you thought about being a sponsor? Have you been asked to be a sponsor? Our late Holy Father has issued a challenge to the lay people, as expressed by His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, at the Salt Lake Regional Youth Conference:

"The Holy Father looks upon the young women and men who publicly do battle for what is good, as his especially beloved helpers. It is a sacred, sweet duty, that of serving the Church and of cooperating in the spread of the Faith and of the Christian life; and it is a high honor to perform that good work in the fertile fields of Catholic Action. By so doing you arrange yourselves alongside your parish priests, your Bishops, and the Supreme Pontiff himself. You become co-workers in the evangelization of souls and of peoples."

Can you refuse? You, young men and women with good sound training, are particularly wanted as you have the groundwork for a fruitful life. You realize the value of your spiritual training and you should be anxious to share your experiences with the youth of today. Remember that our youth is faced with a Leisure Time Problem that did not exist twenty-five years ago. If we don't show them the way to use this time in a profitable, wholesome way, there will be others who will absorb them, with the science of God and the training of the will excluded. We are anxious to have the future citizens of our country worthy, worthwhile persons. With a well-balanced physical, moral, and cultural program we will have accomplished much toward this goal. It is our duty then, as sponsor, to offer opportunities that will produce such a future people.

The strange part of this sponsorship is the satisfaction it offers the sponsor herself. In finding the best for youth to read, to study, to play, new channels of

thought are opened. It stimulates one to further reading and increases one's own possibilities as an interesting and interested personality. Too many become self-satisfied, but in sharing experience with others comes a satisfaction not realized in a selfish life.

Youth groups all over the world are organizing and rallying around a leader. The Communists have Stalin, the Nazis, Hitler, and the Fascists, Mussolini. These leaders have a certain magnetism that inspires youth to follow them. The Christian youth group also has a Leader, but a Leader that is not teaching hatred, greed, and selfishness, but love and charity. Christ, a Leader of men two thousand years ago, promised that He would be with us always. Now, may we, as "Heralds of Youth", enkindle in each youthful heart a personal, intimate devotion for this captivating human and divine Leader Who is Christ. We must utilize the forces of love, loyalty to a Leader, sympathy, joy, romance, adventure, bravery for the advancement of unity in Him. All elements of our youth program must lead to love of Christ or they are vain. Give the youth Christ in all phases of a well-rounded program, whether in play, study, athletics, or prayer, to show them the absolute necessity of oneness with Him. So, with Christ in our hearts, let us enjoy with the youth their work and play.

"It is a sacred, sweet duty, that of serving the Church."—Most Rev. Amleto G. Cicognani.

Topics for Discussion

1. Discuss the N. C. C. W. national committee system, its plan and object.
2. What are the privileges and the responsibilities of diocesan, deanery, and parish youth chairmen?
3. What qualities do you deem essential in a youth sponsor? Do you agree with those listed?
4. What is the relation of the sponsor to the parish youth groups?
5. What training for sponsors is available in the Church? In the community? Have committee investigate pamphlets on leadership.

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WITH CHART AND COMPASS

Reverend Howard J. Carroll, Ph.D.

Assistant General Secretary, N.C.W.C.

The criterion of service is need. The more important the need that is supplied, the greater the service; the less important the need, the less significant the service. The garageman who repairs the steering-gear of your automobile does you a greater service than the attendant who polishes the windshield. If you found a poorly clad man ill with pneumonia, you would do him a greater service if you got him medical care than if you got him a new suit of clothes.

Youth have many needs. Not all are of equal importance. Some are physical, some material, some spiritual. Unquestionably the most important are not the material or the physical, but the spiritual. Consequently the highest service that can be done for youth is that which contributes to their spiritual welfare. All the other capacities for activity that man has are subject to reason and will—spiritual forces. These forces by which human actions are directed, are the highest of man's endowment. Though first in the order of importance, they are the last to reach maturity. Physical development begins at birth; sense consciousness reveals itself in short order, and it is not long thereafter until there appear manifestations of a vigorous and sometimes even excessively developed imaginative faculty whose most familiar fancies have been set down in the lines of the poet:

“Not rainbow pinions colored like yon cloud,
The sun's broad banner o'er his western tent
Can match the bright imaginings of a child
Upon the glories of his coming years.”

Yet lagging far behind is the development of reason and will—which must control all of these manifold and energetic forces of the human make-up. So it is that youth are an astonishing combination of physical, sense

and imaginative power, together with underdeveloped intellectual vision and strength of will. That is the reason for saying that the real needs of youth are more than skin deep; that they are more than physical and material.

The sort of direction which youth need most is that which will enable them to bring unity and order into a diversity that is otherwise little short of confusion and chaos. That need is definitely a spiritual need.

It is doubtful, indeed, if ever before there has been such widespread interest in youth, or if ever before so much effort has been expended by various agencies to give youth direction and leadership. Unfortunately, however, interest in the direction and leadership of youth today does not always and everywhere spring from the same motive. In some cases, it derives, no doubt, from a deeper sense of responsibility for their welfare on the part of adults; in other cases, however, it springs obviously from a desire to "use" youth rather than to help them, from a wish to capitalize upon their great natural gifts of energy and enthusiasm, as well as to exploit their inexperience, their idealism and their lack of discernment, rather than to discharge a high duty toward them. In other words, interest in youth today is not always characterized by that unselfish quality that one has the right to look for in disinterested service and attention. That is notably the case when the souls and bodies of youth are dragooned by those who would reduce them to the condition of mere wards of a state, cogs of a class, or pawns of a party.

Even those who are interested in promoting the welfare of youth from higher and more noble motives should, it seems to me, ask themselves from time to time whether they are doing their task intelligently. We cannot count ourselves as successful youth leaders simply because we have led youth. It does not follow from the fact that we have been active in their cause that we have therefore done them any good. To what extent our leadership has benefitted them positively, depends upon "where" we have led them—and what sort of good we have attempted to do for them. How competent or successful the captain of a vessel is does not depend simply upon his holding the

helm, nor upon how much time or strength he puts into holding it, but upon the intelligence he uses when he holds it.

Unless our leadership has done something to put youth more firmly on the path to a goal that is the end of all human existence,—a goal they need not, and, indeed, dare not put out of sight even when they have emerged from the age of youth to that of maturity,—in great measure we have been temporizing, if not wasting our time.

In the final analysis, youth's goal is ultimately no other than our goal. Indeed, the means, though commensurate with their years and their possibilities, essentially are much the same as those we must employ. And it is the goal that determines the choice of means.

For that reason youth is not served intelligently, lastingly, or effectively simply by the inculcation of courage and sportsmanship, by the provision of leisure time activities, or by other means designed to keep youth occupied. That does not mean that such efforts are without value. It does mean that their value derives from something beyond. Those efforts are but means to an end. It is the direction, the orientation they are given, the goal toward which they are but means, that determines their ultimate value. Of themselves they are not the criteria of success in youth movements.

Failure to grasp the real nature of the goal of all human life, or inattention to it is responsible for the confusion of means and end, and often their identification in modern youth activities. The result is that frequently youth have been benefitted only in a negative and a temporary way by much that has been done for them. They have been helped over a difficult period only to find themselves adrift and confused in a more difficult one, in which those resources with which they were equipped in youth are little better than useless.

To an extent, perhaps, their elders are responsible. It is not uncommon for youth to say as much by scrapping attitudes, conventions, and ways of their elders. Although such behaviour is characteristic of youth in general, for by destruction they most easily express their will to

power, nevertheless, may it not be possible that some of the things they discard are not really worth preserving? May it not be that some of the things given to them as guides and as resources, are superficial, shallow, of a purely temporary and utilitarian character, and therefore unsatisfying? May it not be, too, that they have seen how ineffectual those very resources were in the lives of their own elders—and that they realized that with no other resources upon which to draw, they would derive little substantial aid in their own living, and little hope of avoiding the shoals and the whirlpools to which their elders themselves had come.

The real leadership of which youth stands in need is clear and forceful direction toward that goal which it is their divinely appointed task to realize, and training in such a way of life that cannot fail to achieve that goal. All of the programs devised for them must have that as their ultimate purpose or they are of little account.

The captain of a vessel when he takes his ship to sea, has an accurate chart showing his port of destination. It is that destination which determines the course he sets for his ship. He has, moreover, a compass whereby he may check his position at any given time, and so measure his progress. Upon the limitless expanse of waters, curiously enough his guides to the port beyond the horizon are not points on the earth, but above it, the stars and planets of the heavens.

The goal of mankind—and that applies to youth—is a goal beyond the horizon of this earth. No one can claim to be a real guide or leader of youth unless his guidance and leadership lead youth directly or indirectly to that real, but invisible destiny; in other words, to God. No one who questions, denies, under-estimates, or ignores the reality of such a destiny can do youth any lasting good. Indeed without a clear concept and a deep appreciation of this goal as the ultimate necessity, youth may be actually misled, deceived, and mis-served.

Without chart or compass, a vessel at sea is in a truly perilous situation. The paths it may take are as myriad as the waves of the sea itself. With inaccurate chart and inaccurate compass, it is simply a prey of fate.

Without an accurate map of life, without a true direction-finder, youth are in an even more tragic plight. For there is no tragedy comparable to human tragedy. Too often do we see the wreckage of youth strewn about us on life's highways and byways. We know only too well that the cause has been lack of sound planning and proper formation. Too often the course they have followed has been one of their own making or their own imagining, not the one made for them by their Maker, and for which their Maker made them. Too often something short of that has been set before them as the goal of life, and arriving at it, they find it a mere dream island,—an ethereal, unreal, trivial thing of no satisfying or lasting significance rather than a goal really worth spending a life to achieve, and which, when found, will satisfy completely, and terminate their journeyings.

That goal is God, the God Who said, "Suffer youth to come unto Me". Any chart that we give youth has inadequate value unless it is plotted with that goal in mind.

***"The more important the need, the greater the service."*—Rev. Howard J. Carroll.**

Topics for Discussion

1. What are the important needs of modern youth?
2. How can a well directed, well planned youth program aid youth to meet their needs?
3. Review your youth council's activities. "Where have you lead them?"
4. What is the goal of all Catholic youth work?
5. "Chart" your program for the next four months. What "compass" points may you use to check the correct course?

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CRUSADING FOR CHRIST

*The Catholic Daughters of America, under the direction
of Miss Mazie V. Scanlon, National Junior Director.
Chorus by New York Juniors, under direction Miss
Elizabeth O'Reilly.*

Introductory song, "The Palms".

In the impressive ceremony of the blessing of The Palms we read the antiphons:

"The Hebrew children, carrying olive branches, met Our Lord, crying out and saying, 'Hosanna in the highest. Blessed is He that cometh in the name of the Lord.' And when the people heard that Jesus was coming to Jerusalem they took palm branches and went out to meet Him and the children cried out saying, 'This is He that is to come for the salvation of the people.'"

Children carried branches—children sang the Hosannas. Children in faith and with joy actively served Our Lord on that long ago Palm Sunday morning. Was this, perhaps, the first crusade of Youth for Christ? Is it significant that nowhere are children mentioned in the solemn story of the days that followed? No children entered the garden of Gethsemani. No children were in the jeering throng on the way to Calvary. Yet it was a young man in a white robe who said, "He is risen. He is not here. Behold the place where they laid Him."

Youth took its rightful place then as it does now—the place of ready, generous, joyful service. Much of our concern for Youth today is really concern for ourselves and our glaring shortcomings. We are appalled at the reported dishonesty of men in high places. We exclaim over the alleged corruption of our courts and the cheapness of much of our literature and our entertainment. We are deeply concerned about the lightness with which contracts are broken. In our dismay we stretch out ineffectual hands and in presumptuous voice we cry to Youth—"We will save you from all the perils which have so subtly blinded us."

That this talk might represent what Youth really thinks of a Christian crusade, I talked with Youth itself and I bring you Youth's answers. I presented this proposition—"I am to talk on the 'Call to Youth' program. The subject is 'Crusading for Christ'. Being a youth no longer, I need your help. You know from discussion at church, at school, at home, and from what you've read in magazines that there is a strong pagan force sweeping the world—a force that would wipe out of the minds and hearts of children all belief in God and all following of His principles. What can you, an individual, do to make religion forceful and of influence?"

Here are the answers, exactly as they were given. A sixteen-year-old boy said, "Well, I believe what I believe and I'll stick by it. I'd fight for it if I had to. I'll live a Christian life myself."

The high school freshman, a fourteen-year-old girl answered, "I don't buy chocolate bars at the corner newsstand anymore because they display such awful magazines. I think we should show our Christian training by the respect we have for older people and by our courtesy to each other."

The nine-year-old fourth grader said, "I could pray. I could go to Mass. I could go to church for special devotions."

The lad who will finish the eighth grade in June, after a little thought and a "Hmm, that's a hard one," said, "I have to set a good example. I have to be extra good around younger children; and I have to go to church."

The little third grader answered, "You can pray. You can take all your troubles to Our Lord and you can tell people who don't believe how good He is. You can be friends with everybody even if you don't agree with them."

An eighteen-year-old girl, a high school graduate, said, "I have an inadequate defense. I was arguing with a boy today. I simply can't understand how he can think the aggressive dictator is right. But he broke down all my arguments. I know I have to prepare myself by read-

ing and by prayer. I'm starting right now to build up my defenses."

The college graduate said she believes the Youth of America is unaware of the power and extent of the pagan forces. "We need," she said, "to learn more about the principles and methods of propaganda in use by the enemies of Christ. They know all about Christianity and what it stands for. That is why they fear it. We ignore the enemy. We take too much for granted."

These are verbatim answers from average boys and girls, given out of their own experience and training and without special preparation. These are little ways and seemingly inconsequential. Yet it was through the "little way" that St. Theresa, The Little Flower, rose to the heights of sainthood. In these answers Youth of today re-echoes the saints of long ago. The lad who is ready to fight for his faith reminds us of Kateri Tekakwitha, Lily of the Mohawks, when the Indian was about to let fall his tomahawk because she worshipped at the foot of the Cross. Facing him fearlessly she said, "My life you can take. My faith is my own, in life and in death. I fear you not."

The familiar teaching of the force of example so simply set forth by the eighth grader is a re-statement of St. Francis' instruction to his missionaries—"Be mindful of yourself and of discharging faithfully what you owe to God, for by means of this you will yourself become more capable of serving your neighbor.

The high school graduate who would build her defenses was unconsciously quoting St. Augustine, "Let me know Thee, Oh Lord, Who knowest me. Let me know Thee as I am known."

The little third grader who can take her troubles to Our Lord was answering the Divine invitation, "Come to me all ye who are heavily laden and I will give thee rest."

A crusade is any enterprise undertaken with zeal and enthusiasm. Crusading for Christ is not new for Youth of this day or any day. Zeal and enthusiasm belong to Youth. Crusaders they, the knights of silver armor, bearing high the white banner of true Christian

principles. Junior Catholic Daughters of America carry on their shields the triple standard: Love God, serve others, live nobly. Bravely, fearlessly they go, showing in their daily lives that they can reach the high goal set for the Knights of God by Janet Erskine Stuart, Superior General of the Society of the Sacred Heart, when she wrote:

"The knight of God never rests; he is the servant of the weak and the helpless and the oppressed . . . his toil and quest are never ending—yet, if he be a true knight he must seek time, by day and night, to wait upon God in prayer and silent communion of the heart. He must be docile as a child to the commandments of God, but a man in deeds and responsible for himself. There, young knight, is your life work. Take it upon yourself and be faithful. God is with you."

Closing song, "Arise, O Youth" from *Finlandia*, by Sibelius.

Arise, O Youth, thy hearts in music swelling,
Thy spirit spread throughout this mighty land,
For Youth shall lead in time of need, excelling
Where Age has failed, Youth spreads out its hand.
Spirit of Youth, our hearts shall be thy dwelling,
Youth shall lead all and Youth shall command.

"Arise, O Youth, thy spirit spread throughout this mighty land."—Sibelius.

Topics for Discussion

1. Why is an informed, articulate youth so essential today?
2. What is the place of youth in the great crusade of Catholic Action?
3. Have you planned your crusading activities to include the essentials,—Prayer, Study, Action?
4. List the Saints that you think might be taken as examples of youth in Catholic Action. Why have you selected each?
5. What crusades can you plan for your group during the coming year?

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HOME SANCTUARY

The Girl Scouts of America, with Miss Anne Roos, National Staff; Miss Mary Keefe, troop leader; Miss Viola Hecht and Miss Peggy Folsom, two Girl Scouts.

Miss Roos: Two of the most beautiful words in the English language are "Home" and "Sanctuary". The pictures and thought conjured up by each of these words separately bring peace to the soul. Happy children make a sanctuary of home.—Miss Mary Keefe and her girls have been having an adventure in homemaking, concentrating particularly on one aspect—foods and cooking. When I went to a troop meeting recently to see Miss Keefe, there in one corner of the huge, bare room of the school an altar had been set up with snowy white cover. A crystal vase held moss rosebuds—gleaming ivory candles in red sconces cast their glow over a small alabaster figure of Our Lady.—The leader and the girls were on their knees saying their evening prayers. I tiptoed in, and silently joined them. When their devotions were over, one of the girls showed me the altar cloth. It was a circle of the finest linen and had been made in Oberammergau. I looked closely at some of the most exquisite handwork I have even seen. A series of embroidered and finely cut-out needlework pictures portrayed the entire Passion Play. The loving admiration of that little thirteen-year-old girl for the beauty of it gave me a feeling of such joy! I think I need not tell you the rush of thoughts that came over me at the full implication of those brief moments of worship amidst beauty.—And now—you shall hear from Miss Mary Keefe and her two girls, Viola Hecht and Peggy Folsom, about the luncheon they planned and carried out recently as part of their homemaking experience. The whole affair was pretty exciting and involved many things besides luncheon. Miss Keefe, will you start us off?

Miss Keefe: When the girls decided they wanted to

learn more of foods, we planned an objective, as we always do. We knew that on the way to our goal we should discover many fascinating things. So, a luncheon at a cooking demonstration in Radio City was to be our aim in this venture.—We must have a theme, we decided—so our enterprise would have unity.—Suppose we let Viola tell us about that.

Viola: All of us thought that the New York World's Fair theme, "The World of Tomorrow", was a pretty good one—and—we thought no one would mind if we borrowed the Fair theme and added some other things to it so we could tell the "world at large" what we were trying to do. So—we made some posters.

Miss Keefe: I wish everyone could see them. They're so attractive with pictures of wholesome, healthy looking girls and luscious looking fruits and vegetables and some really very nice hand printing.

Viola: The first one we made combined our motto, "Be Prepared", and the Fair slogan, "The World of Tomorrow", and the slogan of the National Nutritional Society. When it was completed it read like this: "Be Prepared" to face "The World of Tomorrow"—"Build Health"—You are—tomorrow—What you eat—today. We decorated this with the World's Fair design and bright colored fruits and vegetables.

Peggy: Then we did one called: "For Goodness Sake"—a picture of a girl and lots of fresh, crisp things to eat.—And we made a third one. It was mostly printing. Did you ever hear the old rhyme for a happy marriage, Miss Roos?

Miss Roos: Yes, indeed.—"Wear something borrowed, something blue, something old and something new".

Viola: Goody—you know it. Then you'll appreciate our jingle. It was: A simple "Design for Living"—The Healthful vitamin way—IS—EAT SOMETHING RED—SOMETHING GREEN—AND SOMETHING YELLOW—EACH DAY.—It was a little memory peg for us to sort of hang our minds on—when we thought about foods.

Miss Roos: I think it's delightful. I don't want to seem

too eager, but I'm keen to know what you served for that luncheon.

Peggy: We called it a Special Health Luncheon and we began it with a Vegetable Cocktail—juice from vegetables with lemon. Next, carrot and cheese souffle—then cabbage salad with raisins—radishes—and date and nut surprise cookies, served with the orange and grapefruit cup.

Viola: So you see we had our "Design for Living" complete with red radishes cut to look like tulips, green cabbage salad with lemon sauce, and the special, carrot and cheese souffle, was definitely yellow.

Miss Roos: It seems to me you did very well with your "Design for Living".

Miss Keefe: We did, to be sure, and we also found out that the more you know about foods, the more interesting they are, and the more capable we become in selecting and using them.

Miss Roos: Did you use your knowledge at home, too?

Viola: Oh, yes, I've prepared a couple of meals at home and my mother says pretty soon she'll let me fix all the meals on Saturdays if I want to.

Peggy: And I fixed the health lunch for my Dad—and he ate every bit of it,—so I guess he liked it.

Viola: Did you know that one hundred and fifty-one different kinds of bread are made and sold in New York City alone?

Miss Roos: No, I didn't.

Peggy: And that although bread has always been called the staff of life, there are many other foods on which people depend for strength and energy.

Miss Roos: Hmm—You seem to have gotten down to fundamentals.

Miss Keefe: We did indeed. And we discovered, if we hadn't actually known it before, that there isn't any place on this planet where they can get along without food, and, of course, its main purpose is nutrition.

Viola: Remember how we laughed over the rule you gave

us and the story you told us about the college graduate and what a time she was having keeping house?

Miss Roos: Share it with us.

Miss Keefe: I asked the Nutritional Society for a simple rule—one the girls could easily understand with no mention of vitamins and calories. They gave me one: "Mix your colors" every day. That reminded me of the college acquaintance who pared her beets and put them in with the spinach to boil, and then couldn't understand why the spinach was mush and the beets rocky and why everything was all red.

Miss Roos: (LAUGHS) I'm sure none of your girls would ever make that mistake.

Miss Keefe: There are other mistakes they may avoid, too. It was very revealing to learn that individual behavior problems, acne, overweight and even social adjustment problems were traceable to nutrition. Just for instance, in our group we have fifteen girls and seven or eight different nationalities, Spanish, Italian, English, Irish, Greek, German, Norwegian, —the rest a combination.

Miss Roos: Quite an international gathering.

Miss Keefe: Yes, it is—and in that small group we have three chronic fingernail biters—showing calcium deficiency—one hospitalized for observation for going on various diets which have about ruined her system; a number of the children are permitted to eat everything and anything at all times, and others eat too much candy and too many starches. This project gave us an opportunity to help the girls to help themselves along proper, balanced eating lines.

Viola: And we did such a lot of other things besides.— We visited a milk plant, and learned about the different grades, and uses of milk, and the laws governing its distribution. We found out how milk and cheese are good for our teeth, for one thing.

Peggy: We got to know our neighborhood grocers real well, and they talked to us about foods.

Viola: And we watched different store windows for arrangements of fruits for decoration. One I liked a

lot had beautiful strawberries and apples arranged in different designs.

Peggy: And don't forget the display we saw of lavender-pink turnips.

Miss Roos: Now, there is something I have never seen.

Miss Keefe: And a book shop had a display of a book by a noted beauty specialist.—Along with copies of the book was a wonderful arrangement of fruit. This beauty specialist had recognized the fact that beauty must be from the inside out. So she listed vegetables and fruits to be used freely.

Viola: We haven't begun to tell you all the markets we visited and all the things we found out.

Miss Roos: We'll have to get together another time and hear some more about that, because there's one more thing that comes to my mind right now, and that is, how did you tie your cooking with your other interests and hobbies?

Miss Keefe: Maybe I'd better answer that. It tied in with the nature field in the matter of growing herbs and carrots, and becoming acquainted with edible greens, mustard and dandelion. With the out-of-doors in planning food for hikes. With the International Friendship field in the various nationalities contributing something of their native cooking, looking at vegetables which differ from ours, and eating in the restaurants of different nations.

Miss Roos: I can see how the arts and crafts came in. The girls made the posters.

Miss Keefe: Yes—and how and what food to serve, type of needlework in table cloths and the ones used for different and proper occasions, as well as the selection of dishes and table decorations, brought us into that realm also.

Miss Roos: What did you do about Sports and Games?

Miss Keefe: We learned the food habits necessary and the diets of athletes.—I think it's obvious how the project was related to the Field of Health.—With Music and Dancing, with Sports and Games. We took as an illustrative example, the serious indigestion at-

tack the famous singer, Martinelli, had last winter. The curtain had to be rung down at the Opera, and a substitute singer continued the performance.

Miss Roos: From what Peggy said about getting acquainted with the neighborhood shop-keepers, I can see that you touched on Community Life.

Miss Keefe: It did tie in very well.

Peggy: We talked, too, of the migration of peoples, all due to the supply or lack of food.

Viola: And we saw moving pictures related to our own Dustbowl problems, migration to Alaska, California, and the difficulties due to migrants from the Middle States.

Miss Roos: When there's so much to do, how do you choose?

Miss Keefe: That is a difficulty. We talk of the many possibilities and then the girls decide what they think will interest them most and we proceed until curiosity has been satisfied.

Miss Roos: It seems to me, Miss Keefe, you've done a splendid thing.

Miss Keefe: It's really such fun—all of it.

Miss Roos: Viola, you look as if you have something on your mind.

Viola: I was thinking about something Miss Keefe told us when we first started on this whole adventure. We spoke of the wonderful engineering fetes which would be performed in the Fair in the World of Tomorrow, and Miss Keefe said, let's think about the wonderful heavenly engineering that it takes to make an orange or any fruit or vegetable. The energy and heat from the sun, and the rain pouring down on the brown earth, and the air and sun and water being transformed into nutrition for the seeds and the plants, which in their turn nourish us. It's wonderful when you think of it, isn't it?

Miss Roos: It is indeed.—Your girls' minds are very fertile soil, Miss Keefe.

Miss Keefe: All children have imagination, and it's very

exciting to stimulate it. Grown-ups, too, like word pictures.

Miss Roos: Maybe you can give us one to carry away.

Miss Keefe: Maybe I can.—Let's think of the sanctuary of the home in the World of Tomorrow, with the boy of today laboring with pencil and chart or graph, figuring out the "adiabatic expansion of gases", while the girl of today gently explains to Junior, as she gives him the thirty pats required after feeding, —that's just wind colic to us—and calmly sits down to chart her menus for the week, knowing that while her boy may be building skyscrapers, ships, and planes, she is building persons in that simple design for living the healthful vitamin way—eating something red—something green—and something yellow each day.

Miss Roos: That is a splendid thought. With girls having such intelligent guidance from their leaders and such fine, wholesome experiences in homemaking and citizenship, we may all look forward with hope to the perpetuation of the ideals of democracy in the World of Tomorrow.

*"The home—the fundamental unit of society."**Topics for Discussion*

1. Why is an emphasis on the "Christian Home" necessary today?
2. How may you effect a greater appreciation of home making as a "career" among the young women of your youth units?
3. In planning your annual program, how may you further develop home art activities?
4. What unifying "theme" has each of your activities?
5. Why is adult leadership necessary to assure such intelligent guidance?

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BEAUTY SERVES

St. Mary-of-the-Woods' College Students

Honor Ronan

Mary Josephine Carton

Bernadette Monahan

Marie Shelley

Announcer: Good morning. Our scene this morning is the campus of St. Mary-of-the-Woods College in one of the rooms on senior wing of Le Fer Hall. Mary Jo is trying to bring order out of chaos by cleaning out her desk drawers when Bernadette, her roommate, comes in.

B.: Mary Jo.

M. J.: Mhm—

B.: What are you doing? What's that?

M. J.: A snap shot.

B.: I could tell that from here.

M. J.: Honor sent it to me last summer when she took that wonderful trip. I'd like to take a cruise like that, to see marvelous places I'd never seen before, to go all alone somewhere like that—

B.: All alone—Oh I think that would be awful. I think a thing is much dearer if you've shared it with somebody. Just to be able to turn to someone and say—"oh"—sort of helps get rid of that smothery feeling it gives you.

M. J.: You mean like—

When beauty grows too great to bear
How shall I ease me of its ache,
For beauty more than bitterness—
makes the heart break.

B.: Is that something I should know?

M. J.: Oh, it's not on the required list like Shakespeare—It's Teasdale. I don't remember the rest of it—anyway I don't agree with it.

B.: I do.

M. J.: I don't. Anyway I don't think we're talking about the same thing.

- B.: You said Beauty—or beautiful things.
- M. J.: Yes—but what do you mean by beauty?
- B.: Oh come now—
- M. J.: No, I'm serious—I mean a good, working definition of beauty. Of course, if you don't know what you're talking about—
- B.: Well, let's see—I guess I mean—well—a sunset is beautiful—
- M. J.: Not a definition of beauty!
- B.: Oh dear! Well—
- KNOCK
- B.: Saved. For gracious sakes, come in and distract this creature with a one-track mind. She's trying to make me define Beauty. Maybe you can define it.
- H.: Why don't you look it up in the dictionary!
- B.: A fine idea—an excellent thought—do we have one?
- M. J.: Thought or dictionary, Bernadette? *I* have one of each—*We* don't—here—let's see A—B—Be—Bea—Beau—Here it is—Webster says—an assemblage of graces or properties which command the approbation of the senses—
- B.: Exactly what I was going to say myself—
- M. J.: I don't think that's very good.
- H.: No? Dear me—suppose you do better.
- M. J.: Well—aren't the senses seeing and hearing, smelling and so on. . . ?
- B.: So they tell me.
- M. J.: Well, I don't think beauty appeals just to the senses—
- H.: Why what else could it appeal to? Something's beautiful to see—like a—well, like a—
- B.: Like colors and lines and shapes of things.
- H.: Yes, and combinations of all those—
- B.: Or beautiful to hear like a symphony.
- H.: Or a single simple word—like—twilight—or cream—
—or purple—or—oh, lots—
- M. J.: All right—but what about the colors we saw last

vacation at a modern exhibit. It had all those things, line—form—color. I forget what they called it, and I certainly couldn't remember by what it looked like.

B.: It was one of those impressionistic things and Mary Jo and I stood and tried to like it—but we didn't—

M. J.: Not until somebody explained it to us—And then we saw that there was such precision of line and such discrimination of color—that—well it was just perfection and because it was so exactly what it was supposed to be—so faultlessly done—for what he wanted to do—it was really beautiful.

B.: And awfully full of meaning—

H.: You sound like a couple of art catalogues.

M. J.: You wouldn't understand how it is to be a connoisseur.

B.: Oh, dear, no—but what were you getting at, Mary Jo?

M. J.: Well—I was getting to the point that characteristics don't appeal just to the senses; sometimes they are in such perfect balance that the mind sort of recognizes their—their—

B.: Rightness—It just sort of clicks after your mind has a chance to interpret it.

H.: But you still got it through your senses.

M. J.: Yes, but the sense didn't approve it—the mind did.

H.: Oh—oh—I see what you mean—well, maybe there are different kinds of beauty—

M. J.: Of course there are.

H.: I mean like—beauty that does come entirely through—your eyes, or ears, or fingers.

B.: Like a statue—or the cool feel of smooth marble—

H.: Yes—the kind you touch, but it doesn't really get inside you—

M. J.: But, Honor—it has to get into you—

B.: Oh, Mary Jo—stop being so particular—Honor and I are conducting this discussion.

M. J.: I started it.

- H.: We'll finish it. Now hush—and then there's the kind you touch or see or hear and it sends shivers all through you and gets inside your brain and changes lots of things you think and feel—
- B.: Like a poem—or a song or the beauty in nature.
- M. J.: Bernadette's a little in the violets and forget-me-nots mood today.
- B.: But there *is* beauty in nature—
- M. J.: Of course there is—that's the place you're most sure to find it—
- H.: But I think we pay more attention to it in material things—at least I do—
- B.: That's because we get so used to it in trees and grass and stars.
- M. J.: Mhm—I think the kind of beauty I like best is the kind that you see with your eyes or hear with your ears, and then your mind takes it in, and then you get hold of it somehow.
- H.: I know what you mean—you catch a word or something and all of a sudden you've found something very dear you thought you'd lost—or anyway forgotten where you put it.
- M. J.: Do you know Gerald Manley Hopkins' poem *God's Grandeur*?
- B.: Say, you certainly are full of poetry today—talk about me and my forget-me-nots.
- M. J.: Keep still, Bernadette. Hopkins says:
- The world is charged with the grandeur of God,
It will flame out, like shining from shook foil;
It gathers to a greatness, like the ooze of oil
Crushed. Why do men then now not reck his rod?
Generations have trod, have trod, have trod;
And all is seared with trade; bleared, smeared
with toil
And wears man's smudge and shares man's smell:
the soil
Is bare now, nor can foot feel, being shod.
And for all this, nature is never spent;
There lives the dearest freshness deep down things.

- H.: Mmm—I wish I could remember things like that. The best I can do is a few scattered lines—and I never know where they come from—
- B.: Or how they finish—You should have heard her the other day, Mary Jo. She started a line and got half through it and couldn't remember the rest and it's been driving me crazy ever since—because I can't think of the rest of it either.
- H.: Oh, that—I found that — it's — from *Merry Go Round*—"Oh Beauty that mine eyes have never seen, and yet my heart remembers—"
- M. J.: Nm—Nice—"Beauty that mine eyes have never seen—and yet my heart remembers—"
- H.: I think maybe that's the nicest part of anything—the part your heart remembers.
- M. J.: That's an intriguing line, Honor. I think that's what I've been trying to get at. Beauty is, for you, what you take into your heart. Nobody can give it to you, unless you're able to take it for yourself.
- B.: And if you're able to take it for yourself, nobody can ever really take it away.
- H.: But what about things that change? Like the poetry I wrote when I was fifteen! It was a miracle of miscalculation of beauty—but at the time—well—
- B.: It served its purpose.
- H.: Yes, I guess it did.
- M. J.: Then it was beautiful. Do you know, that is what I think's really important about beauty—not what it is, not the form it takes, but what it does to you, Honor. Your versifying was beautiful because the effort to create beauty did something to you.
- B.: You mean beauty makes people good?
- M. J.: Yes, it does. Or at least it ought to.
- B.: Do you think that is right, Honor?
- H.: Sure, it is right. Didn't we learn in apologetics that "God is goodness" and also "God is beauty"? Doesn't that make goodness and beauty practically the same thing, both of them in some way related to God?
- B.: This is getting awfully deep. Let's try some $\epsilon\pi$ —

- amples. I can always work better with examples than with abstract definitions. All right, Mary Jo, you start. Something that is goodness and beauty at the same time.
- H.: No, something that is beautiful because it is good.
- B.: The same idea, Honor, only put differently.
- M. J.: Well, I think some kinds of suffering can be beautiful.
- B.: How?
- M. J.: I knew a young mother who died so that her child might live. And I know a woman who did laundry work so that her son could continue his studies for the priesthood. And those two girls who entered the novitiate last month. They were giving up a lot of things we think important, but you know what the rest of us thought about their sacrifice. It was beautiful!
- B.: I believe you're right, Mary Jo.
- H.: Courage is always beautiful, isn't it?
- M. J.: Of course it is, and so are patience, and humility, and charity, and all the other virtues—if they are real.
- B.: Then religion ought to be beautiful.
- M. J.: Why, Bernadette, isn't it?
- B.: Yes, I guess it is. I am just trying to follow this idea through.
- M. J.: I think that is just what St. Augustine was trying to do when he wrote that line we had yesterday in comparative literature: "O Beauty, ever ancient, ever new. Too late have I known Thee; too little have I loved Thee."
- H.: You know, girls, I believe this discussion might be worth pursuing another day. There are a lot of things I want to think out.
- B.: For example?
- H.: The connection between the material, the external beauty of our churches, and the liturgy, the candles and ceremonies, and things like that, and the doc-

trines and ideas they represent. I'll bet there is a lot we have been missing.

M. J.: I know there is. "The beauty that my eyes have never seen and yet my heart remembers"—girls, that's it—the beauty inside a person, the beauty that is in one's soul. It doesn't come just through the eyes or the ears, but it comes from the very human personality. And so it can change, but it can also go on, like God, "Beauty ever ancient ever new—"

B.: What was that line you quoted from Hopkins a while ago, something "deep down things"?

M. J.: "And for all this, nature is never spent;
There lives the dearest freshness deep down things."

H.: I'm not sure I follow all this heavy talk.

M. J.: Honor, it's like this. Here we are college seniors, hoping to get bachelors' degrees next June—

B.: And we can't define a simple word!

M. J.: But don't you think we have been getting somewhere—even though my desk is still waiting to be put in order?

H.: Well, where are we now?

B.: This has been just an academic discussion, I think we ought to summarize or conclude or something—and do it quickly. I have a lot of French literature to prepare for tomorrow.

H.: Mary Jo, you started this.

M. J.: Well, I still think beauty is something more than things that please our eyes and ears and—

B.: Sure. There's beauty in nature, "the dearest freshness deep down things."

M. J.: Good!

H.: But what about the lovely things man has made?

M. J.: They're lovely because they reflect the beauty of man's soul or mind.

B.: Men have made a lot of ugly things, too. Isn't that what Hopkins was trying to say, Mary Jo?

- M. J.: Yes, and that is just where we have a chance to do something about beauty.
- H.: What, for instance?
- M. J.: We can help preserve the beautiful things God has put in the world—
- B.: In nature?
- M. J.: Yes, and in ourselves. Our elders are always telling us about our obligations to society. Don't you think this is one of them?
- H.: Maybe that is what education is supposed to do to us—help us find beauty and then pass it on to others.
- M. J.: Precisely!
- B.: Say, girls, I've got to get some studying done. Sorry to leave just at this point. I've had a beautiful time.
- M. J.: Thanks, so have I. Someday we'll try Keat's "a thing of beauty is a joy forever. That ought to—

“The world is charged with the grandeur of God.”
Hopkins.

Topics for Discussion

1. Show evidences that youth craves beauty in all things—self, home, community.
2. The Church has been said to be “The Protector of Art”. How may youth develop a real appreciation of this sacred heritage?
3. How may art, drama, and music be made a more effective part of the youth program?
4. Do your young people understand the real beauty of the Mass—the “Perfection of all Art”? Why not plan a Missa Recitata?
5. Discuss the Crusade, “A Madonna in every girl’s room”. How may youth come to know the lovely pictures of Our Blessed Mother?

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MORE JOY

*The Catholic Youth Organization, Hartford, Connecticut
Miss Mary Elizabeth Smith and Miss Margaret Kemp,
under the direction of Miss Catherine Lynch, super-
visor Hartford CYO.*

Miss Lynch: We are most sincerely grateful today for this opportunity of addressing radio listeners who are interested in the young people of this country. Not the least attractive feature of youth is its joyousness and when we hear "oldsters" bemoaning their lost youth and seeking a fountain of youth, we suspect it is the joy of youth which they miss and hope to regain. There is a natural joy in young life which reminds us of the gay animal spirits of puppy dogs romping in a meadow. Youth is a time for capers and fun, and parents have always loved to see their children enjoying a good game or finding happiness in their friendships. While recognizing and fostering these things, we should not forget that joys are of many kinds and degrees, and that while youth is indeed a time for enjoyment it is also a time to build for the more lasting joys of a mature adult life and the essential eternal joys of a future life.

Miss Smith: I am reminded, Miss Lynch, of an example of the simple joyousness of youth, which came to our attention not long ago. When greeted by a "how are you?" at one of our dances, a high school boy, with a broad smile, answered the leader, "Oh, life comes easy." As indeed it does, when one is fifteen and not yet faced with the cares and burdens of life. But, regrettable as it seems, that kind of joy is often stifled by the problems of growing up and assuming responsibilities.

Miss Kemp: That brings us to the point of this discussion, I believe. With joy such an universally beloved and appealing trait, and such a natural, spontaneous,

and contagious thing which blesses equally him who gives and him who receives, how can we preserve it?

Miss Lynch: We must go back to the source of joy. Laughing, smiling, having a sense of humor are essentially human traits. We have heard of laughing hyenas, smiling dogs, and monkeys with a sense of humor, but even allowing for that, human beings seem to have a fairly well-founded monopoly on joy. The reason for this is that joy is a spiritual quality, even though it may be expressed largely through physical reaction. Sometimes joy seems to be tied up with physical well-being, but many an invalid or cripple has radiated an inner joy which amazes all who behold it.

Miss Smith: Your reference to joy as spiritual at once brings to my mind the prayers at the beginning of the Mass when the Priest says on three occasions: "I go to the altar of God, Who giveth joy to my youth." God is the true source of joy and religion should be a channel of Christian good spirits.

Miss Kemp: This same subject was discussed very appropriately in the *Commonweal* recently. The editors, commenting on a sermon by Dr. Bernard I. Bell, made a plea for a more joyful spirit of Christianity. They recounted that in the days when all the Western World was Christendom, people were much more glad some and gay, in spite of the greater physical discomforts and handicaps of life. Their songs, poems, feasts, plays, pageants, their stories, their works of art, cathedrals, all manifest a religious joy which is all too lacking today.

Miss Lynch: Following that thought, we can go back even further than the Middle Ages. We have only to re-read the Bible to find how often the words "joy" and "rejoice" are to be found. Our religion is indeed a happy, joyful legacy. Joy is the natural product of faith, hope, and charity. Our aim then, should be to link the natural joy of youth strongly with its supernatural source, so that it will endure. As a leader perhaps you can tell us some of the practical ways of doing this, Miss Smith.

Miss Smith: It seems to me that first of all, no leader should offer her services to do work of this kind who does not herself enjoy it. Joy cannot be pretended, or forced or produced artificially. If it is there in the leader it will communicate itself to her group. But there are many things a leader can consciously do to increase the joy of those in her charge. She can occasionally turn a good joke on herself or deliberately put herself in a situation which will greatly delight and amuse her group. She can perform disagreeable tasks with the group without a trace of a martyred air or a complaint. She can use the practical helps of music, radio, jokes, amusing stories, stunts, games to provoke laughter. She can lead the members to enjoy working for things of a spiritual nature like corporate communions, works of social service, or other forms of Catholic Action. This can be done by tying closely times of fun with times of spiritual advancement. The committee on the religious aspect of the Catholic Youth Organization can have just as much fun at their meetings as the committee on socials, if the leader is alert to possibilities.

Miss Lynch: All that sounds like a large order for the leader, but how happy are the results for such a group. The sponsor of such a recreational program as the Catholic Youth Organization offers should also keep in mind that the youth must be given an opportunity to taste the joys of creating things, accomplishing things through their own efforts; handcraft, dramatics, and other cultural pursuits give them this opportunity. The field of sports offers such enjoyment especially if the games are played in a spirit of fun just for the sake of the action and pleasure involved and not for the purpose of competing for trophies, glory or publicity. Making new friendships and having new, adventurous experiences are also a great impetus to joy. Finding the beauties of nature through hikes, outings, picnics, camping trips, etc. brings a kind of peaceful joy. The youth will be learning one of the first lessons of joy when they have discovered that the beauty of the sunset or

the bird's song at dawn is precisely that it is for all to enjoy—that it is timeless, universal, there for all to enjoy, and has never been monopolized by any one. The thrill of it is that each one discovers it anew—freshly, intimately, personally for himself, and there is more joy in that discovery than we can describe.

Miss Smith: All of this is undoubtedly true, but are we not forgetting some of the stern realities and harsh facts facing our young people today—economic stress, social changes, thwarted ambitions, lack of security and the aimlessness which seems to have infected a good many of them? Speak of joy to many of your youth and they will ask us what there is to be joyful about.

Miss Kemp: It seems to me that young people need to see and feel in answer to their question what our late Pope, Pius XI, stressed in his words to the world: "We must grasp the true Christian philosophy of life and apply it to our own times." The troubled confusion and unhappiness of many of our young people goes back to a false set of values and standards—not only their own sense of values but that of the generations immediately before them. In their religion can be found the real answer to their problems, the answer to their desire for knowledge and truth as well as their desire for joy and happiness. More practically also the answers to their questions as to how they can apply their philosophy to their own times may be found in large measure in the encyclicals of the Popes as well as the writings of the Old and New Testaments.

Miss Lynch: We cannot expect our youth to grasp and apply all these truths unaided. They must have leaders. Just because they are living in troubled, difficult times, we have all the greater obligation to bring some joy into their lives. It cannot be done by a superficial interest in their pursuits. Leaders must know the problems of youth and be willing to speak and act gladly when the need arises. Soon the youth will be joyfully entering the fray and accepting the

challenge, for such is the "spirit of youth." We make a plea, then, for all leaders to help youth to greater joy. Help them to increase their aptitude for joy, to desire and seek it, and give them an opportunity to find it.

"The world needs more joy and needs it in abundance."—Sister Josephine Rosarie.

Topics for Discussion

1. What has your group done to bring lasting joy to its members?
2. What proof have you that young people enjoy their study clubs and service activities?
3. Have you stressed the great joy of the apostolate? Discuss "joy" as a spiritual quality.
4. What is the attitude of the Church toward joy? How expressed in liturgy?
5. Is wise sponsorship necessary in the development of the fundamental "joyous spirit"?

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THE YOUTH CONFERENCE

The Fort Wayne Catholic Youth Organization

Miss Tess Marie Gorka, Executive Secretary with Mr. Robert Bangert, Diocesan Youth President, and Miss Florence Maginsky, President St. Patrick's CYO, East Chicago

Miss Gorka: Well, Florence and Bob, it is a real pleasure to discuss today one method of directing the attention of young people to the basic principles underlying their present day problems. I refer, of course, to Youth Conferences, and since we are partners in this interpretation of Conferences, I want to ask you, Bob, if you believe that our conference idea is practical?

Bob: Very much so, provided the conference is carefully planned and properly executed. Just now, I think it would be worth while if you were to explain why you are so enthusiastic about our Conferences.

Miss Gorka: Here are some of the advantages, Bob. A carefully planned program is a challenge to our young people. It brings them together, and the mutual exchange of views enables our youthful leaders to crystallize their thinking. The conference develops a genuine esprit de corps, and it certainly emphasizes the necessity of cooperative effort.

Florence: While listening to your explanation, it occurred to me that in the past few years there have been numerous youth conferences and congresses in all parts of the country. May I ask, then, wherein do our Conferences differ from other youth conferences?

Miss Gorka: It is true, Florence, that in many quarters youth has been assembling, voicing its opinion, demanding. Not infrequently, however, such meetings result in a clash of opposing personalities. This is due to the fact that the participants bring to the discussions conflicting principles; the result is: they are unable to arrive at any definite conclusions. The

problems being discussed may be common problems, but not having any definite principles to guide them, these young people readily endorse even the most ridiculous proposals, or they agree to disagree. It is my opinion that meetings of that type do represent a waste of time and energy. Another point is this: it is particularly unfortunate that in many instances the conclusions arrived at and the recommendations endorsed, indicate a philosophy of life definitely at odds with sound moral principles and democratic procedures. I refer, of course, to youth conferences dominated by a left wing leadership.

Bob: We have a lot of discussions at our Conferences, particularly the last one, but I don't believe that at any time we arrived at any ridiculous conclusions.

Miss Gorka: Precisely. So, to answer Florence's question, we may say that the feature which makes our Conferences outstanding, is the fact that young men and women bring to the discussions a definite set of principles grounded in religion. They discuss the topics on the agenda in the light of these principles. They manifest an unusual interest in their application to specific life situations, and they leave the Conference fully conscious of the fact that you cannot solve the problems centering about youth on any other basis.

Florence: Does the Church encourage such conferences for young people?

Miss Gorka: Definitely. In one of his famous encyclicals, "Divini Redemptoris", Pius XI of happy memory stressed the need of training for the social apostolate of the Church. He pointed out, for example, that "this task for formation . . . will assuredly be served by study-circles, conferences, lecture-courses . . . undertaken with a view to making known the Christian solution of the social problem."

Florence: That statement is certainly definite. I agree that the Conference emphasizes the importance and brings youth to a better understanding of the Church's teachings. In addition to that, however, it seems to me that the social and personal contacts are invaluable and broadening. On that basis alone,

young people will find a well-planned conference much more attractive than a series of lectures.

Bob: This interpretation may be for public consumption, but it seems to me that our discussion leads one to believe that this Conference was all work and no play. Certainly the delegates took some time out to relax.

Miss Gorka: Of course, they did. The Conference was a serious assignment and we proceeded on that basis. However, the delegates did find time to get together between sessions, during special lunch periods, and at a general recreational gathering. A lot of fine contacts were made by the individual delegates and I am sure that many fine friendships resulted.

Florence: That discussion is helpful, but I want to ask this question. Were the delegates mostly young people out of school, or of any particular economic status?

Miss Gorka: I am glad you asked that question. The average age of the delegates was twenty-two. Some of them had little formal education—perhaps not much beyond the eighth grade. Some were graduates of colleges and universities. Some came from the homes of the poor—others from the homes of the wealthy.

Bob: What cooperation did we get from the different nationalities?

Miss Gorka: Practically every nationality was represented, which is rather significant to me, particularly in view of the fact that we are living in an age when nationalism is overemphasized. Here we had many young people, each delegate bringing to the meeting his own particular background of culture and training. Nationalism did not enter into the picture at any time during the Conference. The reason for that, of course, is that the basis of cooperation was religion and at no time was there any question of the superiority of any particular nationality.

Bob: Our first conference, as I recall, certainly covered a wide range of topics. Peace, education, marriage and family life, labor, social work, citizenship and

literature were discussed. Is it advisable to cover so much territory in meetings of this kind?

Florence: An overloaded program is unwieldy, to be sure. But, as I understand it, young people have a variety of interests and the first conference must arouse interest and attract their attention. Later ones may develop special interests further. You used a questionnaire as a follow-up on the Conference. Did that have any real significance?

Miss Gorka: Yes, it did. After the Conference, an unusual number of questionnaires was returned. An analysis of the returns demonstrated that not only were the delegates pleased with their experience, but they urged a similar Conference annually. Moreover, they offered some splendid suggestions for its improvement. You remember that, don't you, Bob?

Bob: Yes, that questionnaire was illuminating. The suggestions were decidedly worth while, and as a result the conference period was extended to two days, with fewer topics listed on the agenda.

Florence: That, to me, is an important angle. Our second Conference concentrated on three major subjects: the necessity of religion in education; marriage and family life; and labor problems. That policy was in keeping with the wishes of youth itself and that leads me to another question—to what extent was this a real Youth Conference?

Miss Gorka: Our last Conference was planned and executed with a minimum of direction and guidance on the part of adult moderators. Young people outlined the program. They presented the topics and they led the discussions. What do you think of this idea, Bob?

Bob: I like the idea for the simple reason that it does develop initiative. Certainly the policy should ultimately produce a high type of leadership. I believe, however, that capable adult advisers are indispensable in meetings of this kind. By reason of their training, knowledge and experience, they are in a position to clarify situations which invariably arise,

and which ultimately require the interpretation of adults.

Florence: I feel that young people should be taught to assume responsibility. When discussion leaders themselves are young and aggressive, other young people will not be afraid to express their own opinions. Like Bob, I believe this policy will tend to produce an excellent type of leadership.

Miss Gorka: What particular effect, Florence, did the Conference have on your youthful delegates?

Florence: In my opinion it focused their attention on problems affecting youth and it emphasized the Catholic viewpoint. It not only brought out the fact that we have the tools with which to work, but it emphasized the point that the Church has a solution for the problems confronting us.

Bob: What about the religious angle?

Florence: Other benefits associated with the practice of our religion. The Benediction service at the Grotto; that army of young people assisting at Mass; receiving the Bread of Life from the Bishop of the diocese—it could not help but produce an effect. That blending of our religion and our intellectual life was perfect.

Miss Gorka: That's a fine point, Florence, and our experience was stimulating. Now, at this point I want to shift the emphasis a bit, to ask Bob a question. Would you say, Bob, that the Conference itself is entirely adequate—that is, will the Conference alone suffice as a means of propagating the Church's social teaching?

Bob: Emphatically, no. The Conference is primarily a means to an end. It is in reality a training school for a selected group of young men and young women, determined to apply the Church's teaching in whatever environment they may happen to be. If they spread that knowledge, if they create interest among the members of their local chapters, then we can truly say that the Conference has accomplished its objectives. In other words, the Conference is a prac-

tical medium for the inauguration of a year-round program of activity along intellectual lines, with diocesan coverage. The Conference itself furnishes the inspiration. The delegates on their return to the parish units should furnish the perspiration.

Miss Gorka: We agree with your viewpoint, Bob, and that is precisely the reason why each delegate was given a small handbook filled with suggestions, to be used as a basis for study on the part of local units. Just what has been accomplished in a practical way, it is rather difficult to determine. Perhaps your individual experiences may shed some light on this matter.

Bob: Our local group attempted several forums on the Social Encyclicals and Consideration of Youth's Opportunities. Personally, I see the need to arouse further interest. I would like to know what Florence's experience has been.

Florence: Regarding the activities of the individual parish groups, I cannot say, but I do know that some of our district units have sponsored quarterly forums, with five or six parishes in the district participating. At these forums one problem was discussed from many angles. Proportionately the attendance was good and the interest most encouraging. Naturally we felt that our Conference follow-up produced results.

Bob: Personally, I believe that the average youth is interested in serious discussion of current social problems, if these discussion periods are not too frequent, and if a well-informed leader is always present.

Miss Gorka: What you say is true, Bob, and unfortunately, too frequently our young people do take it for granted that they are sufficiently familiar with the Church's teaching. We have reason to believe, however, that some of the delegates are promoting study along these lines.

Bob: Will the final result justify the expenditure of time and energy?

Miss Gorka: Yes, it will. In a sense we are pioneers—we cannot hope to reach the average youth immediately—but we can train leaders through the medium of the Conference. These youths, limited in number though they are, will make a real contribution in the task of restoring all things in Christ.

Florence: I agree with you. These Youth Conferences are not only useful, but necessary. Young people want to know the answers to current vital questions. In these days of muddled thinking and hasty decisions—opinions, viewpoints, ideas—yes, even ideals in a certain sense—are ready-made for us. We allow newspaper reporters, radio commentators, and self-appointed custodians of the nation's morals and interests, to do our thinking for us. Personally, I think it is high time that youth conferences and forums properly directed and controlled be utilized on a wide scale and that they are vitally important in this day and age, when Christian Charity seems to have lost some of its real significance.

"This task of formation. . . will assuredly be served by conference."—Pope Pius XI.

Topics for Discussion

1. Why is the youth conference idea practical?
2. Why is advanced preparation so wise? Should youth have a part in the planning? Why?
3. How may pre-conference meetings aid youth "to bring a definite set of principles" to the discussions?
4. Why does careful follow-up bring more permanent results?
5. Plan a youth conference for your own parish, deanery, diocese.

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WORKING APOSTLES

Catholic Business Girls' Club, Toledo

<i>Leboria Re</i>	<i>Helen Rigsby</i>
<i>Mary Majeski</i>	<i>Mary Fink</i>
<i>Helen Hillebrand</i>	<i>Helen Parker</i>

Announcer: We have with us today six young women who were in attendance at the Institute on Industry conducted the past two summers by the National Council of Catholic Women in Washington. For the benefit of our radio audience, these young women will discuss the Institute on Industry, what it is and the advantages it offers. Miss Leboria Re will act as the leader.

Miss Re: My associates and I of the Catholic Business Girls' Club are happy to discuss the Institute on Industry, which it was our privilege to attend last summer. The term may be misleading, so I am going to ask Miss Rigsby to tell you what it is.

Miss Rigsby: The Institute on Industry is a summer school for women workers. It was sponsored by the National Council of Catholic Women and the Social Action Department of the National Catholic Welfare Conference, as a project of the National Council of Catholic Women's National Committee on Industrial Relations.

Miss Re: Miss Fink, will you tell us what is the purpose of the Institute?

Miss Fink: The purpose of the Institute is to provide opportunity for women workers to study and to become leaders in the field of industrial relations—leaders equipped with Christian ideals and imbued with the spirit of service.

Miss Re: Miss Parker, can you add anything to that?

Miss Parker: Yes. It is clearly stated by the sponsors that the Institute aims to give opportunity to women workers to study the problems of industry—the

problems confronting the workers and employers; to consider opposing points of view and to evaluate them in the light of Christian teaching.

Miss Re: Have you anything to say about the program, Miss Majeski?

Miss Majeski: The program was more or less informal. It consisted of lecture and discussion periods conducted by full-time teachers and guest speakers. Recreation played an important part—a sight-seeing tour around beautiful Washington—a picnic in Rock Creek Park—Sunday afternoon teas added pleasure to work and gave opportunity for exchange of views with other students and time to form new friendships.

Miss Re: What subjects were taught, Miss Hillebrand? I assume you attended all the sessions.

Miss Hillebrand: Yes, indeed I did, and enjoyed every one. Among subjects taught were the history of the Labor Movement, the Wage Question, Trade Unions, Social Legislation. Throughout the course, special stress was placed upon the fact that workers today have a share in making decisions affecting their own welfare and hence should be intelligent, constructive participants.

Miss Re: Who are the instructors, Miss Rigsby?

Miss Rigsby: Among the instructors are leading exponents of Catholic social thought—men and women who by their service and long years of study have become recognized authorities in the economic field; Rt. Rev. Msgr. John A. Ryan, Director of the Social Action Dept., N.C.W.C.; Rt. Rev. Msgr. Francis J. Haas, Dean of the School of Social Sciences, Catholic University of America; Rev. John P. Boland, Member of the New York State Labor Relations Board; Rev. R. A. McGowan, Assistant Director of the Social Action Dept., N.C.W.C.; Dr. Lucien Lauer-
man, Director, National Catholic School of Social Service; Sister Vincent Ferrer of Rosary College; Dr. George Brown of the Catholic University of America; Dr. Elizabeth Morrissi of the College of

Notre Dame of Maryland; Miss Mary Anderson, Director of the Women's Bureau of the United States Department of Labor; Miss Elizabeth Christman, Secretary-Treasurer of the National Women's Trade Union League of America, and Miss Linna E. Bresette of the Social Action Department, N.C.W.C., who acts as the Director of the Institute. Contact was made also with leading trade unionists and directors of governmental agencies who addressed the students and discussed with them work to be done.

Miss Re: What benefits did the girls derive from the Institute, Miss Fink?

Miss Fink: We came home with a keener knowledge of the part that we could play in the industries in which we were employed, labor unions of which we were members, study club groups in which we were leaders, Church organizations, such as the Young Ladies' Sodality that have discussion groups, and our own Catholic Business Girls' Club of the Catholic Community Center.

Miss Re: What did the Institute mean to you, Mary?

Miss Majeski: It gave me a new interest in things happening all around me. Previously I had been satisfied in reading only head-lines in newspapers and magazines. Now I read carefully articles on industrial subjects so that my knowledge is more complete.

Miss Re: What particular topic did you consider most interesting, Miss Parker?

Miss Parker: I considered the discussion on collective bargaining most interesting because it brought out so forcibly the necessity of a certain common understanding between employee and employer. It emphasizes how the employee, in order to secure the rights to which he feels he is entitled, should be thoroughly familiar with his own problems; that is, whether he has a grievance and what, according to all fairness and justice, he has a right to demand from his employer. The employer, on the other hand, has cer-

tain obligations to his employee which he cannot overlook without shirking a certain amount of responsibility. I found this topic particularly interesting because I feel that it puts both employer and employee on an equal basis; that is, it gives both parties the right to discuss the pros and cons of a situation, and, by mutual agreement, to reach a decision that is satisfactory to both parties.

Miss Re: Helen, how do you feel about the Institute? Did you think your time well spent?

Miss Hillebrand: I certainly did. I came away from the Institute with a better knowledge of the existing conditions in the industrial field. I feel that any narrow conception that I might have had on these subjects has given way to a broader understanding. I feel now the necessity of exploring situations, of giving fair consideration to opposing viewpoints, and of facing facts and evaluating them in the light of Catholic teaching.

Miss Re: What about you, Miss Rigsby, what did you enjoy most?

Miss Rigsby: I enjoyed the history of the Industrial Revolution from its early beginning in England to our present day, because it explains certain phases of the problems of industry that had their conception in that era and are still major obstacles today.

Miss Re: Why do you think an Industrial Institute is so important to young women, Miss Majeski?

Miss Majeski: Because as has been said before, it gives opportunity to develop leadership among them—not only for the young women workers, but for the thousands and thousands of women workers in industry. The Institute inspired us to think. It made us consider some of the serious problems confronting women workers—the young who enter in large numbers, many times untrained and unfitted physically for the tasks undertaken—the increasing number of married women and mothers in industry.

Miss Re: Miss Fink, what have you to say about this?

Miss Fink: That we have a responsibility to help improve

conditions of other women who work under conditions not so favorable, perhaps, as our own. I think we should be particularly concerned about the mothers in industry. In his famous encyclical *Quadragesimo Anno*, Pope Pius XI of sainted memory said, "To be deplored with all our strength is that condition which makes necessary the Mother entering industry because of the inadequacy of the Father's Wage. Perhaps what should most concern us is the wage of the Father."

Miss Re: Why do you feel that the Industrial Institute is to be commended, Miss Parker?

Miss Parker: I think the Institute should be commended for the effort it is making to develop leadership, leadership among Catholic Youth. We, who attended the Institute, can really feel that we are Working Apostles, that we can strive in our own little way to spread the knowledge and the doctrines that we acquired at the Institute, and that with the exchange of these ideas and our own personal experiences, we may arrive at a concrete solution of our problems.

Miss Re: From your reactions to the Institute it would seem that you will be happy to know that it is to be repeated each year. As one leader summarized the Institute: "After a few years of such a program—there would indeed be Apostles of Catholic social action and defenders of the Christian social order against the subversive forces now at work among the working classes."

“Union and doctrinal formation—the groundwork of Catholic Action.”—Pope Pius XII.

Topics for Discussion

1. Why is it important that young Catholic workers know the teaching of the Church on social problems?
2. In what ways may young women learn of the Catholic program of reconstruction?
3. Discuss the annual “Institute on Industry”—plan, method, etc.
4. How may the national institute be an incentive to parish, deanery, and diocesan conferences?
5. Discuss the work of the Social Action Department of the National Catholic Welfare Conference.

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THE SWORD OF PEACE

Miss M. Pauline Casey

*National Chairman International Relations Committee,
NCCW*

President Scranton Diocesan Council of Catholic Women

My dear radio friends, who are kind enough to share with me the moments of today which bring to you the CALL TO YOUTH program of the National Council of Catholic Women, may I ask you to come closer still and share with me in mind and heart and soul, the spiritual intention of this particular broadcast? It is my humble and prayerful purpose to dedicate my poor words, and the message which I am about to give to you, to the Blessed and Immaculate Mother of God, the glorious patroness of our beloved country, the United States of America, that she may use her powerful intercession before the Divine Majesty of the Most Blessed and Triune God, the Father, Son, and Holy Ghost, in the cause of world-wide peace, that in the Fatherhood of God, and the brotherhood of man, all peoples may be ONE in Christ our Lord.

My subject is, "The Sword of Peace", and the sword which I would discuss with you today is not a weapon consisting of a long blade fixed in a hilt; my Sword of Peace is not made of heavy metal, or of sterner stuff. But it is made up of immortal souls; of stern, vibrant, clean, young bodies; of laughing eyes, and of warm, brave hearts; of generous understanding and good sportsmanship; of tenderness and truth; of gallantry and steadfastness of purpose. My SWORD OF PEACE is the Youth of America. And, today, I salute you, young people of a great democracy, and I ask the Christ Child to bless you and help you to fulfill your responsibility, because I feel you will one day be the most powerful factor in this world for universal peace. And, perhaps even now, you can exert a tremendous influence for peace in the strange and troubled civilization in which you find yourselves, by your prayers and by becoming zealous propagandists of the glorious fact that all men are children of God and, as

such, should live in peace and harmony, one with another, for the general and common good of all humankind.

Our great and beloved country holds in her protecting arms and close to her maternal heart, the children of all nations of the entire world. All flags, those proud symbols of national purity, courage, and integrity, are entwined and embraced in the folds of a flag of red and white and blue. Therefore, the Youth of America are actually the children of the universe. Our nation is *not* a melting-pot, but it *is* the binding and truly sublime force which brings together in one common bond of interest and loyalty, the national and racial groups of all the world. It is for the Youth of America, therefore, to see and to appreciate the possibilities, potentialities, and value of such an international set-up as we have right here in our own country. Representing, as she does, the children of the nations of the world, who constitute her very soul and being, America is a power which is close to the hearts of the world, since, because of her cosmopolitan population, and her human "league of nations" family, she is international in a very fine sense of the word.

The voice of the Holy Father, the Vicar of Christ on earth, is international in scope and character, because his paternal benevolence and apostolic benediction include the children of the whole world. Likewise, America's voice is international in character and should be respectfully and willingly heard, because, in a sense, she speaks as the ambassadress of all nations since, as has been remarked before, she holds in her protecting arms and close to her maternal heart the children of all the nations of the world. Such a privilege carries with it a very great and serious responsibility. Our young people of the present day, who will be the men and women of the America of tomorrow, would do well to ponder on the following principle of international ethics:

"Justice requires a state to promote peace for the sake of its own members, while charity obliges it to pursue the same end for the welfare of both itself and other nations. These duties rest not only upon governments,

but upon peoples, particularly upon those persons and organizations which can exert influence upon public opinion and upon political rulers."

Young people have the kindest and most understanding hearts in all the world. It should not be too difficult for our nation's Youth to promote charity and good will. Here in America, people of all national and racial groups play together, work together, and pray together. What could be a better foundation for international peace and unity in our own beloved land, than this element of "togetherness" which is such a dominant factor in our national life?

I would suggest that our young people study carefully the historical backgrounds, and the spiritual beauty and cultural traditions of the peoples of other nations. Only by knowledge and understanding can we fully appreciate the value of the contribution which each nation has given towards the perfecting of the whole of international life. Then, too, there is the practical suggestion that friendly relations be encouraged and established among the young people of different national and racial groups. In my own diocese of Scranton, Pennsylvania, the Diocesan Council of Catholic Women sponsors an annual Youth luncheon which brings together the youthful representatives of all the parishes in the diocese. The luncheon-meeting is inspirational and educational. And there are not many dry eyes among the adults present, as we look at that happy, eager, sociable, and appreciative group, and realize that in one unit we have assembled the children of practically every nation in the world.

Over nineteen hundred years ago, the Prince of Peace was born in the stable of Bethlehem. He came to save ALL men. How dare we, then, permit national lines to separate us, one from the other, and create sullen hatreds and suspicions, when the Almighty God, Himself, has made us all interdependent on one another, as members of one great human family.

When Christ, Our Lord, hung upon the Cross of Calvary, dying for our sins and paying the supreme price for our redemption, His suffering, pierced, and sacred Heart was throbbing out Its Divine Life for ALL souls;

and the Cross which held Him in its outstretched arms took its wood from a tree, which had its roots in the hearts of ALL the nations of the world. Oh, Christ, hanging upon the Cross, we place in Thy sacred and divine Heart, our Sword of Peace, the Youth of our beloved America. Let that sword pierce deep,—not as the cruel spear of Calvary,—but as a powerful and prayerful force, which will bring forth a flow of precious Blood and Water to bless and save the world.

*"Mary, Queen of Peace, Pray for us."**Topics for Discussion*

1. What "national and racial groups of the world" are represented through the youth of your parish? What has each contributed to American life?
2. Are they working together as a "human League of Nations" family, as a real part of the Mystical Body?
3. From this unity of varying backgrounds, what hope do we find for universal peace?
4. What is the Catholic ideal of peace? How expressed through the Catholic Association for International Peace?
5. What may young people do to foster this ideal in themselves, their homes, their community, their work?

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TOWARD THE GOAL OF CHRISTIAN LIVING

Rev. Vincent Mooney, C.S.C.

Director, N. C. W. C. Youth Bureau

When God created man He endowed him with many gifts. For example, He made it possible for us to think and to choose, to remember, and to use our imagination. God also raised man to a supernatural state—the choicest gift He could possibly bestow on any creature. In doing that, He gave us a capacity to unite ourselves with Him in the life to come. Youth itself is aware of that capacity and its consequent responsibility. After all, youth is instinctively religious. Young people know that some place along the trail, God will demand an accounting. For that reason, they are ready and willing to seek the accomplishment of cherished hopes and aspirations, in keeping with the Divine Plan.

Consider for a moment the means recommended by the Church. I refer specifically to ideals, to fundamental religious truths, to the Commandments, the Sacraments, good works, and prayer. Youth has, and youth will continue to use, these means. They are of vital importance, particularly today when loose thinking and man-made plans are offered as substitutes for straight thinking and God-made laws.

It is necessary for youth to hold fast to ideals—ideals centering about Christ; ideals grounded in principles which make for Christian character and prompt youth to spend itself for others. Do not labor under the delusion that those ideals cannot be taught. When youth clings to ideals, evil tendencies are overcome; virtue flourishes; saints are in the making.

Youth must also hold fast to fundamental religious truths. Youth is impressionable and it is only natural that youth should be influenced by those disposed to ignore basic truths. Because of that fact, it is plainly evident that their acceptance or rejection will be the yardstick by which youth's happiness is measured.

The Commandments, the Sacraments, prayer, and good works, are likewise of utmost importance. The Commandments regulate our conduct. They determine relationships with God, neighbor, and self. The Sacraments are a positive means of nourishing and sustaining the life of the soul. They are the means which God has provided for those who seek peace, pardon, strength, and comfort. By prayer, we lift the mind and the heart to God. In that way, youth uses an effective means of paying tribute, asking favors, returning thanks. The Spiritual and Corporal Works of Mercy are also within youth's reach. They are the core of Christian charity. They can be accomplished during our leisure moments, and if we are animated by a genuine zeal for souls, we can use them as a basis for a Christ-like program of leisure-time activities.

I have referred to the means proposed by the Church. Let us now consider the JOC—another means which youth is using to solve its problems in order to unite itself with God.

The Young Christian Workers' movement is a striking example of cooperative effort on the part of young people. The movement, as the name implies, centers about a particular occupational group—namely, the young Christian workers. The founder of the movement is Canon Cardijn, a Belgian priest. He first conceived the plan during his seminary days, and the idea took root when he was assigned to a working-class parish in Brussels. There, he gathered about him a group of young working men and women.

The group activities ceased for two reasons. The World War called youth to the colors; and Canon Cardijn was confined to prison. In the quiet of his cell, the zealous curate improved his plans. Later, as Director of Social Work, in Brussels, the young priest renewed his efforts to service the young workers, and in 1924 the JOC received the official recognition of the Church authorities.

In April of 1935 a Jocist World Congress convened, to commemorate the tenth anniversary of its founding. On that occasion, Pius XI of happy memory said that in the JOC he recognized the Hand of God. He rejoiced be-

cause its influence had gone beyond Belgian frontiers. "It could not be otherwise," he said, "because it is an authentic form of Catholic Action."

The JOC concentrates on the working class, seeking to re-Christianize the workers' world. From the very beginning it recognized the pitiful economic plight of working youth, and it took definite steps to remedy the situation. More than that, it sensed the tragic results which would inevitably follow in the wake of un-Christian and anti-social theories and programs.

Moreover, the young Belgians were determined to hold fast to an idealism which focused attention on civil and religious liberties. Taking up the torch, they struck out boldly, determined to demonstrate in their individual lives the highest type of Christian citizenship. The JOC served their purpose.

Religion became a vital, throbbing force in the Jocist plan. The members devised various methods of projecting the life of the Church into the workers' daily life and environment. In order to become thoroughly familiar with every phase of their religious heritage, they formed study circles and discussion groups. A solid Faith became the foundation stone of an invincible charity and their unbounded optimism carried them a long way in the face of innumerable obstacles. Combining genuine humility with remarkable generosity, the Jocists consecrated themselves to the task of penetrating the individual worker with the principles of the Gospel. They gloried in the fact that they, like Christ, were workers. They determined to help each other. They would not ask strangers to do their planning and thinking for them, but on the contrary, they—the workers—would themselves become the apostles to their fellow workers.

Do not labor under the impression that the JOC always functioned smoothly and effectively. Undoubtedly they experienced heartaches and disappointments, but at no time did they reflect a defeatist or negative attitude. In a spirit of sacrifice and on the basis of an apostolate, they strove courageously to apply the positive social teaching of the Church to their own particular problems. Imbued with a high ideal of justice and rights, they

worked in unity and with singleness of purpose, to bring order and peace out of strife and confusion. Under the wise guidance of Canon Cardijn and his collaborators, the Jocists fearlessly faced the realities of life.

Quietly but effectively, small groups of young workers banded together in order to study the workers' problems. It is significant to note that they paid particular attention to everything that might militate against bodily health and Christian morals. They discussed each worker's environment. They reviewed the subject of wages and hours. They evaluated the character of their fellow workers, paying special attention to their attitudes and their conversations. They went beyond the sphere of their place of employment, even to the extent of working out complete inquiries covering their recreational and religious life. In other words, they went to the root of the workers' difficulties, and only when they understood the situation in all its ramifications did they make any attempt to correct abuses and improve their status.

Consider for a moment the idealism of the Jocists. In no uncertain terms they declared that the young workers were not machines but sons of God and heirs of Heaven. They were willing to work, and they refused to be slaves. They insisted on their rights as workers, but they recognized the rights of their employers. "Rights and duties have their source and inspiration in God," say the Jocists, and as collaborators with God, they would respect both. This sort of idealism is Christ-like. It is an idealism worthy of emulation, to say the least, emphasizing as it does, the dignity of the human personality.

The JOC reaches youth on the fourteen to twenty-five year age level. Monthly meetings hold the interest of parochial groups, and weekly study circles are used as training schools for the Militants or selected leaders. In the JOC, the clergy cooperate, but in no sense is the Jocist movement an adult-controlled program. It is the clergy's particular responsibility to choose the leaders, called Militants, and to form the character of the members.

The Jocist Militants are particularly active, providing the necessary lay leadership for parish, region, and

nation. This same body of Militants are given special training in order to function in particular situations as, for example, in the case of factories, and in community affairs. The Militants are called once a month for special conferences, and for a Day of Recollection. Each year these Militants unite with their adult leaders in a highly organized Study Week program, and in an Annual Retreat. Various publications are issued to special-interest groups at regular intervals, and special congresses are organized when the occasion requires it.

For all practical purposes, the JOC functions as a school for workers. Through the JOC the young worker is convinced that he is not forgotten once his formal school days are ended. On the contrary, at a time when youth's problems are particularly acute, the Jocist is formed along religious and moral lines, and he is taught to conform to the accepted norms of Christian family life and society. He does become familiar with the Church's social teaching. As a member of a band of alert Christian workers, he develops a sense of security. Subjected to a rather rigid system of discipline, the Jocist develops a resourcefulness which enables him to devise and organize practical and complete services in keeping with youth's needs.

Underlying the whole Jocist movement we find the idea of conquest—the conquest of self; the conquest of personal life of the individual worker; the conquest of the workers' environment. Spurred on by the example and the cooperation given by his associates, the Jocist never loses sight of the aims of the JOC—the Christianizing of the workers' world.

The JOC represents vision, hard work, and genuine sacrifice. It means that youth is willing to strive for personal holiness, to accept discipline, to undergo a rigid system of training, to follow an unselfish adult leadership. Certainly it indicates a desire on the part of young people to find the solution of their problems in accordance with the Christian philosophy of life. In reflecting that attitude, these young people give a definite answer to those who say that youth is indifferent, selfish, and irreligious.

The JOC continues to grow. It began in Belgium with a membership of less than five hundred. Today it touches the lives of thousands of young workers in many countries. Its youthful membership has lost none of its enthusiasm, and its leaders are optimistic for the future.

In this connection, and in conclusion, listen to these words of Abbe Kothen, the Assistant General of the Belgian JOC:

"Faced with the danger of catastrophe which threatens society we pray that this organization of young workers, and in time of the whole working class, may increase in strength, may become irresistible, so that in the midst of a pagan society there may be built a Christian society with lives and families and institutions that are Christian. Then shall be established the social reign of Our Lord Who alone can ensure peace to the world and prosperity in time and eternity."

"To know Him, to love Him, and to serve Him."

Topics for Discussion

1. How may the young people of your parish better "unite themselves to Him"?
2. Why has Confirmation been called the Sacrament of Catholic Action?
3. As a goal of Christian living, discuss again Prayer, Study, and Action as the essentials of all service.
4. What is the "idea of conquest"? Have you applied it in your group? How?
5. How may youth reach the ideal, "the Chrisitanizing of the workers' world"?

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RALLYING TO CHRIST

*Miss Anne Sarachon Hooley, National Youth Chairman,
National Council of Catholic Women*

and

*Mlle. Christine de Hemptinne, President of the Youth
Section of the International Union of Catholic Women's
Leagues.*

ROME, ITALY

Miss Hooley: It is always a joy to meet you by means of this radio hour, but is is a particular happy occasion today for we are talking with you from far away Rome. Before describing our impressions of the great Youth Congress, it is my privilege to present to you Mlle. Christine de Hemptinne, President of the Youth Section of the International Union of Catholic Women's Leagues, who has graciously agreed to give us a bit of first-hand information on the fascinating story of its purposes and the vastness of its membership. Mlle. de Hemptinne, that was an impressive sight last Tuesday when you opened the Conference, as you stood there looking over the vast gathering of young women, each bearing the banner of her organization, the streaming ribbons of her national colors. How many countries do you think were represented?

Mlle. de Hemptinne: There were 621 delegates representing 31 countries with their leaders, but our membership really includes 61 countries with active and corresponding affiliations.

Miss Hooley: That is amazing! And what nations do they represent?

Mlle. de Hemptinne: There is the delegation of your own United States. We are happy to have so many, and I am glad to extend to all who remain at home the fraternal greetings from the meeting. Canada is here, and Mexico is excellently represented. South America has sent its best leaders. There are delegates from the Argentine, Brazil, Chile, Colombia, Guate-

mala, Peru, and Venezuela. We have some from far-off Australia and New Zealand. We have the East with India, Japan, and China. From Europe naturally a large Italian delegation is present, a splendid English one, and a few Irish and Scotch. Represented, too, are Belgium, France, Spain, Roumania, Poland, Portugal, Hungary, Lithuania, Jugoslavia, Holland, Luxembourg, and Switzerland.

Miss Hooley: Will you tell us something of the aims of the Youth organization?

Mlle. de Hemptinne: The Youth Section of the International Union of Catholic Women's Leagues is the only international movement for Catholic young women approved by the Holy Father. It is truly a federation, for we do not lead in any country. We come together to examine the different programs to the common end of unity and strength, to study and to stimulate and to promote ideas and methods, and above all, to promote fraternal understanding. We are the federation of unifying organizations approved by the hierarchy of each nation.

Miss Hooley: Leadership is a common problem for all group work, Mlle. What, in your experience, are some of the important angles in preparing leaders?

Mlle. de Hemptinne: The important factor in the development of leadership is the training of the mind and spirit simultaneously. You must give leaders a little action and a little theory from the beginning, for if you only throw them into action, you have the heresy of action, giving rise to such faults as jealousy and pride. If you give them only theory, without action, you discourage them. So it is ideal to keep a balance. Then, this little action will be a training, and at the same time help them to see the need of further training.

Miss Hooley: You have travelled to India, South America, Australia, and known various types of Youth groups. What qualities do you consider most essential for leadership?

Mlle. de Hemptinne: I think it is essential for a leader to

have enthusiasm, both spiritual and intellectual, an enthusiasm, not based on a fire built of straw which can be put out with a pail of water, but based on a fire built of anthracite which small discouragements will not extinguish. The leader of Youth must have simplicity and charity and common sense, that is, a sense of values with tact in applying them. She must have the strength which gives humility in success and peace in failure. She needs the will to do, and she must have order in her head even if she cannot have it in her papers. A leader who approaches the job must first make plans. She must organize her data, and she must delegate authority intelligently and not believe she is the only one who can do things. And all this must be coordinated into a harmonious whole. She must keep a guiding hand, loose enough to allow for initiative but tight enough to avoid grave error.

Miss Hooley: Thank you, Mlle. de Hemptinne. We extend to you our sincerest appreciation.

To America I would say that it is evening here in the Eternal City, and it seems somewhat darker than usual. Perhaps it is because we are here in the shadows of St. Peter's. Perhaps, rather, it is because there is a little mist in the eyes, for the Americans here are remembering that the sun in the United States is high. There creeps about the heart that nostalgia that comes always to the traveler when she remembers the beloved spot that she calls home. Yet, crowding that feeling is another one of deepest gratitude for the opportunity of being here in the exquisite beauty of these momentous days. We have seen daily the pomp and the glory that is ceremony, but we have seen it always with the simplicity that is truth and the humility that is service. Last Sunday when we emerged from the great Basilica to see the hundreds of thousands of people standing in the Piazza awaiting the appearance of Pius XII on the balcony above, it seemed as though they typified the world at large and that the blessing of the Great White Shepherd a few moments later was a prayer for strength and comfort to all humanity.

During the past week we have attended the gathering of Youth leaders from many countries. It is particularly interesting that in these days, when the world is busy about material considerations, that these young people can serenely settle themselves to deliberate on fundamental issues of society. For example, one day was devoted to the study of human relationships which they divided into three parts: the relation of parents and children, the relation of husband and wife, and the relation of employer and employee. These make up the great human family, the precious cell of society, the first circle in which is developed the social nucleus of true citizenship. But to both sides of these relationships we must bring a spirit of proper authority, discipline, solidarity, and, above all, of love and sacrifice. A break-down in these relationships means a break-down in the relationship in the large human family with the result of great social catastrophes.

Another interesting aspect of the discussions is the generally accepted theory that Youth must prepare for service by training courses and study weeks, so that they may equip themselves for a social, intellectual, and spiritual service—social, to the afflicted and the infirm; intellectual, to the mistaken and the ignorant; spiritual, to the indifferent and the poor of spirit. In short, they recognize that through joyous service they can find an opportunity for discharging the mission of living.

An editorial in the London Times last week remarked that the time has come when the world must definitely decide whether it shall accept the philosophy of Pilate, the philosophy of selfish interests at any cost, or the philosophy of Calvary, the spirit of sacrifice and generous understanding, if society is to survive. Surely, these Youth are proceeding with the spirit of Calvary.

And I say to you across the airways of the world, to you of every faith, and to you who profess no formal faith, to you of every age, whether the course of life is almost run, or whether you stand at

the crest of the morning, to you of every race and tongue, that there is here in this meeting a note of courage and optimism for these chaotic times. In the words of Andrea Vanni, "Nobleness comes only to the city where the young dream dreams of great things".

These Youth are dreaming great things and as they grow, they can rebuild and revivify if we permit them. But they are not dreaming blindly. They know that the world will come to them with many propaganda, insidious, selfish, and false. But they have agreed that they shall be able to meet that propaganda with direct questions. "Where is your road-map and who is your leader?"

Clear-eyed and gallant, flaming with the courage of youth, radiant with the blossoming of springtime, they answer, "Ours is the highway of truth which has stood the test of the centuries. Mistaken men and material interests have beat upon it to no avail, for it continues in unswerving directness to eternal life. Ours is the leader of Whom it was said, "Greater love than this hath no man, than that He lay down His life for His friends." We meet here to demonstrate that we rally to Christ in Whom there lies surcease and fulfillment.

*"United in Christ."**Topics for Discussion*

1. What is the International Union of Catholic Women's Leagues, of which the National Council of Catholic Women is a part?
2. What are the purposes of the Youth Section? Why is it a true international?
3. What qualities does Mlle. de Hemptinne think essential for youth leaders?
4. Discuss "Youth must prepare for service".
5. How does the International Catholic Youth Congress demonstrate the doctrine of the Mystical Body?

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YOUTH FACES THE FUTURE

Miss Jean Hewitt

Group Work Major, National Catholic School of Social Service

A few years ago, I had the opportunity of working in a Catholic Action project. The membership comprised high school and college students. It dealt specifically with social problems under a three-point program of study, propaganda and action. The encyclicals on social justice and current problems formed the main basis of our study. The stimulation of other groups and the sale of a Catholic labor paper furnished us with a means of propaganda. For action, we interested ourselves in recreational work for several groups of foreign children in our city. This experience made me aware of some of the problems faced by youth today and convinced me of the need we have to come to a real understanding of social and economic conditions and our own solution of them.

If the World War and the following years of boom and depression gave young people a new importance and a new freedom, it also brought a host of new problems—problems in the industrial, economic and social fields. It placed youth on a rather precarious seesaw between insecurity and depression, and unfounded optimism. Young people by the thousands left school each year, only to find that there simply was no place for them. There just weren't any jobs.

We are presented with several solutions to our problems. Russia, Italy and Germany give youth a cause for which to fight, an ideal for which to spend themselves. They make every effort to keep youth healthy and employed. They foster marriages and attempt to raise the standards of living of their peoples. And the price of these undeniable material gains is dictatorship and a regimentation which cheats youth of the satisfaction of individual accomplishment and very often does away entirely with religion. As a consequence, we can realize that these material advantages are overwhelmingly out-

weighed by the disadvantages. We want the right to choose for ourselves—to be individuals and not be molded one after the other like so many identical bricks to fit the building of state.

In America we are given a totally different idea and ideal. Young people are far from being ignored. The experts of the nation in the fields of health, education and social services are vitally interested in youth. They offer us the wealth of their valuable experience, but it is for us to choose whether we shall cooperate or not. We are not regimented into an army. We are presented with the challenge of participating in the growth of the nation. Our future depends on us. It depends on whether we value our freedom sufficiently to learn what privileges it gives us and how we can preserve it in the future.

What has all this to do with Catholic young people? It has this very important link. Catholic youth in this country have the advantage of living in a democracy. This means that their government recognizes the inherent rights of the individual to "life, liberty and the pursuit of happiness" and all that these three simple phrases imply. It means freedom of religion and this freedom brings with it the obligation to use every means within our power to preserve this liberty which we value so much. If we look to Russia, to Germany, to Mexico, we get a rather clear picture of what deprivation of this privilege means.

Just what are the problems of Catholic young people today? Together with all young people the questions of education, employment, marriage and future security are our basic needs. We differ from other groups in the philosophy through which we attempt to solve them.

We believe that our religion is more than a creed limited to the sphere of spiritual things. We hold a philosophy which embraces all classes of people and all areas of living. We must maintain the predominance of spiritual values in a world where money and position are considered the highest goals. We live at a time when right and wrong are judged mainly by what is useful or convenient and we must be careful that we do not absorb such ideas.

In the face of world conditions today we have a particular need to become familiar with Catholic thought and principle in the social and economic fields. It is so easy to stamp everyone and everything as radical that works against the prevailing order. It is more difficult, but more intelligent to study and to understand the principles and application of social justice. How many of us really know what the social program of the Church is? How many of us are familiar with what is specifically contained in the encyclicals of Leo XIII and Pius XI?

For the past seventy years the Church has issued more encyclicals on social and economic questions than ever before in its whole history. What does that indicate? It means that the social and economic question is becoming more and more important. It means that it is becoming increasingly necessary for us to have a code of principles which extends into all areas of our daily life. It means that we young people are living at a time when the business of living is becoming more and more complex.

From childhood we have been taught the doctrines and principles of our faith. We know what we believe and what is essential for our spiritual existence. But how and where are we going to learn about current social and economic problems? Aside from our schools, we have study clubs, workers' institutes and Catholic Action groups of all kinds to give us opportunities to put our principles into use. Since these are available to all age levels and groups, it gives the high school student, the college graduate, the young person entering professional, business or married life—it gives to youth a cause to which they can devote themselves and a practical means of living a fuller and happier life.

Is this Catholic Action the solution of real practical value, or is it just an ideal theory? Does it really work? As an example we may mark the success of the JOC or Young Catholic Workers' movement. The JOC procedure consists in observing conditions, judging them according to right principles and then acting in accordance with what they have studied. The observation includes a study of facts. A judgment is never made without care-

ful consideration. And most important of all, the action must be practical and based on what can be done by young people. Pius XI, who interested himself so much in young people, wrote that each group should have its corresponding apostles. The worker group should have apostles from the worker group, the students, apostles from the student group, and so on.

An important point for us to note is the fact that Catholic Action is developed to embrace the whole daily life of the worker. It points out to him the necessity of rechristianizing all parts of his life. It gives him a real understanding of his religion and a solid foundation. It shows him how to apply the principles of Christian ideas in his family life. It helps him at his work by encouraging him to join unions and better working conditions. It enlarges his recreational opportunities by making leisure-time activities available to him. And most important of all, it makes him a useful citizen, and provides him with an ideal which he can understand and which makes for his happiness.

But all this requires an effort and a response on the part of youth. It is very easy to drift with the tide and say, "What's the use? Young people can't do anything about such an enormous problem." The fact remains that we have a great need to find a solution to our problems and no practical solution can be found unless we include the social and economic fields. If we recognize that we must include them, do we know what social justice means? What a living wage is? What the rights of labor are to organize? What relationship should exist between employer and employee? What is Christian education? What is a Christian family life?

We have the problems on one side and the possibilities of solution on the other. What are we going to do to bridge the gap? No program, however good, can solve our difficulties for us. The challenge is ours. Are we going to put our religion and our principles in a neat little compartment labelled "for Sundays only", or are we going to cooperate and help ourselves to live a happier and more Christian life? If we are to face this chaotic world as convinced Catholics, we must know our position

in the social field. We must link our spiritual realities with every part of our living and be thinking people armed with a strong faith and unshakable convictions. The solution is ours to make. We have the choice. What are we going to do about it?

"We are presented with the challenge of participating in the growth of a nation."

Topics for Discussion

1. What advantages do American young people have today?
2. What can all youth do to preserve the Democracy? Catholic youth?
3. Show that the Church is interested (and has the right to be interested) in social problems.
4. Explain "the worker group should have apostles from the worker group".
5. Discuss the need for professional and volunteer leaders in this great apostolate.

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YOUTH APOSTOLATE

*San Francisco Junior Council of Catholic Women
under the direction of Rev. Eugene Shea, Diocesan
Youth Director*

*Miss Genevieve Sullivan Miss Eileen O'Toole
Barbara Wilder Rosemary Byrne
Lucille Aston Barbara M. O'Ferrall*

Miss Sullivan: Ten years ago, with the far-sightedness that comes when the eye is toward the eternal, the power and scope of an apostolate for youth was envisioned. That vision, because it was seen by practical people, took shape in the form of a plan, a plan simple in its design, complete in its purpose.

Fr. Shea: Our plan is to unite the girls in our Catholic high schools through the Junior Council of Catholic Women by sponsoring extra-curricular spiritual, cultural, vocational and recreational activity. Similarly the Catholic Girls' Council is to sponsor these activities in parish groups for girls of high school and out-of-school age, and the coordination of the work of all girls' organizations *completes* our plan.

To prepare our youth to take their place as leaders in spreading the teachings and doctrines of Christ to all about them, that is the apostolate of youth.

Miss Sullivan: A decade has gone by and the vision has materialized into the reality of practice and action, —not hard reality but tempered with an inspirational glow (ORGAN)—as on Catholic Girls' Sunday at the Cathedral . . . (Fade into music of the Choir).

Barbara: (Whisper) Well, you win; I'm impressed.

Lucille: Quiet. Come outside. (Choir fades to background, but continues throughout this scene.)

Voices: (Fading in quickly.) Come on with us . . . must be over a thousand.

Marie: No, I'll see you later. Hello, there, I've seen you

over at school but I didn't know you were a Catholic.

Barbara: Well, I'm just beginning to find out myself.

Marie: Good! Madam Secretary, have you signed her up?

Lucille: Yes, I think this morning finally settled the issue. By the way, your schoolmate here is President of our Catholic Girl's Council.

Barbara: Well, any organization that can gather over a thousand girls at eight o'clock in the morning to attend Mass . . .

Voices: (Fading in and out) What I liked about it . . . the music . . .

Barbara: . . . and do you know something, that seemed like the shortest Mass I ever attended. Why, I was so busy flipping the pages of this missal you lent me—How do you keep up?

Lucille: The book is so new the pages stick together; a little usage will limber up the binding.

Barbara: Oh, I don't want to wear out your book—

Lucille: Well, you see, the idea is you keep it until you get so in the habit of following the Mass liturgically, that you wouldn't be without it. Then you replace it with a new one, and in that way we initiate someone else in the practice of using a missal.

Barbara: More and more you amaze me. What else do you people do?

Marie: Meet me at the parish hall on Tuesday night and you'll find out. (Fade out. Music swells to finale.)

Miss Sullivan: The principal function of the cultural activities of the youth program is the study club and discussion group, for youth, as apostles, must be prepared to impress others by their knowledge as well as by their virtue. A typical study discussion group is meeting now at the parish hall. It is just finishing the opening prayer:

All: (Fading in.) “. . . Oh, God, Who by the light of the Holy Ghost, dost instruct the hearts of the faithful, grant that in the same Holy Spirit we may be truly

wise and ever rejoice in His holy consolation, through Christ our Lord, Amen. (Chair shuffling, slight hub-bub. Gavel tap.)

Barbara: There's something I have to get straightened out before we do anything else tonight.

Lucille: That's out of order. We have a schedule to follow.

Barbara: Yes, but this is really something—Father, how about it?

Father: Whatever it is, it seems to have you in circles so if you'll be as brief as *you* could *possibly* be . . .

Barbara: Well, as you know, where I go to school . . .

Lucille: Skip the preamble; we know you. What's the question?

Barbara: Well, in History today someone said that in 3400 years there have been only 268 years when the whole civilized world was at peace. So the way he figured there will be war. He said a lot more but his theme song was that war was natural and you couldn't do anything about it. And then the bell rang and he had to hurry to class on the other side of school.

Lucille: Saved by the bell.

Barbara: Yes, but now I've got to know all about this for our next meeting, so please, Father, what's the answer?

Father: With the Chair's permission, I'll answer that . . . As a matter of fact, the Church has been giving the answer for centuries. Only recently our Holy Father, Pope Pius XII, on the occasion of his coronation spoke of the justice and charity that should be the keynote of international relationships. You can read this for yourself, but since there seems to be an emergency at hand, here are your facts. . . (Fade.)

Miss Sullivan: Vocational guidance—the guiding of youth into the walk of life best suited to her preferences and abilities—is a vital part of the youth program. Vocation talks by leaders in various professions give the young people a chance to survey the

field. The discussion period after each talk clears up many unlooked-for reactions:

Barbara: Now that's something like it. That's what I'm going to do—become a missionary—to China, I think,—just to start with.

Lucille: Just to start with you can begin learning Chinese. After last month's vocation talk you were going to be a crusading journalist, until you realized English was your worst subject.

Barbara: Well, at least I'm finding out what *not* to do with my particular life.

Father: You don't sound very positive in your negative reasoning. But I'd like to hear your reaction after next month's vocation talk.

Marie: Father, I have posted the notice announcing next month's speaker. I happen to know her, but what is she going to talk about? Did she have some profession before she got married?

Barbara: Yes, Father, what's her line?

Father: Her "line" happens to be the living of a real Catholic life and the raising of a real Catholic family.

Barbara: Oh, is that all there is?

Father: You come and you'll find out that's plenty. (Fade out.)

Miss Sullivan: Through group action the members of youth groups initiate their co-operation with the different phases of Catholic Action. Here is experience in the practice of the formation of conscience, the power to think rightly, and not accordingly:

Marie: (Fade in.) All those in favor signify by raising their right hand. (Short pause.) Those opposed. (Shorter pause.) Motion carried. Then it's agreed. We refuse to patronize that corner store either as a group or as individuals so long as they continue to handle those magazines which the National Organization for Decent Literature has listed as harmful literature. Jane, you announce this at your school when you call the student body meeting. Marion, you tell the drama club. And Pat, at the next meeting of

the dance committee tell them to order the food from some other store. Now, is there any further business?

Voice: Madam Chairman (Fade out.)

Miss Sullivan: The combination of handcraft arts and the art of doing for others results in a social service program that has far-reaching effects:

Lucille: You don't suppose some youngster's going to mind terribly if his mechanical train isn't so mechanical.

Marie: Well, at least the wheels go round if you push it. I don't see how you can do things like that. Now, me—I'll stick with my needle—hm—I'm stuck with it. Why, look at the red wagon Rosemary painted. Now that's as good as new.

Lucille: It's about time you put in an appearance, Rosemary. Our repaint jobs on the toy trucks look like something off the old block—the way they chip.

Barbara: (Coming in.) Come and get it—your nourishment, children. You'll need it, Rosemary, after this undue activity.

Rosemary: Listen to who's talking. I don't see much evidence of your handiwork.

Barbara: Now that's something you really shouldn't remind me of. You know how sensitive I am about my utter inartistic inability. But we all play our part. And I'm the handy girl—run errands. And if you people ever get finished, I'm the delivery clerk. Here, sustenance for the weary workers.

Rosemary: Say, those look like products of that certain store.

Barbara: The best is none too good.

Rosemary: But I thought you were boycotting the place.

Barbara: If you'd come around . . . Somebody tell her.

Marie: Yes, Rosemary, that's all cleared up now. When Mr. What's-his-name, the storekeeper, saw we meant business and his business was falling off, he stopped carrying those magazines. So we're all friends again and his business is booming.

Barbara: That's it. Action with results . . . Speaking of action, don't forget next Saturday.

Rosemary: What's next Saturday.

Barbara: Woman's Day. (Fade.)

Miss Sullivan: And now we greet you from the scene of the 10th Annual Woman's Day. Sponsored by the combined committees of the Junior Council of Catholic Women, this year's Woman's Day is the climax of the decade spent in the foundation and formation of Catholic girls' groups. Ten years ago when the program was being formulated it was with the idea of training leaders for tomorrow. Tomorrow has come. The next voice you will hear will be that of one of the first of the junior leaders who now helps direct the present youth groups. You are listed as Woman's Day Director, Miss O'Toole, so tell us what you planned for the day.

Miss O'Toole: Oh, the girls did the planning.

Miss Sullivan: Well, then, what did they do all day?

Miss O'Toole: The morning's program was filled with tennis finals, swimming meets, and just general get-togethers. At noon they took to the shade of the oak trees with their picnic lunches. They emerged from there for the afternoon assembly, for the awarding of prizes and the drama presentation.

Miss Sullivan: How many girls would you say were there?

Miss O'Toole: Registration shows over three thousand.

Miss Sullivan: Three thousand girls . . . How often does this large gathering get together?

Miss O'Toole: Once a year, ordinarily. But this September the Archdiocesan Council of Catholic Women of San Francisco are to be hostesses to the annual convention of the National Council of Catholic Women. As the National Council has affiliated organizations in all sections of the country, we expect to have many Catholic leaders with diversified interests and methods of carrying out the call of Catholic Action, and we expect to share in their experiences and learn many things from their observations. Our

girls are to have a part in the convention not only as hostesses but are going to have discussions of their own with youth leaders and young people from the other sections of the country. Consequently we expect to have a large gathering, if not larger, on that occasion.

Miss Sullivan: I'm sorry to interrupt, but those three thousand girls seem to be heading for the same spot at the same moment.

Miss O'Toole: Oh, it's time. Our Archbishop is to give Benediction. It's to be outdoors so we can stay right here. (Music.)

***"To Prepare Youth To Take Their Place As
Leaders."***

Topics for Discussion

1. What is the plan of youth organization sponsored by the N.C.C.W.? Why is federation so important?
2. Prove that youth today can be interested in an apostolate?
3. What are the values of a well-balanced program?
4. What are the objectives of the spiritual, cultural, vocational, and recreational activities? How may all be expressed in service?
5. How many young people are in your parish? How many attend meetings? Why the difference?

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MEMBERS ONE OF ANOTHER

Mrs. Earl R. Reynolds

President, National Council of Catholic Women

It is my privilege as president of the National Council of Catholic Women to bring to you the closing broadcast in that section of the CALL TO YOUTH series sponsored by the National Council of Catholic Women in cooperation with the National Broadcasting Company. For the third year we have conducted our leaders' training via the air, reaching every part of the United States with inspiring and practical helps for youth guidance.

During the past four months you have heard from His Excellency, the Most Reverend Emmet M. Walsh, D. D., Bishop of Charleston, and Vice Episcopal Chairman of the Department of Lay Organizations; Reverend Howard J. Carroll, Assistant General Secretary, National Catholic Welfare Conference; Reverend Vincent Mooney, Director of the Youth Bureau of the National Catholic Welfare Conference; Miss Anne Sarachon Hooley, National Chairman of Youth; Miss M. Pauline Casey, a member of the National Council of Catholic Women Board; and representatives of the Green Bay Catholic Youth Council, the Girl Scouts, St. Mary-of-the-Woods College, the Hartford Catholic Youth Organization, the Catholic Daughters of America, the Fort Wayne Catholic Youth Organization, the Catholic Business Girls' Club, Toledo; the National Catholic School of Social Service, and the San Francisco Junior Council of Catholic Women.

For this gift of the air we thank the National Broadcasting Company for the extensive use of their nationwide hook-up and for the endless encouragement they have given us; we thank the local stations for their continued cooperation, and we extend our appreciation to EIRA of Rome, Italy from which our first international youth broadcast was given.

Varied as these talks have been, each has brought a flood of mail, expressing interest and encouragement.

Your generous response has been a continual inspiration and challenge to us. This year youth itself has had a large share in the program, proving to us that youth will accept the challenge of real service, if given the opportunity. Through their youth councils, they have been given this opportunity and have responded in large numbers everywhere. Their realization of the part youth must play in social reconstruction is one of our great hopes for tomorrow. We are "Members one of another", we have joint problems and must seek a solution together if our civilization is to be saved.

"We should not think of ourselves as individuals, not as particular groups, not even as one large human group—but as members of that one Body of which Christ is the Head. We live in Him, Who lifted us out of ourselves and incorporated us in Himself; bound us together one with another, not in ourselves, but in Him. We have no life of our own. What life we have, we have in and through and with Christ and through all our body, is the same grace, the same Christian exaltation, the same Christian charity." Interpreting these words of the late Rt. Rev. Msgr. John J. Burke, C.S.P., first General Secretary of the National Catholic Welfare Conference, to the National Council of Catholic Women, we can hear him say: "In this light you, as leaders of youth, have a work to do. Unless the work is done with the great truth that is stated as its motive, it will be attempted in vain. That motive must rule all your deliberations; you must hold it supreme and all-pervading. That motive must control your thoughts, your plans; it must enlarge and guide the vision; it must beget both boldness and fidelity. That motive must lift you above individualism, above organization, perhaps above preconceived ideas. Take these with you in so far as they are worthy; defend, fight for them if you will, but in the fighting for them hold the Christian charity to do what your hands have been blessed to do—to create an informed, articulate youth. The high, divine motive that is the wellspring of our action will lead us to be satisfied with nothing short of the perfect organization so far as human hands can attain it"

But you rightfully ask, will youth accept this high

motive? Our answer is emphatically "yes", for youth has always been an age of sacrifice, in spite of the frequent charge that youth is selfish and self-interested. Given the Great Leader, a cause for which to work, youth will give endlessly of itself. We can well remember that Christ was only thirty-three when He gave His life for the world; that through the centuries our priests and nuns have in their youth, given of their all for Him; that in times of national crisis our young men, as soldiers, have given their lives for the ideals of their country. Youth today has this same vision and this same courage. The work accomplished by many variously directed youth groups existing today proves this. Young people grasp the doctrine, "Members one of another" more quickly than adults, for they are less bound by prejudice and tradition.

Children have a glorious good time together, unhampered by barriers of race, color, or social position. Unhampered, they see no difference between the white child and the colored; between the pampered darling of the rich and the poor little girl from across the tracks. They play together, helping each other, truly "Members one of another". Alas, that sometimes through their elders the poison of snobbishness and class consciousness should enter into their thinking! But youth rightly guided can be lead to see that, if one part of humanity, one part of the Mystical Body suffers, the whole world suffers.

Youth will recognize this fundamental truth in material as well as in spiritual things. When a part of the world is at war, all countries suffer economic reactions; when one group is unemployed, the employed are affected; when an epidemic attacks one section, all are in danger. Youth, with its innate desire to help and to fight for a cause will be a true apostolate in restoring the "peace of Christ in the reign of Christ".

If we really understood the fundamental meaning of "Members one of another", problems of capital and labor would easily be solved, for each would see the other's need and through this same appreciation, nations could peacefully work together. It is conceded by people generally that the body politic in every nation is sick of soul

and can be restored to spiritual health only by spiritual medicine. The average politician knows too little about things religious and spiritual even to discuss the same; the average statesman, and even ruler of nations, is as helpless as the politician, simply because he lacks what most other people in the world lack. He ignores Christ, the Divine Physician, he ignores the Heavenly Father Who knows of the miseries of man, but is waiting for the four hundred millions of His children on earth to preach His religious and social doctrine to "every creature." The state of the world tomorrow will be precisely what the youth of our generation will make it; the state of society will be worse than that of this age if Christian youths will not make up their minds that they will do something about it.

They will do much about it if they will resolve to be devoted children of God, soldiers of Christ, and cooperate mutually as they should as "Members one of another". They will do much about it if they will let the "light of their faith shine among men;" if they will walk as children of light and assist Christ in the "drawing of all things to Himself."

Too many have believed that they do their full duty to God if they aim at personal sanctification. But membership in the Mystical Body of Christ suggests cooperation. The cause of Christ is the most lofty and noble of all causes, and every youth should regard himself as particularly privileged in having an opportunity to promote that cause. Those of you who need to be better informed in the things of your faith should begin now to seek such information as will enable you to inform others and to answer their questions.

Our delegates to the Youth Sectional Conference of the International Union of Catholic Women's Leagues have just returned from Rome, and they have brought us a vision of 621 youth crusaders with their leaders from 31 countries, gathered together under the banner of Christ, the only banner that today can bridge the nations, with the varying ideologies. While the world without stood tense, while leaders of war and peace battled near, these youth searched together for efficient ways of bringing so-

ciety back to Christ and to an understanding of His teaching. Regardless of nationality or race, these young women lived together, worked together, played together. Surely they were "Members one of another", as they discussed youth's part in the great apostolate. This same happy, harmonious cooperation is possible in every community, every state, every nation, if leaders will but point the way of eternal truth and generous understanding.

Youth, as always, stands ready to serve. It is for our leaders to make possible that service, that working together as "Members one of another", that youth may aid in restoring Christ to the world and the world to Christ.

*"Christ in us."**Topics for Discussion*

1. What do you mean by "Members one of another"?
2. Why can we not "live alone" as individuals, communities, nations? Discuss in a material sense; a spiritual sense.
3. What channels does the Catholic Youth Council provide for practical demonstration of this philosophy? In organization plan? In program?
4. Does membership in the Mystical Body of Christ entail any responsibility in the solution of inter-racial problems?
5. Why is personal sanctification alone not sufficient?

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FOR GOD AND COUNTRY

Miss Aileen O'Brien

Recent War Worker in Spain

From time immemorial generations have died with the cry, "For God and Country," on their lips, and lain silent under the stars on the blood-soaked strip of land that, stretching from Lithuania down through Poland, Hungary, Jugoslavia, and up through Spain, hems in what once was Christendom.

As the centuries rolled on, the cry became fainter, drowned in the clamor of men fighting and dying for power, expansion, or greed, for political systems and ideologies till finally, when the value of life on this earth had permeated the world to the point of making death seem the worst calamity that man could suffer, the whole world was thrown into the monstrous holocaust of blood and destruction that is called the World War.

Our generation did not see that war. And yet every generation that follows a war must suffer either the good or the bad consequences of it. Materialism, the narrow ambitions of class and race sprang up like ugly weeds from the battlefield where all the civilized nations had been at one another's throats. Expiation had to be suffered by someone,—unselfish expiation. Men had to offer everything to make up for the past and demand mercy for the future.

There was a small part of Europe which had never interfered in the domestic wars and ambitions of Christendom. A small part of Europe that once had been a kingdom and for hundreds of years had lost that identity, politically, and had become a province,—Navarre, in Spain. In no country had the perils of apathy, and the dimming of the ultimate destiny of man brought about such a terrible punishment as in Spain. Navarre alone had remained faithful to the living traditions of justice, good will, freedom coupled with the high sense of duty which alone can keep a people happy. There was no

unrest in Navarre. While other nations and the rest of Spain were milling with dissatisfied human beings, uncertain of what they wanted and filled with distrust for their fellow men, the people of Navarre worked calmly, laughed, sang, and prayed.

Navarre was considered the most reactionary part of Europe, because they insisted on keeping the guilds of the Middle Ages. But they also had air-conditioned old people's homes. They had free education for everyone. And if all of the Navarrese did not choose to take advantage of their excellent schools, it was because, as one sturdy farmer told me, he was not interested in learning to read or write because he preferred to think. But their eyes were on the rest of the world and especially on the rest of Spain.

Events in Spain were rolling on and no one seemed to be able to stop the avalanche. When Calvo Sotelo, leader of the Opposition to the popular front government, was murdered and his body found by the cemetery wall with a bullet through an eye and one through his heart, the climax had been reached. Spain was at war. And then, when the world least expected it, the old cry, "For God and Country," was raised in Navarre. Those peaceful farmers of the most beautiful and secluded spot in Europe rose to the last man,—we might even say to the last child,—and fought without leave, asking for nothing, and offering everything for God and Country. Only those who were privileged to live with them, fight with them, and hear their last words will be able to realize what utter selflessness means. In the rest of Spain one often heard violent political discussions on the past in Spain and on what her future must be. Only in Navarre and with the Navarrese brigades was there utter silence on these topics. The Navarrese were not interested. They were dying to expiate the past of Spain which had been in the hands of men, and to assure the future, which was in the hands of God.

To see them marching through the mountains, in their long, brown capes with the scarlet cross of the Crusader on their shoulder, their long, dark hair flying in the wind from under a scarlet beret, the lean tanned

faces of men who had lived and slept under the stars for many months, was a delight one cannot forget. They were like living illustrations out of a book on the Crusades. And then, to see them in action! Scaling those incredible mountains of the north where the only sound to be heard was the rattling of the machine guns and the cry: "Viva Cristo Rey!" (Hail Christ the King!) To watch those tense, wiry figures suddenly falter and drop, the cry arrested in their throats. To see all that was also to feel the desperate loneliness that one can only feel in the presence of those who have reached heights that the rest of us can never attain.

Asked what they were going to do after the war, there was invariably the same answer, "I am going back to the farm, si Dios quiere." (If God wishes.) They would solemnly read the newspapers brought up to the front and solemnly comment on all the social reforms being carried out behind the lines, but they spoke as if all that were something foreign to them, and when asked whether they were not vitally interested in it all, they would laugh. "We have all we want in Navarre, and we won't change anything. We'll just go on as we always have."

And why were they dying? The answer, although to be expected, came as a shock. They were dying in expiation. They were a sacrifice to God. Only the best can be sacrificed, and they were the best of Spain. With inscrutable calm they would look you straight in the eyes and tell you so. And yet, there was no pride in them as they spoke; it was merely a statement of fact. Neither was there a challenge in their words. They did not care whether you agreed that they were the best or not, because, after all, they were not interested in your or world opinion. When we saw the great Brigades, fresh from their incredible campaigns, kneeling, thousands of them, with their crosses glinting in the sun and their dark faces upturned, watching the small white Host that they were dying for, the rest of us had to lower our eyes. There were foreigners there that day. Men who had been through the World War and knew what fighting meant. And reflected in all their faces was the same silent, intent

admiration as they gazed on the Brigades of Navarre, the finest of soldiers, on their knees before the Prince of Peace.

One evening we were resting on the slopes of the Pyrenees. The enemy had retreated and the Navarrese were waiting till the next morning before continuing the advance. It was a magnificent evening, with the sky light green after the setting sun. The great mountains were deep blue and snow-capped, and long, gentle valleys dropped down into the plain filled with purple shadows. The troops were sitting in little circles and their scarlet berets were like poppies scattered over the mountainside. They were singing, as usual. One small group was singing the Triumphal March of the Navarrese. It ends in a shout: "We are defenders of Christ the King and obey only His holy law!" One of them jumped to his feet and shouted, "Christ the King!" The others rose swiftly. "Christ the King!" Their cry echoed through the valley. They threw back their heads and drank their toast to Christ the King.

In the magic of the silence after that breath-taking toast we heard the whine of a shell and then the ugly crash of its bursting. Before we could seek shelter, bullets were falling and a red-hot splinter from one of the shells tore by and caught one of the boys who had been standing. It threw him, and when we reached him he was dying, with his right side torn to pieces. The chaplain was bending over him and the boy raised his eyes.

"Father, I lied; I wasn't sixteen. I'm only fourteen."

The chaplain, a Navarrese himself, laughed and patted his head. "Is that all that's worrying you?" he asked.

"Yes, but I might not have seen Him so soon, because I lied."

Then he was dead. It was as if something had torn me apart also, and there was a fierce ache inside me.

"The world has got to know these things!" I said.

The doctor looked up at me, and almost as if I had insulted the boy who had died, he answered just as fiercely, "Why?"

The doctor was right. The boy who had dropped his schoolbooks and lied as to his age was not interested in the world. He had not died for anything except for the One Whom he had just toasted. And, before my eyes I seemed to see the poster that is up in all the hospitals of Navarre. "Before God there is no unknown soldier."

In our generation there has been something uncanny. There have been men and boys, ranging from seventy-five years of age to thirteen, who have died till many villages of Navarre have not one man left in them. They have fought independently of all political theories and aspirations, as they had lived independent and blameless lives for hundreds of years in their mountains and on their plains. They have died gloriously, for the love of God, to make up for the rest of us who could neither live nor die for Him, and have left the future up to God. They have shown us how to live for God, they have shown us how to die for Him, knowing that politics, systems, the best will of men are of no avail unless absolute love and generous sacrifice of the best in the country or the individual, accompanies all that. May their souls rest in peace.

"The Ultimate Wisdom of Living is Service."
—Jorgensen.

THE N. C. C. W. COMMITTEE ON YOUTH

The Purpose of the Youth Committee Is:

1. To sponsor Youth Councils throughout the country — "To give to our Youth, particularly to the girls and young women of our day, a knowledge, a love, of Catholic truth and a determination to carry it out both in personal life and as members of Catholic Organizations."
2. To bring Catholic standards to the leisure time programs of the country and to interpret the Catholic philosophy of recreation to all.

The National Committee:

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.

The Function of the Diocesan Chairman Is:

1. To aid in the organization of the Diocesan Youth Councils of Organizations.
2. To interpret the program as approved by the Ordinary.
3. To assist in carrying out a well-rounded program of activities throughout the Diocese.

4. To direct Diocesan Youth Conferences and Diocesan-wide Crusades.
5. To relay to district or deanery chairmen and others all source material sent out by National Headquarters.
6. To report on the Youth work of the Diocese to National and Diocesan Councils at conventions and through letters.

The Function of the District or Deanery Chairman Is:

1. To aid in the organization of the District or Deanery Youth Council or Organization.
2. To assist the diocesan chairman in extending the Youth program.
3. To encourage local efforts in organizing and programming.
4. To direct Deanery Youth meetings and interparochial activities.
5. To relay materials received from national and diocesan to parish chairmen or parish groups.
6. To report on District or Deanery Councils to diocesan chairman and to local district or deanery.

The Function of the Parish Chairman Is:

1. To be named after consultation with the pastor.
2. To aid in the organization of the Parish Youth Council or Organization.
3. To sponsor Youth groups within the parish—to "walk with Youth and show the way."

All chairmen, diocesan, district or deanery, and parish should make a real study of the Youth set-up, programs and helps. All should know the Youth Leaders' Handbook and have it at hand for ready reference;

All should take part in the Call to Youth radio listening-in groups and use the pamphlets, "Call to Youth," for local leaders' training;

All should be informed on the general background and policies of the National Council of Catholic Women by attending National, Diocesan, and Deanery meetings.

reading CATHOLIC ACTION and the Monthly Message regularly, and in giving strict attention to all letters received from the National Chairman.

All chairmen in Dioceses, with Youth organized or unorganized, need to work toward a completely set-up Youth Council or Organization, to make the need for such programs apparent and to interpret Catholic thought to the community.

"Christus Vincit, Christus Regnat, Christus Imperat."

GENERAL RECOMMENDATIONS NATIONAL COUNCIL OF CATHOLIC WOMEN

1. The Catholic Youth Program should be
 - National in scope
 - Diocesan in authority
 - Deanery in participation
 - Parish in function
 - A National program definite enough to aid
 - Flexible enough to serve local communities
 - A program varied enough for all interests
 - Allowing selection to suit need
 - A program adaptable to all organizations
 - Giving aid and direction to all youth groups
 - A program fitted for three age levels
 - Juniors
 - High School groups
 - Out-of-School groups
 - A program with a standard framework of organization
 - That of the National Council of Catholic Women
 - A program of oneness so that the girls will develop from the Junior groups, through the high school and post high school groups into the adult program of Catholic Action
 - A program of balanced activities to provide wise interests and to assure well rounded development.
2. A program of youth by youth
 - Youth should plan and execute all activities, under the guidance of sponsors.
3. A complete program of Catholic Action, based on Prayer, Study, Service.

"Catholic Action takes in the whole of human life."

SUGGESTED PROGRAM ACTIVITIES

I. Religious

Confraternity of Christian Doctrine	Social Action
Catechetics	Group Prayers
Apologetics	Corporate Communion
Liturgy	Days of Recollection
	Missions—Retreats
	Field Mass

II. Cultural

Study Clubs	Libraries
Discussion Groups	Music
Reading Groups	Dramatics
Trips—Tours	Art

III. Vocational

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

IV. Recreational

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

V. Service

Catholic Action	Youth Leadership
Crusading for Christ	Social Service
	Civic Cooperation

N. C. C. W. "HELPS"

Youth Leaders' Handbook.....	\$.25
Youth Today and Tomorrow.....	.10
Youth Leadership and Catholic Action.....	.10
The Call to Youth—1937.....	.25
The Call to Youth—1938.....	.25
The Call to Youth—1939.....	.25
General Plan for Leisure Time Activities.....	.05
Culture for Young People.....	.05
The Needs of Youth.....	.10
Proceedings N.C.C.W. Conventions.....	1.00
Youth Leaflet—free	

ADDRESSES OF PUBLISHERS

- American Association for Adult Education, U.S. Department of Interior, Wash., D.C.
- American Youth Commission, 744 Jackson Place, Wash., D.C.
- Associated Press, 347 Madison Ave., New York City
- Benziger Bros., 26 Park Place, New York City
- Bruce Publishing Co., 524 N. Milwaukee St., Milwaukee, Wisconsin
- Catholic Daughters of America, 15 S. Rumson St., Margate, N.J.
- Catholic Education Press, 1326 Quincy St., N.E., Wash., D.C.
- Girl Scouts, Inc., 14 W. Forty-Ninth St., New York City
- International Truth Society, 407 Bergen St., Brooklyn, N.Y.
- Liturgical Press, Collegeville, Minn.
- Longman's Green Co., 114 Fifth Ave., New York City
- L.C. Page and Co., Boston, Mass.
- Macmillan Co., 60 Fifth Ave., New York City
- National Catholic Welfare Conference, 1312 Massachusetts Ave., N.W., Wash., D.C.
- National Council of Catholic Women, 1312 Massachusetts Ave., N.W., Wash., D.C.
- National Recreation Association, 315 Fourth Ave., New York City
- National Youth Administration, Superintendent of Documents, Wash., D.C.
- Our Sunday Visitor Press, Huntington, Ind.
- Parish Activities Publications, Effingham, Ill.
- Queen's Work, Inc., 3742 Pine Blvd., St. Louis, Mo.
- St. Anthony's Guild Press, Paterson, N.J.
- Samuel French, Inc., 25 W. Forty-Fifth St., New York City
- Sheed-Ward Publishers, 63 Fifth Ave., New York City

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- American Youth Commission, 144 Jackson Place, Wash.,
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- Kleinman Press, 30 Park Place, New York City
- Grace Publishing Co., 324 N. Milwaukee St., Milwaukee,
Wisconsin
- Catholic League of America, 15 S. Houston St., Mar-
tinez, Cal.
- Catholic Education Press, 1880 Quincy St., N.E., Wash.,
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- Old Books, Inc., 14 W. Forty-Ninth St., New York City
- International Truth Society, 407 Bergen St., Brooklyn,
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- Historical Press, Collyer St., Minn.
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- Queen's Work, Inc., 362 Pine Blvd., St. Louis, Mo.
- St. Anthony's Guild Press, Paterson, N.J.
- Samuel French, Inc., 25 W. Forty-Fifth St., New York
City
- Speed-Ward Publishers, 23 Fifth Ave., New York City

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