



eCOMMONS

Loyola University Chicago  
Loyola eCommons

---

Master's Theses

Theses and Dissertations

---

1954

## The Social Role of the Catholic Girl Scout Movement : A Study of the Chicago Area

M. Mercedes Moore  
*Loyola University Chicago*

Follow this and additional works at: [https://ecommons.luc.edu/luc\\_theses](https://ecommons.luc.edu/luc_theses)

 Part of the [Industrial Organization Commons](#)

---

### Recommended Citation

Moore, M. Mercedes, "The Social Role of the Catholic Girl Scout Movement : A Study of the Chicago Area" (1954). *Master's Theses*. 1158.

[https://ecommons.luc.edu/luc\\_theses/1158](https://ecommons.luc.edu/luc_theses/1158)

This Thesis is brought to you for free and open access by the Theses and Dissertations at Loyola eCommons. It has been accepted for inclusion in Master's Theses by an authorized administrator of Loyola eCommons. For more information, please contact [ecommons@luc.edu](mailto:ecommons@luc.edu).



This work is licensed under a [Creative Commons Attribution-Noncommercial-No Derivative Works 3.0 License](#).  
Copyright © 1954 M. Mercedes Moore

**THE SOCIAL ROLE OF THE CATHOLIC GIRL SCOUT MOVEMENT**  
**A STUDY OF THE CHICAGO AREA**

by

**Sister M. Mercedes Moore, O.S.B.**

**A Thesis Submitted to the Faculty of the Graduate School  
of Loyola University in Partial Fulfillment of  
the Requirements for the Degree of  
Master of Social and Industrial Relations**

**January**

**1954**

## LIFE

Sister M. Mercedes Moore, O. S. B., was born in Chicago, Illinois, on February 1, 1915.

She was graduated from St. Thomas the Apostle High School, Chicago, Illinois, June, 1932, and from Loyola University, August, 1943, with the degree of Bachelor of Philosophy. Graduate study in Gregorian Chant culminated in certification by the Institute.

From 1937 to 1953 the writer taught in parochial schools in Chicago, Illinois, and in Pueblo, Delta, and Canon City, Colorado. From 1949 until 1953 she served her community in an administrative capacity as religious superior and principal of St. Hilary's parochial school in Chicago. The author is now on the faculty of St. Scholastica High School, Chicago, Illinois.

## TABLE OF CONTENTS

Chapter	Page
I. THE GIRL SCOUT MOVEMENT . . . . .	1
A. Early history in the United States . . . . .	1
B. Development in Chicago . . . . .	7
II. ORGANIZATION AND PURPOSE OF GIRL SCOUTING . . . . .	9
A. Organization . . . . .	9
B. Purpose . . . . .	15
III. THE CHURCH AND SCOUTING . . . . .	23
A. Endorsement by the Church . . . . .	23
B. Scout policies compared with Catholic principles . . . . .	27
C. Attitude of Girl Scouting towards church affiliation . . . . .	30
IV. CATHOLIC TROOPS IN CHICAGO . . . . .	33
A. Development of Catholic Troops . . . . .	33
B. Questionnaire results . . . . .	40
V. EVALUATION AND RECOMMENDATION . . . . .	56
A. Does Girl Scouting fulfill its purpose? . . . . .	56
B. Do Catholic troops have a particular role? . . . . .	64
C. Recommendations . . . . .	65
BIBLIOGRAPHY . . . . .	68
APPENDIX . . . . .	71

## LIST OF TABLES

Table	Page
I. GROWTH OF GIRL SCOUT MEMBERSHIP . . . . .	5
II. TERRITORIAL REGIONS AND MEMBERSHIP, MARCH 31, 1953 . . . . .	13
III. GROWTH OF CATHOLIC TROOPS . . . . .	38
IV. RELIGIOUS AFFILIATION OF MEMBERS . . . . .	40
V. RELIGION AND KINDS OF TROOPS . . . . .	42
VI. REASONS FOR PREFERRING OPEN OR MIXED TROOPS . . . . .	44
VII. REASONS FOR PREFERRING CLOSED CATHOLIC TROOPS . . . . .	45
VIII. COMPARISON IN PER CENTS OF TYPES OF TROOPS PREFERRED . . . . .	46
IX. ORDER OF IMPORTANCE OF REASONS FOR PREFERMENTS . . . . .	47
X. TABULATION OF TROOP AGES . . . . .	53
XI. OBSTACLES TO GROWTH OF SCOUTING . . . . .	54

## LIST OF FIGURES

Figure	Page
1. Organisation of National Girl Scouting . . . . .	11

## CHAPTER I

### THE GIRL SCOUT MOVEMENT

The Girl Scout organization as it exists today is a constantly growing and dynamic movement which seeks to adjust itself to and to contribute its share to the changes inevitable in present day social life. It is beneficial in many ways, not only to the individual member, but also to society. For this reason, Scouting presents itself as the material form or basis for supernatural Catholic Action for youth, as a field in which Catholics should participate and which they must seek to impregnate and vivify with the doctrine of the corporate action of man as members of the Mystical Body of Christ. Under the doctrine of the Fatherhood of God, the sisterhood of the Girl Scouts will attain its fullness of meaning.

In order to substantiate the principles and ideas of Girl Scouting as expressed in the first three chapters, a questionnaire was sent to the leaders of two hundred and fifty troops of Girl Scouts sponsored by Catholic organizations in Chicago. The results are given and interpreted in Chapter IV. This, in turn, serves as a basis for the evaluation and recommendations given in the final chapter.

A brief presentation of the history of the Scouting movement will be necessary for an understanding of the organization and purpose behind what is known today as the Girl Scouts of the United States of America.

A summary of the history of Girl Scouting must trace its beginnings to the work of Robert Baden-Powell of England, who was born on February 22, 1857, in London. It was while Robert Baden-Powell was stationed with the Thirteenth Hussars in the British Army in India that he realized that his men, although intelligent and academically well prepared, were lacking in practical outdoor knowledge and resourcefulness. He compiled a handbook entitled Aids to Scouting, which he was surprised to find being used in schools for both boys and girls the following year. He thereupon compiled Scouting for Boys, and officially began organizing Scouting in 1908.<sup>1</sup>

At the first Boy Scout rally in 1909, there were approximately eleven thousand boys in attendance as well as many of their sisters.<sup>2</sup> Accordingly, Lord Baden-Powell enlisted his sister, Agnes Baden-Powell, to organize a Scouting program for girls. This group became known as the Girl Guides. In 1912 Robert Baden-Powell married Olave St.Clair Soames, who undertook to further Scouting work among girls.

Juliette Low, born in Savannah, Georgia, on October 31, 1860,<sup>3</sup> became acquainted with the Girl Guide movement in England in 1910. She was wholly taken up with the purposes of the movement, and, after successfully establishing three companies of Guides in England, Mrs. Low with her one copy of the Girl Guide Handbook returned to her home in Savannah, Georgia, where,

---

1 Hands Around the World, Catalog No. 20-421, Girl Scouts of the U.S.A., New York, 1949, 3.

2 Ibid., 5.

3 Ibid., 9.

in 1912, she immediately formed the first troop of American Girl Guides. Their uniform was blue, as was that of the Girl Guides in England. For the first year, leaders were called mistresses.<sup>4</sup> But Mrs. Low soon realized that there would have to be an American handbook with American ideals. Accordingly, with the help of Mr. W. J. Hoxie, a nature specialist, she brought out by 1916 the first American handbook, How Girls Can Help Their Country.<sup>5</sup> It contained not only the principles of Scouting as compiled by Lord Baden-Powell but also the patrol system, a democracy in both their educational and recreational program. Meanwhile, the American Girl Scouts abandoned the English blue in favor of a khaki uniform. Until the young national movement became firmly enough organized to carry on itself, Mrs. Low paid all its expenses.

In June 1913, Mrs. Low opened the first National Headquarters of the Girl Scouts in Washington, D.C. The Honorary National Committee formed at this time had members in Washington, New York, Georgia, Massachusetts, Maryland, New Jersey, Alabama, and Illinois.<sup>6</sup> On June 10, 1915, the Girl Scout organization was incorporated as a membership corporation under the Code of Laws of the District of Columbia.<sup>7</sup> In 1916, the home office was moved to New York, where the organization struggled and finally became

---

<sup>4</sup> Katherine O. Wright, Girl Scouting in the Great Lakes Region, Girl Scouts Incorporated, New York, 1938, 86.

<sup>5</sup> Ibid.

<sup>6</sup> Ibid.

<sup>7</sup> Blue Book of Girl Scout Policies and Procedures, Catalog No. 19-501, Girl Scouts of the U.S.A., New York, 1948, 2.

established.<sup>8</sup>

The growth of the Scouting movement might almost be called spectacular. It was "due to a spontaneous demand of community after community for Scouting for girls, and not to deliberate propaganda on the part of national headquarters. The reasons for it, therefore, are to be sought in the activities and methods themselves, which make such widespread appeal."<sup>9</sup>

Mrs. Low was indefatigable in her efforts to extend the influence of Scouting. On April 13, 1913, she lectured in Chicago at the home of Miss Jane Addams to the directors of Miss Addams' various charities, important leaders and heads of schools and settlements.

The next day Mrs. Low lectured at Hull House before one hundred leaders of the Juvenile Protective Society. The lecture was received with almost breathless interest. Miss Addams asked Mrs. Low later if she had found it worthwhile to come, and was pleased when Mrs. Low told her it meant everything to her to have started the movement under her auspices in Chicago and she hoped one day that Miss Addams would write a letter endorsing Girl Scouts and that she would come in with them. Miss Addams replied: "I wouldn't be a bit surprised if I did."<sup>10</sup>

Chicago's first actual step came in 1920, when the Chicago Council was organized.

World War I put great impetus to the growth of Girl Scouting, for it brought to the surface a latent need among young girls and women for channels through which they could fit themselves for active citizenship, for

---

<sup>8</sup> Wright, Girl Scouting, 14.

<sup>9</sup> L. S. Bryant, "Educational Work of the Girl Scouts", U. S. Bureau of Education Bulletin, XLVI, 1921, 4.

<sup>10</sup> Wright, Girl Scouting, 14.

participation in the affairs of the community and of the nation. The Girl Scout organization was meeting this need, and it grew in those years from a membership of nine thousand in 1917 to forty-two thousand in 1919.<sup>11</sup> Below is the copy of a chart showing the increase in membership from January 1, 1918, to January 1, 1921.<sup>12</sup>

TABLE I  
GROWTH OF GIRL SCOUT MEMBERSHIP  
ACTIVE REGISTRATIONS

January 1	Officers	Increase	Scouts	Increase	Total	Increase
1918	1,314		8,455		9,769	
1919	3,823	2,509	36,847	28,392	40,670	30,901
1920	5,357	1,534	61,754	24,907	67,111	26,441
1921	6,839	1,482	83,025	21,271	89,864	22,753

Although there was little formal organization of Scouting in Illinois at the close of World War I, the Illinois Girl Scouts during the war had sold bonds (totalling \$131,536) for the Fourth Liberty Loan Drive, for which contribution they were awarded fourteen medals.<sup>13</sup>

<sup>11</sup> Girl Scouting and the Catholic Girl, Pamphlet No. 19-127, Girl Scouts of the U.S.A., New York, n.d., 2.

<sup>12</sup> Bryant, "Educational Work", 4.

<sup>13</sup> Wright, Girl Scouting, 28.

In 1920 the revised handbook, Scouting for Girls, was published. It was a result of war pressures and showed a somewhat military influence. The mushroom-like growth of the movement (by January 1, 1924, the total registration of American Girl Scouts and leaders was 115,663)<sup>14</sup> as well as the variation of the original scheme resulted in much discussion among the founders and the Scout leaders. Lord Baden-Powell emphasized that, through Scouting, boys and girls could learn of their own desire rather than have knowledge impressed upon them from the outside; it was to be democracy, not dictatorship, in education.<sup>15</sup>

The Scouting program was again revised in 1927, and all war activities were deleted. The year 1928 marked another change of uniform when the girls stepped out of their khaki and donned the grey-green uniform still in use.

A further step in organization was made in 1930, when a five-year development program was inaugurated. Broadly speaking, the objective of the plan was to increase membership from two hundred thousand to over five hundred thousand in five years and to put the national organization, as distinguished from the numerous local units, on a practically self-supporting basis. The main program of Scouting was now grouped into four divisions: Programs, Field, Personnel, and Business.<sup>16</sup>

---

<sup>14</sup> Ibid., 37.

<sup>15</sup> Ibid., 88

<sup>16</sup> Genevieve G. Brady, "Progress and Problems of Girl Scouting", America, XLII, January 25, 1930, 380.

The history of Scouting in Chicago shows intense interest beginning with the early twenties. At ten o'clock on the morning of May 5, 1920, a group of civic minded women met together at the Women's City Club to initiate a local Girl Scout Council for Chicago. The rapidly growing organization had stimulated a great deal of interest throughout the country, and Chicago girls and women alike were eager to become a part of the great movement. Within a few weeks, committees had been organized, the local council established, and the constitution and by-laws approved. By fall, a Chicago office had been established. In January, 1921, the first leadership training courses were being offered.<sup>17</sup> In 1922, Region VII, the Great Lakes Region, was defined, and on February 15, 1931, the regional office was opened in Chicago. By 1933, Region VII had 52,916 registered Girl Scouts.<sup>18</sup>

The Scout camping program also took hold in the Chicago area. Its first camp was held on the banks of the DesPlaines River in 1921, with an attendance of 356 girls out of 1,174 registered Girl Scouts in Cook County. By 1929, Chicago had four summer camps in operation: Juniper Knoll, the regular camp for Girl Scouts; Timber Trail, a primitive camp for older girls; Palos Park, a day and troop camp; and another camp near Waukegan for girls receiving awards in the form of camp privileges -- "Camperships". In this same year, the local Chicago charter was changed, and the jurisdiction of the council was limited to the city of Chicago proper with the remainder of

---

17 History of Girl Scouting in Chicago, Mimeographed sheet, Council of Catholic Women, Public Relations Department, Chicago.

18 Ibid.

Cook County operating in independent units.

Girl Scouting in Chicago has made rapid strides forward since 1920, showing a constantly increasing membership -- both girl and adult. By July, 1953, in Chicago alone they numbered: Total Troops, 1,175; Total Adults, 7,314; Total Scouts, 24,993 (Brownies, 9,610; Intermediate, 14,644; Senior, 739).<sup>19</sup>

At the present time in Chicago, the Chicago Girl Scouts are undertaking a \$350,000 expansion program to obtain places and facilities for the Camping Program.<sup>20</sup> Such expansion is an imperative necessity since the membership enrollment has been increased by forty per cent since 1948.<sup>21</sup>

A secondary development in the history of Scouting is the organizing of the Brownie Scouts (girls from seven to ten years old) and Senior Scouts (girls from fourteen through seventeen years of age) as distinct from the Girl Scouts or Intermediate group (girls from eleven to thirteen years old). In 1918, Mrs. Low published the first Brownie program book. Senior Girl Scouting started with the inauguration of the Mariner Branch in 1935.

---

19 Information posted on bulletin board at Local Girl Scout Headquarters, 37 S. Wabash, Chicago, July 7, 1953.

20 Chicago Sunday Tribune, June 21, 1953, Part VII, 5.

21 Information obtained at Local Girl Scout Headquarters, July 7, 1953.

## CHAPTER II

### ORGANIZATION AND PURPOSE OF GIRL SCOUTING

In the United States the Girl Scout organization is a membership corporation known as the Girl Scouts of the United States of America. The corporation members are those persons elected by the various local councils throughout the country in proportion to the number of registered members under the jurisdiction of those councils. These elected delegates meet every two years for a national convention at which time they elect the National Board of Directors and also decide upon the points of policy and procedure to be stressed for the next two years.

The National Board of Directors is authorized to direct the business of the corporation. This group meets twice a year to coordinate efforts. Between meetings, an Executive Committee convenes monthly, except for July and August, and is responsible for the pursuance of policy as determined at the National Convention.

Plans of the National Council and its Board of Directors are carried out through the national headquarters office in New York City. Here the various volunteer committees meet, and here also much of the administrative work is done, partly with professional workers.

The relation of the different groups of workers, volunteer and professional, who make the National Organization is shown in Figure 1. The entire group must coordinate to accomplish many tasks. Some of these are: providing and maintaining a field and a training staff; supplying necessary printed materials, such as directives, handbooks, periodicals; providing public relations services; producing films; preparing equipment such as uniforms, camping accessories, etc.; and coordinating the Girl Scout organization with other national or youth groups towards determining a procedure of action in a particular situation.

Working in conjunction with the National Council are twelve regional committees, one for each of the twelve regions into which the United States is divided. These regions are shown in Table II.<sup>1</sup> The information in the last column of Table II was obtained at the office of the national headquarters, Chicago, on July 13, 1953. These regional committees are subcommittees of the Field Committee, one of the committees of the National Organization, and have regional conventions in those years when the National Organization does not convene.

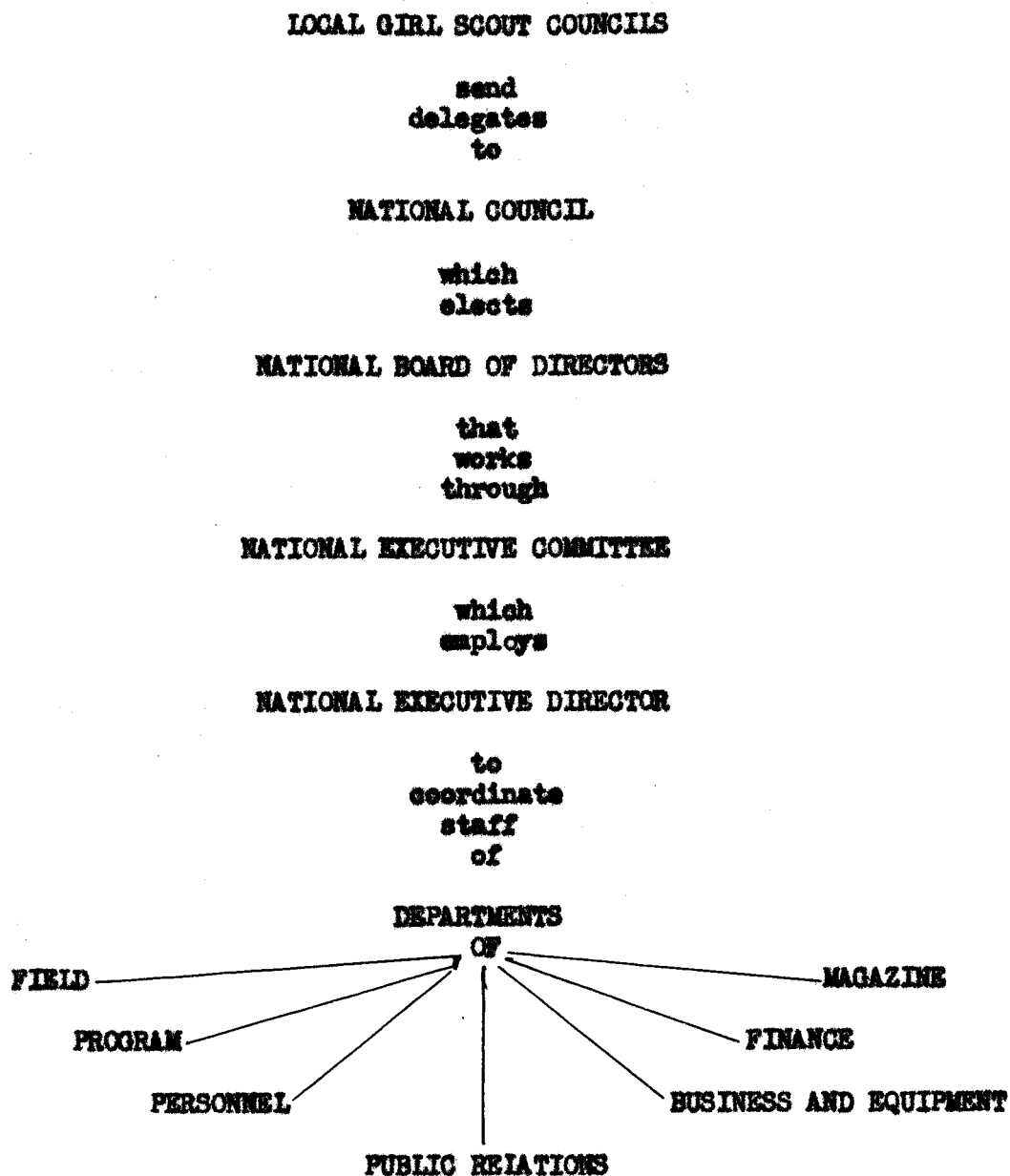
The local Girl Scout councils are the final coordinators of the national policy and procedure with the individual troops. They are composed of adults representative of the various social and business interests in the community. Besides electing the delegates to the National Council, these

---

<sup>1</sup> Senior Girl Scouting, Catalog No. 20-107, Girls Scouts of the U.S.A., New York, 1952, 197-199.

FIGURE 1

## ORGANIZATION OF NATIONAL GIRL SCOUTING



local councils have many other duties such as: making sure that membership opportunities are extended to all girls; helping to organize new troops; recruiting and training volunteer leaders; maintaining high program standards; developing publicity and public relations programs; planning and raising an adequate budget; cooperating with the community on matters relating to welfare of youth; providing professional help when needed; establishing and maintaining a camping program.<sup>2</sup>

It may happen in a rural area that the community has no local Girl Scout Council. The leader of a troop in such a district must keep in direct touch with the national headquarters and with the nearest national branch office. Such a troop is called a Lone Troop and must have the support of a Troop Committee consisting of at least three adults.

The basic unit of organization of Scouting is the troop. It consists of a group of girls (usually eight to thirty-two, all about the same age) and their leaders. The troop is organized on either the "patrol system" or the "club system", although in the total picture the patrol type is more common. Each patrol leader acts as chairman for her group, and in patrol meetings the members make their own plans and also contribute to the troop program as a whole. The weekly meeting (one and a half hours in length) is so divided that the girls spend about one-third of the time with their patrol groups and the remainder of the time with the entire group. The patrol leaders and other officers (Troop Scribe and Treasurer) together with the

---

2 Blue Book, Girl Scouts, 39.

TABLE II

TERRITORIAL REGIONS AND MEMBERSHIP, MARCH 31, 1953

REGION	NAME	STATES	MEMBERSHIP
I	New England	Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, Vermont	172,593
II	Hendrick Hudson	Canal Zone, New York, New Jersey, Puerto Rico, Virgin Islands	297,066
III	Region III	Delaware, District of Columbia, Maryland, Pennsylvania, Virginia	232,631
IV	Kenowva	Kentucky, Ohio, W. Virginia	158,477
V	Dixie	Alabama, Arkansas, Louisiana, Mississippi, Tennessee	72,297
VI	Juliette Low	Florida, Georgia, North and South Carolina	95,041
VII	Great Lakes	Illinois, Indiana, Michigan, Wisconsin	354,587
VIII	Covered Wagon	Colorado, Iowa, Kansas, Missouri, Nebraska, Wyoming	156,477
IX	Cactus	New Mexico, Oklahoma, Texas	105,391
X	Hiawatha	Minnesota, North Dakota, South Dakota	58,293
XI	Pacific Northwest	Alaska, Idaho, Montana, Oregon, Washington	71,553
XII	Big Tree	Arizona, California, Guam, Hawaii, Utah, Nevada	198,396

adult troop leader, act as a Court of Honor (executive committee) to make plans that concern the whole troop, but their plans are based on suggestions that are sent to the Court of Honor through the patrol leaders. In addition to its members in attendance, the troop must have a committee of at least three adults upon whom the troop leader may call for special assistance.<sup>3</sup>

Although the World Association of Girl Guides and Girl Scouts is not of direct concern to this paper, it should at least be mentioned. It had its beginnings in 1919 when Lady Baden-Powell organized the International Council of Girl Guides and Girl Scouts composed of women who were to keep in touch with the various countries and give advice and help.<sup>4</sup> The Association was definitely formulated in 1928 and founded in 1930. It consists of nine members selected from outstanding women of member countries. The over-all purpose of the organization is to spread the ideal and the practice of selfless good will and comradeship for others regardless of differences in nationality, creed, or class. As Lord Baden-Powell expressed it:

The need then is for a wider outlook and a friendly understanding toward others. This spirit is essential if we are to have peace and happiness in the world. This spirit, too, has a higher attribute -- it is the spirit which is essential for bringing about God's reign upon earth -- the reign of peace and good will among men.<sup>5</sup>

The declared purpose of the Girl Scout organization is, as stated

---

<sup>3</sup> Girl Scout Handbook, Intermediate Program, Catalog No. 20-101, Girl Scouts of the U.S.A., New York, 1948, 22-26.

<sup>4</sup> Hands Around the World, Girl Scouts, 12.

<sup>5</sup> Ibid., 17.

in the Girl Scout Constitution, "to promote the virtues of womanhood by training girls to recognize their obligations to God and country, to prepare for duties devolving upon women in the home, in society and the State, and to guide them in ways conducive to personal honor and the public good",<sup>6</sup> in summary, to train girls for citizenship in the broadest sense.

In sociological terms, the Girl Scout troop is a true, voluntary, secondary association since it exhibits the five necessary elements of such a group, namely, (1) a uniting interest, (2) cooperation to obtain desired values, (3) definite allocation of functions among members, (4) a common set of norms, and (5) tests of admission.<sup>7</sup>

The first element, the uniting interest, is surely the desire of the girl for wholesome companionship with her own age group. Many a small family cannot offer girls the companionship they need. The schoolroom atmosphere and environment are largely created by the personality of the teacher. The growing girl longs for a place of her very own, where she can be herself, and where she can do the things she wants to do. The Girl Scout troop fulfills this need because "it is the girl's own creation, founded and managed by her in cooperation with comrades of her own age."<sup>8</sup> Here the girl finds security. "Probably the devastating emotion for a child is that of feeling

---

6 Juliette Low, "Girl Scouts as an Educational Force", U.S. Bureau of Education Bulletin, XXXIII, 1919, 3.

7 E. T. Hiller, Social Relations and Structures, Harper & Brothers, New York, 1947, 247.

8 Juliette Low, "Girl Scouts", 3.

unwanted, not useful, and not belonging to some person or a group."<sup>9</sup> But in her Scout troop the girl is a very definite part of her patrol and of her troop. Furthermore, Scouting provides a program which includes practically every occupation known to be popular among girls. "A sense of cohesion and comradeship is supplied by the patrol, which is small enough to give scope for the individual".<sup>10</sup>

Cooperation in Scouting is fundamental for the attainment of the very many values it offers. In all three age group troops, the girls themselves assist in planning the program they will follow. Here, as in all planning, cooperation is the keynote. Neither meeting, nor game, nor merit badge class, nor camping trip, nor activity of any kind will succeed without the cooperation of each girl in carrying out the plans as determined by the majority vote.

Every person has a right to express his opinion, to vote for what he wants, and has a responsibility for carrying out the undertakings that are planned. It also means that people whose ideas and opinions are different from ours should be respected and have their share in the program, even if they are in the minority.<sup>11</sup>

In regard to the element of function, it can be said that each girl finds and fills her place. The girl who seems reticent is made to take her place. The assumption is that each child definitely has something to contrib-

---

9 Mrs. V. E. Macy, "Girl Scouting -- A Preventative Against Future Delinquency", National Elementary Principals, XXIII, December, 1943, 12.

10 Genevieve G. Brady, "Things That I Missed", Commonweal, XIII, December 10, 1930, 155.

11 Girl Scout Handbook, Intermediate, 22.

ute to the group, whether it be a particular talent or personality trait, which will make of the troop a complete and self-sustaining social unit.

The norms common to Girl Scouts are clearly stated in the Girl Scout Promise and in the ten Girl Scout Laws. There is a special manner in which two Girl Scouts shake hands, and the procedures and principal ceremonies are explained in the book of ceremonies.<sup>12</sup> The behavior of a Girl Scout is expected to conform to these norms as well as to the rules of ordinary courtesy. Controls at the troop meetings are the reactions of fellow-Scouts and, if necessary, some action on the part of the Court of Honor.

Inevitably in a group of thirty-two young people, the clash of character will be quickly apparent. Somewhere is bound to arise the boss who, under pretence of helping others, seeks to impose her will. The potential sneak, the coward, the slovenly girl and the supersensitive will make their influence easily felt. Where they threaten the peace of this small society or fail to take advantage of its benefits, they become subject for discussion by the court of honor. If Mary Smith is too aggressive for the comfort of her companions, the most tactful member of the court may take her aside for a pointed talk. If Helen Jones is so shy that she is becoming a butt for the others, the court may decide to give her a responsible piece of work or perhaps a good part in a play. . . . A girl has to be objectionable in a serious way before expulsion from the troop is considered. Girl Scouting aims at character building, and to eject a girl is to confess failure.<sup>13</sup>

In regard to controls at camp, Mason found that the two principal sanctions in common use at girls' camps are loss of honors and loss of privileges, loss of honors being the more effective. Also, a conference with a counselor rated

---

<sup>12</sup> Book of Ceremonies for Girl Scouts, Catalog No. 20-643, Girl Scouts of the U.S.A., New York, n.d.

<sup>13</sup> Brady, "Things That I Missed", 155-156.

high for effectiveness among the girl campers.<sup>14</sup>

Finally, tests of admittance are very explicitly stated in the requirements given in the Handbook for becoming a Scout in any one of the three classes of troops.<sup>15</sup> The Handbook also states the requirements for advancing from one class to another within the troop itself.

In accordance with the stated purpose of the Girl Scout movement of "training girls to recognize their obligations to God and Country, to prepare for duties devolving upon women in the home, in society and the state,"<sup>16</sup> the Scouts have a proficiency badge program. By this program the Scouts may explore many specific fields of interest, acquire some degree of skill in them, and obtain merit badges in these fields. As explained in an educational bulletin:

So closely is learning interwoven with doing that to the Girl Scout herself all the scout activities are "just play". To the observant educator, the fundamentals of citizenship, good health, and community spirit are implanted through the natural ambition of the Girl Scout to strive for proficiency badges and scout honors.<sup>17</sup>

The educational program of Girl Scouts supplements and strengthens the educational efforts of both the home and the school. The troop meetings might be called laboratory courses in the school of living. Proficiency badges are offered in eleven different fields: Agriculture, Arts and Crafts, Community

---

14 Bernard S. Mason, Camping and Education, McCall Company, New York, 1930, 94.

15 Girl Scout Handbook, Intermediate, 6, 20, 46, 52, 503.

16 Low, "Girl Scouts", 3.

17 Ibid.

Life, Health and Safety, Homemaking, International Friendship, Literature and Dramatics, Music and Dancing, Nature, Out-of-Doors, and Sports and Games. To earn her Second Class Badge, a girl must complete one of the suggested activities in each of these eleven fields. This will introduce her to each field, and she can determine where her principal interests lie. Then she will specialize to a degree in working for later badges, which are to some extent restricted to particular age or scholastic grade levels. Requirements for the First Class Badge include the earning of twelve badges, of which four to six are chosen from one program field and the remainder from other fields. This undoubtedly tends to develop a life interest or a hobby, which in our day is so valuable for a profitable use of leisure time, or it may point out to the Scout the career in life for which she is most fitted.

A second educational value of Scouting and closely allied to the first is its contribution to character training and personality development.

It is society -- contacts, association, people -- which . . . acts upon, moulds, shapes, fashions the crude material of the infant, into an acceptable, normal human adult. . . . In short, the kind of personality we attain depends on the number and kind of our associations.<sup>18</sup>

Making the many contacts they do in connection with their Scouting, the girls cannot help but learn how to get along with others and thus become trained in the social amenities so necessary for good social adjustment. Also:

The court of honor is invaluable for the development of character, sound judgment, tolerance, and self-criticism. . . it must shoulder the burden of maintaining the standards of the organization. . . . It is unrivaled training in character discernment, kindness, patience, and good temper. You can't serve on a court of honor --

---

<sup>18</sup> Mason, Camping and Education, 39.

and all Girl Scouts serve on one sometime -- without learning to analyze motives and moods. Girl Scouting opens the mind to the mysteries of human psychology and the delights of human friendship, in much the same manner as nature study opens one's eyes and ears to the beauties of the world about us.<sup>19</sup>

In another article the same author states: "If we demand that all our members do a good deed a day, it is not for the purpose of turning out little patterns of virtue, but of making the girls search themselves -- at first often vainly -- for some signs of altruism or interest in others."<sup>20</sup> This spirit of altruism is fostered to a great extent by the example of the Scout leaders and committee members, all of whom voluntarily give their time and effort to produce good human relationships in an environment of courtesy and humor and develop a vigorous interest in the every-day work at hand. Just how is it that the leader will accomplish all this? The leader will be primarily a person who likes children and is willing to work with them sympathetically. The handbook for the Brownie leader<sup>21</sup> has a chapter on child psychology entitled "Brownies Are Children", and in the second book,<sup>22</sup> Chapter Seven is entitled "Girls' Interests and Needs". These are both very helpful and practical in that they give examples of handling some behavior problems.

Out-of-doors living is included as an integral part of Scouting.

---

19 Brady, "Things That I Missed", 155, 156.

20 Genevieve G. Brady, "Girls Scouts", Catholic World, CXXXIV, November, 1931, 213.

21 Leader's Guide to the Brownie Scout Program, Catalog No. 20-902, Girls Scouts of the U.S.A., New York, 1950, 28-54.

22 Leadership of Girl Scout Troops, Intermediate Program, Catalog No. 20-115, Girls Scouts of the U.S.A., New York, 1943, 196-223.

The National Policies has this to say in regard to camping:

Girl Scout camping is the Girl Scout program in a camp situation, emphasizing outdoor living. The Girl Scout organization believes that camping is one of the most effective means for accomplishing the objectives for which Girl Scouting exists and therefore should be made available to all girls.<sup>23</sup>

The enjoyment and enlargement of interest gained through the camping experience can hardly be over-rated. After his study of girl campers' reactions to their camping period, Mason found that approximately sixty per cent of the girls thought that the phase of camping which meant most to them was the formation of friendships; the next highest choice of things learned at camp (about twenty-one per cent) was how to get along with people.<sup>24</sup> Nearness to the world of nature, its beauties and its wonders leave a lasting impression upon the adolescent girl. Later in life, incidents will recall these tucked-away memories, and they will become, as they once were, a source of hidden strength and happiness.

In order to ensure a smooth running of the camping and the out-of-doors programs, those in charge have the assistance of a handbook<sup>25</sup> which details safety devices and safety measures. Thus, the Scouts acquire habits of safety as part of their daily living.

A third educational phase of Scouting is the preparation it gives to its members for their adaptation to and acceptance of the cultural pattern

---

23 National Policies, Girl Scouts, 15.

24 Mason, Camping and Education, 47.

25 Safety-Wise, Health and Safety of Girl Scouts, Catalog No. 19-502, Girls Scouts of the U.S.A., New York, 1950.

of the society in which they live. Reference has already been made to the training for democratic living given by Scouting in that the troop offers a miniature democracy in action "ruled by the girls themselves under the guidance of a self-effacing captain who is the only adult in this small world."<sup>26</sup> The girls also learn to appreciate the work needed about them in their community through their Community Life program and by freely giving of their service when and where possible. This phase of service was already evident during World War I, when the Scouts gave valuable assistance during the influenza epidemic.<sup>27</sup> Today individual Scouts do volunteer work in day nurseries, hospitals, offices, museums, and even as ranger aides. A final service deserving of mention is that of the personal influence of the Scouts themselves. Although the following excerpt was written years ago it is still relevant:

At the present moment the most effective public-service work that Girl Scout troops are doing is the Americanization work. Not only in big cities but wherever there is a mill, a factory, or a mine, where foreign laborers live apart from the life of the American community around them, Girl Scouts are finding that they can be of service in bridging over the gulf of ignorance and misunderstanding.<sup>28</sup>

Judging by the records of both the enrollment and the valuable mental, physical, and social work done by Scouting, one must conclude that Scouting fulfills definite functions in the American pattern of life.

---

26 Brady, "Things That I Missed", 155.

27 Low, "Girl Scouts as an Educational Force", 6-7.

28 Ibid., 8.

## CHAPTER III

### THE CHURCH AND SCOUTING

Thus far, in this discussion of Girl Scouting, no relation has been established between Scouting and religion. Yet, the encouragement of a religious affiliation on the part of its members is one of the basic policies of the Girl Scout organization. "As a nonsectarian, character-building agency, the Girl Scout organization cooperates with religious groups of all faiths in the use of its program. . . The Girl Scout organization recognizes that, in offering the vital power of religion, religious institutions can help deepen and strengthen the movement."<sup>1</sup>

In order to understand the relationship that can and should exist between the Catholic Church and the Girl Scouts it is necessary first of all to know the religious policies of the Girl Scout organization. The booklet entitled National Policies states:

#### Religious Policies

##### Belief

The Girl Scout movement is open to girls of all faiths. The force behind Girl Scouting, which gives life and meaning to the program, is a spiritual one. The organization believes that a basic necessity for the development of good character and sound citizenship is the recognition of God and one's responsibility to Him. This belief is expressed in the Girl Scout Promise.

---

<sup>1</sup> Girl Scouting and Religious Groups, Catalog No. 19-128, Girl Scouts of the U.S.A., New York, 1944, 4.

### Policies

1. Through its program, the Girl Scout movement encourages and helps girls to become better members of their own religious group; but it recognizes that religious instruction is the responsibility of parents and religious authorities.
2. When a Girl Scout troop is sponsored by a religious group, it is the responsibility of the leader to see that each girl of a different faith who wishes to join the troop has the written consent of a parent or guardian.
3. Local Girl Scout groups are required to consider varying religious opinions and practices in choosing general meeting places, in selecting dates, in making group menus, in providing opportunities for campers to attend religious services, and in planning so that program activities do not conflict with religious observances.<sup>2</sup>

That Girl Scouting was intended to be a support to our religious heritage was made quite clear by the fact that on March 27, 1914, just two years after the organization of the first Girl Scout troop in the United States Mrs. Juliette Low, the foundress, called upon Cardinal Gibbons of Baltimore and discussed the Girl Scout program with him asking his permission to organize troops in Catholic settlement houses in the Archdiocese of Baltimore. The Cardinal gave his full approval to the proposed project.<sup>3</sup>

At about the same time, the Girl Scout organization had asked Cardinal Hayes to suggest a representative Catholic woman to serve on its Board of Directors. He recommended the late Mrs. William J. Macouley, then Mrs. Nicholas F. Brady, and she was appointed to the Board on June 12, 1919.<sup>4</sup> Mrs. Brady made personal calls upon the four American Cardinals -- Cardinal Hayes of New York, Cardinal O'Connell of Boston, Cardinal Dougherty of

---

2 National Policies, 13

3 Girl Scouting and the Catholic Girl, 2-3.

4 Ibid., 4.

Philadelphia, and Cardinal Mundelein of Chicago — and upon many archbishops and bishops, and other members of the clergy. Cardinal Hayes, the first one on whom she called, responded by endorsing Girl Scouting in 1919, and by recommending to the Department of Social Action of the National Catholic Welfare Council that they give encouragement to Catholic participation in Girl Scouting.<sup>5</sup>

Personal recognition of the promotion work done by Mrs. Brady came on January 8, 1926, when Pope Pius XI gave her the Apostolic Blessing.<sup>6</sup> Later on, in that same year, after the Eucharistic Congress in Chicago in which the Catholic Girl Scouts had participated, Cardinal Hayes wrote to her:

I have always been a supporter of the [Girl Scout] movement, and my experience last summer during the Eucharistic Congress strengthened my conviction of the value of the work. I hope this coming year you and your coworkers will have great success in developing the movement in all the parishes of the Archdiocese. I recommend the development of this work to all the clergy and religious. I hope they will find it a valuable addition to their church and school activities. We will need many Catholic women to be leaders of these girls, and I trust the call to them to serve the youth of this Archdiocese will not go unheeded.<sup>7</sup>

Finally, the American branch of the Girl Scouting movement was again brought to the attention of His Holiness, Pope Pius XI, and on December 27, 1929, he sent his pontifical blessing to the Catholic Girl Scouts and their leaders with these words:

---

5 Ibid., 4.

6 Facsimile of Blessing seen during personal interview with Miss Eleanor Schmitt of National Headquarters Office in Chicago, July 16, 1953.

7 "Social Service Digest: Catholic Girl Scouts", Catholic Charities Review, XVII, June, 1933, 178.

We cordially impart Our Apostolic Benediction to the "Catholic Girl Scouts of America" praying our Lord to bless them and their Directress, the Duchess Genevieve Brady, who with so much zeal watches over them, and by means of sound physical exercises, suitable to young ladies, contributes so much to their moral and spiritual welfare.<sup>8</sup>

To summarize, it may be said that the Girl Scout organization is ethically sound and in no way conflicting with the doctrine of the Catholic Church. This is evident by the hearty support given it by the Holy Father, by the four American Cardinals, and the great majority of the hierarchy. Girl Scouting is non-sectarian, but "it is non-sectarian in the best sense, which is to say that it believes in the sectarianism of the established churches . . . It does encourage every girl to be a better member of her own church of whatever denomination that may be."<sup>9</sup>

In order to understand better the clear-cut endorsement and approval of Girl Scouting by the Catholic Church, it would be well to draw a parallel between some of the basic beliefs and principles of Scouting and similar Catholic principles. Coincidentally, just four days after bestowing his Apostolic Blessing upon the Girl Scouts of America, Pope Pius XI gave to the whole world his encyclical on the Christian Education of Youth. In this, as well as in the encyclical of Pius XII on the Mystical Body, there are phrases which to some degree find a response in the national policies of the Girl Scouts. The comparison follows:

---

8 Girl Scouting and the Catholic Girl, 1.

9 Brady, "Girl Scouts", 213-214.

Progressive activities in broad fields of interest are suggested for each of the age levels. These activities offer variety and choice, they lead to new interests and hobbies, and they make possible the development of skills.<sup>10</sup>

In small groups Girl Scouts have an opportunity to develop individually and to learn to work with others.<sup>10</sup>

The force behind Girl Scouting, which gives life and meaning to the program, is a spiritual one. The organization believes that a basic necessity for the development of good character and sound citizenship is the recognition of God and one's responsibility to Him.<sup>10</sup>

Race, religion, national heritage, or economic status shall be no barrier to membership in the Girl Scout organization.<sup>10</sup>

The Girl Scout organization believes in cooperative planning for social welfare. Girl Scouts are pledged to active membership in the community, the country, and the world.<sup>10</sup>

It is no less necessary to direct and watch the education of the adolescent . . . providing occasions for good in his recreations and social intercourse.<sup>11</sup>

Education is essentially a social and not a mere individual activity.<sup>11</sup>

Whatever a Christian does even in the order of things of earth, he may not overlook the supernatural; indeed, he must, according to the teaching of Christian wisdom, direct all things towards the supreme good as to his last end.<sup>11</sup>

. . . but the love of the Divine Spouse is so vast that it embraces in His Spouse the whole human race without exception. Men may be separated by nationality and race, but our Savior poured out His blood to reconcile all men to God through the Cross, and to bid them all unite in one Body.<sup>12</sup>

. . . in the Church the individual members do not live for themselves alone, but also help their fellows, and all work in mutual collaboration for their common comfort and for the more perfect building up of the whole Body.<sup>12</sup>

10 National Policies, Girl Scouts of the U.S.A., 9, 9, 13, 12, 11.

11 Pius XI, "Christian Education of Youth," Three Great Encyclicals, The Paulist Press, New York, 1931, 67, 39, 41.

12 The Mystical Body of Christ, The America Press, New York, 1943, 42, 9-10.

Obviously, there is no conflict of principles, although it is just as obvious that the doctrine and principles of the Catholic Church vivify, enlighten, strengthen, and warm the basic ideals of the Girl Scout organization.

Two examples will serve to clarify this last statement. First, Scouting proposes, briefly, to develop in youth those virile qualities that make the good and useful citizen, imparting just enough military discipline to give stamina to his character. What Scouting seeks to do on the natural level the Sacrament of Confirmation does on the supernatural by a cultivation of the graces it bestows.

. . . [S]couts are reminded that they ought to be the Bishop's Light Cavalry, since he has enrolled them in his army by conferring upon them this sacrament, and that, therefore, they should bear the standard of Christ into society, breaking down the barriers of prejudice and opposing the onslaughts on pagan vice.<sup>13</sup>

A second example is the supernatural enrichment the Catholic Girl Scout gives to the part of her Scout Promise, "to help other people at all times." To the Catholic Girl Scout this means that she is obliged to social service, to become another Christ through the Christ-life that is hers, to imitate Christ, Who "went about doing good."<sup>14</sup>

Certainly the Scout Laws which the Catholic Girl Scout has promised to obey demand the same qualities that promote the life of Christ within her: honor, loyalty, helpfulness, friendliness, courtesy, obedience. Each good act performed in her role as a Scout is, she knows, an extension of the king-

---

<sup>13</sup> "The Cisca Plan", Orate Fratres, St. John's Abbey Press, Collegeville, Minnesota, I, December 28, 1935, 9.

<sup>14</sup> Acts, 10, 38.

dom of Christ in the world. She has become in spirit at least, a lay apostle in the work of Catholic Action, which "must evolve from Catholic life just as soon as the child's natural life has developed into a conscious personality. . . . Catholic Action, therefore, is a natural flowering and maturing of Catholic life."<sup>15</sup>

Although the following words of Pope Pius XI were not spoken with reference to Scouting, yet the true Girl Scout fulfills them:

The true Christian does not renounce the activities of this life, he does not stunt his natural faculties; but he develops and perfects them, by coordinating them with the supernatural. He thus ennobles what is merely natural in life and secures for it new strength in the material and temporal order, no less than in the spiritual and eternal.<sup>16</sup>

Outside the realm of theory, Girl Scouting places definite emphasis on recognition of church affiliations and "it imposes an obligation to refer individual Girl Scouts to their parents or to clergymen of their own faith for answers to their questions about religion and guidance in their devotion."<sup>17</sup>

In the first place, the Girl Scout organization issues directives for organizing a church-sponsored troop in two ways, either as merely a friendly gesture on the part of the church in permitting the troop to meet there, or by identifying the troop with the sponsoring institution.<sup>18</sup> Since

---

<sup>15</sup> The Social Problem, Book IV, The Mystical Body and Social Justice, St. John's Abbey Press, Collegeville, Minnesota, 1938, 39.

<sup>16</sup> "Christian Education of Youth," 70.

<sup>17</sup> Girl Scouting and Religious Groups, Catalog No. 19-132x, Girl Scouts of the U.S.A., New York, 1951, 4.

<sup>18</sup> Girl Scouting and Religious Groups, 1944, 6-7.

this troop sponsorship by a religious institution is considered very desirable, directions are given also for establishing this sponsorship on a sound basis by setting forth the responsibilities of both the council and the sponsoring organization, the relation of church to the Scout program, ways of maintaining good public relations, means of considering all faiths in council planning (as in intertroop activities, camping program, attitude toward religious awards), and, lastly, facts that should be known about the three major religious groups — Protestant, Catholic, and Jewish, — to make planning most effective.<sup>19</sup> In order to forestall any narrowness or provincialism, the Scout program has as one of its policies: "When a troop is composed of members of one national heritage, economic, racial, or religious group, provision must be made so that girls in such a troop will have opportunities to meet other Girl Scouts in a variety of activities."<sup>20</sup>

Secondly, in order to avoid any conflict between Scout activities and the celebration of religious feasts, the Girl Scout National Office publishes a calendar<sup>21</sup> which indicates the religious practices as well as the various dates of the important religious festivals observed by the Protestant, the Catholic, and the Jewish churches. It would be well to mention also at this time that the ceremony of "Scouts' Own", which is sometimes misunderstood to be a substitute for religious services, is really not so; rather it is a

---

19 Working With Religious Groups, Catalog No. 19-126x, Girl Scouts of the U.S.A., New York, 1950, 8-17.

20 National Policies, 12.

21 Working With Religious Groups, 18-23.

gathering of Scouts to renew and emphasize the ideals and ideas contained in the Girl Scout Promise and Laws.<sup>22</sup> This kind of gathering is usually held at camp or when girls from several troops meet on an occasion calling for a dignified and inspirational program.

Further examples of church affiliation are provided by two mimeographed publications:<sup>23</sup> the "Investing Ceremony for Girl Scouts in the Catholic Church," and a list of eight points headed, "What the Bishop Might Like," with a parallel column headed "What the Girl Scout Council Might Do to Comply With These Wishes". These, again, are recommendations only, since each leader is expected to accommodate her troop to the cultural pattern of the environment. Also, a prayerbook is published for the use of Catholic Girl Scouts.<sup>24</sup>

A final illustration of the relationship between the Catholic Church and Scouting can be found in the retreats and days of recollection sponsored by the Archdiocesan Council of Catholic Women. In 1931 this Council pledged Cardinal Mundelein that they would provide annual retreats for all Catholic Girl Scouts.<sup>25</sup> These retreats, besides renewing the supernatural motivation for the Scouts, have also resulted in the return of some lapsed Catholics.<sup>26</sup>

Since this chapter is considering the Scouting movement principally

---

22 Blue Book of Girl Scout Policies, 12.

23 Obtained at the Council of Catholic Women Office, 506 S. Wabash, Chicago, August, 1952.

24 Rev. Joseph Fischer, Manual of Devotion for Catholic Girls in Scouting, P. J. Kenedy & Sons, New York, 1946.

25 Information contained in the 1943 Report of the Council of Catholic Women to Cardinal Stritch; obtainable at the C.C.W. office.

26 Statement of Miss Eleanor Schmitt, personal interview.

in terms of the Catholic Church, it can safely be stated from evidence here presented that the Girl Scout program offers to Catholic girls a material framework upon which they may build attitudes conformable to those of the lay apostolate of Catholic Action. By their supernatural charity in service to others, Catholic Girl Scouts can help restore all things in Christ.

## CHAPTER IV

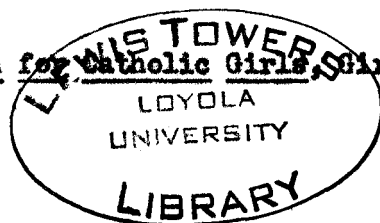
### CATHOLIC TROOPS IN CHICAGO

At the beginning of Chapter III of this paper, mention was made of Juliette Low's visit with Cardinal Gibbons of Baltimore in March of 1914 and of his approval of her project of organizing Girl Scout troops in settlement houses in the Archdiocese of Baltimore. This was the initial step in the history of Catholic Girl Scouting.

In 1918, the editor of America decided to study the recreational programs offered to American girls by various national organizations.<sup>1</sup> A thorough analysis of their aims and activities convinced him that, in theory at least, Girl Scouting was the program best suited to Catholic needs. Catholics, however, had never officially cooperated in the movement; so, anxious to have Scouting tested from every angle, he succeeded in having a Catholic laywoman appointed to a place on the Board of Directors. Girl Scout headquarters gave every facility for a full investigation. Various policies and programs were studied. As a result, an office of Catholic promotion with consultation secretary was established at National Headquarters. It was likewise decided that each local council should assume responsibility for carrying out the national policies, and that, where local interest justified it, a

---

<sup>1</sup> Girl Scouting: A Recreational Program for Catholic Girls, Girl Scouts, Inc., New York, 1938.



Catholic field captain was to be appointed to the staff of the local council.

In 1919, when all the points of policy and procedure had been adjusted to the mutual satisfaction of the Catholic and other members of the Girl Scout Board of Directors, Cardinal Hayes of New York was approached for his formal approval to the Girl Scout program. In April, 1920, the first Catholic Girl Scout troop in the United States was organized by the Cardinal, who was at that time Archbishop of New York and rector of St. Stephen's Church. The troop was made up of the girls in the eighth grade of the parochial school.<sup>2</sup>

Girl Scouting took root in Catholic circles, and it spread rapidly. By 1931, there were seventy-five Catholic troops in New York alone;<sup>3</sup> in 1933 there were one hundred eleven troops;<sup>4</sup> and in 1940 there was a total of two hundred forty-five Catholic troops in New York.<sup>5</sup>

Two further studies of Girl Scouting were made in the thirties, particularly in regard to its effectiveness as a means of character development. As a result, Reverend Robert Brown was appointed as liaison officer between the Youth Department of the N. C. W. C. and Girl Scouts, Incorporated. A National Advisory Committee connected with the Girl Scout National

---

2 "Inner Forum; Twentieth Anniversary of the Establishment of the First Catholic Girl Scout Troop in the United States", Commonweal, XXXII, April 26, 1940, 28.

3 N. M. Corcoran, "Girl Scouts Organization", Catholic School Journal, XXXI, July, 1931, 265.

4 "Social Service Digest", Catholic Charities Review, XVII, June, 1933, 178.

5 "Inner Forum", Commonweal, XXXII, 28.

Office was also organized, composed of Catholic laywomen from each of the twelve regional Girl Scout areas and appointed with the approval and consent of the Ordinary of their respective dioceses.<sup>6</sup>

Chicago had not waited for this event, however, to begin Catholic Girl Scout activities. Already in April, 1925, a Catholic troop composed of twenty-three girls of the fifth and sixth grades had been organized at St. Lucy's parochial school under the leadership of Miss Eleanor Schmitt.<sup>7</sup> Other parishes became interested, and parish troops begun so that by 1932 there were seventeen Catholic Girl Scout troops. Membership in these troops grew so large that some had as many as sixty registered members.

Mrs. Frederick Brady, then National President, came to Chicago with Alice B. Carney, Chairman of Community Relations. After investigation and discussion, it was decided that troops with a very large membership would have to be divided into smaller troops. But this presented the problem of finding places for the newly created troops to hold their meetings. Consequently, Miss Carney and Mrs. John V. Brammer conferred with Bishop Sheil and received his endorsement. He would urge the pastors within the diocese to be receptive to the movement. The Bishop then appointed a Catholic Relations Field Captain who would be connected with the Catholic Charities and who would carry the large share of the burden of promotion, training, and public relations.

Meanwhile, the division of troops was worked out, and between 1933

---

6 "Catholic Advisory Committee for Girl Scouts Holds First Meeting", Catholic Action, XXV, January, 1943, 12.

7 Statement of Eleanor Schmitt, personal interview.

and 1934, due both to this division and to promotion work, twenty-one new troops were formed.

In February of 1934 the Council of Catholic Women took over the sponsorship of the Catholic Girl Scout movement for the Archdiocese of Chicago. At this time Mrs. John B. Brenner, Chairman of Catholic Relations of the Girl Scout organization, noted<sup>8</sup> that it was the expressed wish of Cardinal Mundelein that every Catholic woman in the Archdiocese be a member of the Council of Catholic Women of Chicago. She then pointed out that, since the promotion of Catholic Girl Scouting was an integral part of the Council, it would be beneficial both to the woman as well as to the movement to take part in the Scouting program. At this time the Maryland Association of Education and the New York State Regents Board were granting college credit for completing a course in training for Scout leadership.

A Day of Recollection was given on April 29, 1934, by Reverend W. A. Finnegan, S. J., Dean of Loyola University, at St. Joseph's Home for Working Girls. As had been previously announced, it was for Scout leaders and for any women interested in the Scout movement.<sup>9</sup> It was hoped that a number of the employed women would become interested in Girl Scouting, and this did prove to be one of the results. Some of the women subsequently gave financial assistance to girls who wished to make retreats and who would otherwise have been unable to do so.

---

<sup>8</sup> "Scouting for Catholic Girls", New World, Chicago, February 23, 1934.

<sup>9</sup> "Training Course and Retreat, New Work of Girl Scout Leaders", New World, Chicago, April 13, 1934.

In February, 1935, the Cisca<sup>10</sup> organization in Chicago was also contacted as a source of possible leadership.

The first one-day retreat for Catholic Girl Scouts was held on July 1, 1934, with a city-wide attendance at the Convent of the Sacred Heart in Lake Forest. Other retreats were given, but it soon became impossible to accommodate all who wished to attend. Retreats were then held for smaller groups of troops at local centers. In 1944, eight three-day retreats were conducted and were attended by twelve hundred girls, while six hundred more girls had to be rejected due to lack of housing facilities. Provision was made for eleven retreats to be conducted the following year.<sup>11</sup> At present, the Chicago office of the Council of Catholic Women encourages individual troops and, where possible, a few troops within a district to participate together in either a day of recollection or in a retreat, depending upon the age group of the Scouts and also upon the circumstances. It is no longer possible or practical to attempt a city-wide retreat.

The history of Catholic Girl Scout troops in Chicago is a record of great growth and activity. Table III shows this growth as compiled from the annual reports sent to the Cardinal by the Chicago office of the Council of Catholic Women. No data were available for the final item in the last two columns of Table III.

Since, as was shown in the preceding chapter, Girl Scouting has re-

---

10 Cisca: Chicago Inter-Student Catholic Action.

11 Information obtained from the files of the Chicago office of the Council of Catholic Women, July, 1953.

TABLE III  
GROWTH OF CATHOLIC TROOPS

YEAR	TROOPS IN CHICAGO	GIRLS IN CATH. TROOPS	CATH. GIRLS IN OTHERS
1942	70	3330	1533
1943	84	3840	—
1944	101	5000	1000
1945	131	6000	4000
1946	171	6160	4000
TROOPS IN ARCHDIOCESE			
1947	290	7756	3800
1948	328	8883	3650
1949	352	9235	3498
1952	443		

ceived such a high social rating and definite endorsement by the Catholic Church, and because it has had an almost phenomenal growth in the United States, it is most fitting to determine whether or not today's troops of Girl Scouts still aim to carry out the general purpose of Scouting: i.e., to train girls for citizenship in the broadest sense. This training was mentioned in the Chapter II as being threefold, namely, acquiring knowledge of the physical and aesthetical world by means of a proficiency badge system,

character training and personality development brought about by group intercourse, and learning to adapt oneself to society. Obviously the first two types of training are accomplished through the ordinary troop activities. The adaptation to society can be developed through many and varied methods. This type of activity, then, requires some special investigation.

A questionnaire was sent out to two hundred and fifty leaders of Girl Scout troops under Catholic sponsorship. Sponsors are, in most cases, the women's societies in connection with the parochial school. Three principal topics were treated in the questionnaire.<sup>12</sup> These topics are: (a) the type of membership in regard to religion that is both found in or is preferred in the troop; (b) the social and the parochial social activities in which the troop participates in addition to its regular meetings; and (c) the greatest obstacles to the establishment and growth of Girl Scout troops.

The questionnaire was sent out at a somewhat inopportune time, the early part of August, when many people were on their vacations. There might have been a better response had the questionnaires been sent out later in the year when the troops had begun a new season. Of the two hundred and fifty persons presumably contacted, one hundred and thirty-two responded, but answers from twelve of these could not be used since seven of the leaders had been in the Scouting field for only a short time and felt incompetent to answer, three others had found it necessary to discontinue their Scouting work, and two troops had been temporarily dissolved due to lack of leadership.

---

<sup>12</sup> Appendix, pages 72-73.

One hundred and twenty responses, representing all sections of Chicago, were used as a basis for the subsequent tabulations and interpretations. Thirty-six of these were from Brownie Troop leaders, sixty-two from Intermediates, and twenty-two from Senior.

In regard to the first topic, the religious affiliation of the members of the troop, the results of questions III and IV of the questionnaire indicated some desire for change. Table IV below shows the totals for each of the three types of membership, existing and preferred.

TABLE IV  
RELIGIOUS AFFILIATION OF MEMBERS

Type of membership	Membership is		Would prefer	
	Number of responses	Per cent	Number of responses	Per cent
a. 100% Catholic but open to Non-Catholics	56	46.7	60	50
b. 100% Catholic and closed	48	40.	32	26.7
c. Mixed Catholic and Non-	16	13.3	26	21.7
Doesn't matter			2	1.7

By the expression "type of membership", as used in the discussion of the questionnaire, is meant the religious affiliation. Because the troops contacted were directly affiliated with parishes, their membership was predominantly Catholic, forty per cent of the total number of troops being com-

pletely Catholic. The principal reason why so many of these troops had only Catholic membership was that the troops were in close contact with the parish schools from which they drew their members. In these schools there were many girls who wanted to be in Scouts and could not because there were not enough leaders available to form the number of troops needed to accommodate them all. Therefore, the names of these extra girls were placed on waiting lists of the troops connected with the schools. Thus, girls not attending the parochial school were often unable to join these troops.

A more detailed picture of the responses to Questions III and IV is given below in Table V, in which the items from Table IV are broken down into the three kinds of Scout troops. It will be noticed that the Brownie troops, the group having the most closed Catholic troops, show the greatest change of preference (twenty per cent), and that the Intermediate group indicates that seventeen per cent more want Mixed membership. In general, however, all groups give evidence of a definite desire on the part of the leaders to keep the troops predominantly Catholic. This is most reasonable, since Scouting urges its members to stronger church affiliation. Also the leaders imply a realization of the personality integration which should result from basing the spiritual motivation of Scouting upon the supernatural motivation of religion.

One might wonder why there is expressed a desire for the increase of Mixed troops. Three points might be suggested as contributing factors: first, a few of the leaders who answered the questionnaire were not Catholics; secondly, since the sixth highest obstacle to the growth of Scouting was lack of appreciation of Girl Scouting on the part of the parish priests, it might be

that to these leaders a Mixed troop seems to be the answer in that it can still hope to retain some of its Catholic atmosphere and yet not conflict with other parish groups; it may be that during leadership training, the ideal of religious toleration was so emphasized that the desire for church affiliation was overshadowed.

TABLE V  
RELIGION AND KINDS OF TROOPS

Type of membership	Membership is			Would prefer		
	Brownie	Inter- mediate	Senior	Brownie	Inter- mediate	Senior
a. 100% Cath.; open	37.1%	54.8%	39.1%	48.6%	51.6%	43.5%
b. 100% Cath.; closed	54.3%	36.5%	39.1%	34.3%	22.6%	30.4%
c. Mixed	8.6%	8.7%	21.8%	17.1%	25.8%	26.1%

Included in the topic of religious affiliation of the members of the Girl Scout troops are the reasons for the preference expressed as suggested in Part V of the questionnaire. When the points of the questionnaire were originally determined, an attempt was made to present as closely as possible an even number of reasons for having an all-Catholic membership and a mixed membership. An analysis of the results shows that this selection was evident to those answering. Table VI, on page 44, shows the distribution of responses in those Brownie, Intermediate, and Senior troops which expressed preference for troops whose members would not all be Catholics. This would include those who for Question IV checked the "100% Catholic but open to Non-

Catholics", who are designated by the letter "a", and also those who checked "Mixed, Catholic and Non-Catholic" and are indicated by "c" in the subsequent tables. One questionnaire was not used here because the preference was not clear. In Table VI the four items marked with an asterisk show the greatest consistency for all three age groups in preferring the "a" troops (100% Catholic, but open to Non-Catholic). Only two items, numbers four and fifteen, indicate a noticeable emphasis in favor of group "c".

Table VII, on page 45, shows how the responses to this same Point V of the questionnaire were given by those Brownie, Intermediate, and Senior troop leaders favoring troops with one hundred per cent Catholic membership.

Finally, in Table VIII, on page 46, a comparison of the per cents of the choice of questions made by group "b" (100% Catholic), group "a" (open to Non-Catholics), and group "c" (Mixed) shows in general most definitely the reasons for such selection. In this table the two highest reasons for each group are indicated with a plus sign (+) and the lowest with a minus (-) sign. "Groups "b" and "c" in the first and the third columns respectively of Table VIII show the greatest extremes, with group "a" in the center being the compromise group and only in two instances (number 5 and 12) having a higher per cent than either of the other two groups. Yet these are not too far in advance of the results in group "c" and are similar in meaning to Items 1 and 15, respectively, for which group "c" has the highest rating.

TABLE VI

REASONS FOR PREFERRED OPEN OR MIXED TROOPS TO CLOSED CATHOLIC<sup>11</sup>

Reason	Brownie			Intermediate			Senior			Grand total 86	Per cent of Grand Total
	Group a-17 c-6		Total 23	Group a-32 c-16		Total 48	Group a-9 c-6		Total 15		
1.	13	3	16	28	15	43	4	4	8	67	78
2.	1	0	1	6	1	7	2	1	3	11	13
3.*	3	0	3	17	0	17	5	1	6	26	31
4.	13	6	19	22	15	37	4	4	8	64	74
5.	11	3	14	15	6	21	3	3	6	41	48
6.	2	1	3	10	2	12	3	0	3	18	21
7.	10	3	13	16	9	25	1	2	3	41	48
8.*	3	1	4	15	3	18	4	1	5	27	31
9.	2	0	2	4	0	4	1	1	2	8	9
10.	5	2	7	3	3	6	2	0	2	15	17
11.	3	1	4	4	1	5	2	0	2	11	13
12.	11	1	12	18	8	26	5	3	8	46	53
13.*	5	0	5	14	2	16	5	1	6	27	31
14.*	3	0	3	5	0	5	4	1	5	13	15
15.	8	1	9	11	9	20	1	2	3	32	37
16.	3	1	4	4	2	6	3	0	3	13	15

<sup>11</sup> For "Reason" in first column refer to Question V in Appendix, page 71.

TABLE VII<sup>12</sup>

## REASONS FOR PREFERRING CLOSED CATHOLIC TROOPS

Reason	Brownie 12 troops	Intermediate 14 troops	Senior 7 troops	Total 33	Per cent of total
1.	0	0	1	1	3%
2.	7	12	6	25	76%
3.	12	14	6	32	97%
4.	0	0	0	0	0
5.	2	4	3	9	27%
6.	8	10	5	23	70%
7.	0	1	0	1	3%
8.	7	11	4	22	67%
9.	7	9	6	22	67%
10.	0	0	0	0	0
11.	6	6	3	15	45%
12.	0	0	0	0	0
13.	5	10	5	20	61%
14.	2	7	3	12	36%
15.	0	0	0	0	0
16.	3	6	6	15	45%

TABLE VIII  
COMPARISON IN PER CENTS OF TYPES OF TROOPS PREFERRED

"b"	"a"	"c"	Reason why particular religious affiliation chosen
-3	78	79	1. fosters more tolerant atmosphere in neighborhood
+76	16	7	2. "feel more free" when all of one creed
97	43	-4	3. can conduct ceremonies in church
-0	67	+89	4. teaches children how to mix with those of other denominations
27	+50	43	5. keeps girls with their neighborhood acquaintances
70	26	11	6. can more easily stress supernatural motives for good works
-3	47	50	7. keeps girls from "looking down" on other troops
67	38	18	8. can express seasonal religious ideas which may carry over to the home
+67	12	-4	9. troop committee members see things in a more cooperative and unified way if all of one creed
-0	17	18	10. troop committee works better when different creeds represented
45	16	7	11. when religious activities announced some Scouts feel left out
-0	+59	43	12. example of friends' normal Catholic living will open way for conversions
61	41	11	13. group can learn the meaning of lay Catholic Action and make foundation for future active parish life
36	21	4	14. can better inculcate Catholic principles in classes of Child Care, Home Nursing, First Aid
-0	34	+43	15. Catholic principles can be disseminated among Non-Catholics
45	17	11	16. can learn by practice the spirit of corporate action with members of the Mystical Body

The average per cent of choices is: group "b" 37, group "a" 36, and group "c" 28; the per cent median for each is: group "b" 40.5, group "a" 36, and group "c" 14.5.

Presuming the per cents of the choices for each group to be indica-

tive of the values or non-values for that group, the choices can now be listed in order of value for each group. It will be noticed that no one in group "b" checked Items 4, 10, 12, and 15. This comparison is given below in Table IX. The reasons may be identified on the preceding page or in the appendix, page 71.

TABLE IX

## ORDER OF IMPORTANCE OF REASONS FOR PREFERMENTS

Group "b" All Catholic; closed		Group "a" All Catholic; open		Group "c" Mixed	
Reason	Per cent of choice	Reason	Per cent of choice	Reason	Per cent of choice
3.	97	1.	78	4.	89
2.	76	4.	67	1.	79
6.	70	12.	59	7.	50
8.	67	5.	50	5.	43
9.	67	7.	47	12.	43
13.	61	3.	43	15.	43
11.	45	13.	41	8.	18
16.	45	8.	38	10.	18
14.	36	15.	34	6.	11
5.	27	6.	26	13.	11
1.	3	14.	21	16.	11
7.	3	10.	17	2.	7
		16.	17	11.	7
		2.	16	3.	4
		11.	16	9.	4
		9.	12	14.	4

A comparison of the order of values shows: (1) that Group "a", the compromise group, follows more closely Group "c", the mixed group, than Group "b", the all-Catholic; (2) Group "a", which was selected by fifty per cent of the leaders, has no extreme disadvantages as compared with Group "c", which

has half its items lower in per cent than the least in Group "a"; (3) although Group "a" frequencies exceed those of either "Group "c" or Group "b" in only two places, this group is very nearly the highest for Items 1, 7, 10, and 15.

A brief study of the reasons why fifty per cent of the leaders expressed a preference for Catholic troops open to Non-Catholics (Group "a"), shows that they think it possible to carry out the social implications of the Catholic faith even with a small minority of Non-Catholics in the troop. The leaders indicate, by their selection of Items 1 and 4 most frequently, their desire to forestall any possible prejudice towards people of another faith. Again, the predominantly Catholic troop may by its example open up a vast field for conversions to the Church.

Rather than give the impression that the discussion of religious affiliation of the members of a troop has been settled in the previous paragraph in favor of the troop almost all Catholic, it would be well to note a few points which would indicate that the all-Catholic troops might be preferable. First, as shown on page 46, it will be noticed that the average per cent of frequencies of Group "b", the closed all-Catholic troops, is one point higher than that of the predominantly Catholic troops and nine points higher than the mixed troops. Its per cent median is four and one-half points higher than that of Group "a" and sixteen points higher than that of Group "c". This indicates that the reasons for a completely Catholic membership of a troop are stronger and deeper.

A study of various items in Table VII reveals, for example, that, although a troop of all-Catholic membership is an ideal set-up for the incul-

cation of zeal in the work of the lay apostolate, the response to Item 16 of Part V of the questionnaire shows that only fifteen of the thirty-three who favored all-Catholic membership recognized Scouting as such an opportunity. This can be interpreted as a need for spiritual advisers to channel the social efforts of Scouting towards an appreciation of corporate action as members of a corporate body, the Mystical Body of Christ. Item 14 can be interpreted similarly, since only twelve (thirty-six per cent) of Group "b" checked this, while twenty-one per cent of the slightly mixed and four per cent of the mixed troops gave it as an advantage of Catholic influence.

In regard to cooperation from the troop committee (Items 9 and 10 of Part V), sixty-seven per cent of the closed Catholic group selected Item 9 ("better if all the same faith"), while for Group "a", the almost all-Catholic membership checked this in nine per cent of the cases. It seems somewhat contradictory.

It may be well to quote here one of the Girl Scout policies which states:<sup>13</sup>

"The Girl Scout organization . . . is interested, therefore, in having churches and synagogues sponsor Girl Scout troops. . . . when a church or synagogue wishes to organize a troop primarily for its own members, the troop becomes an integral part of the life of the religious institution and the Girl Scouts participate in the whole program - its religious, social, and welfare activities;"

The second topic treated in the questionnaire was a view of the social activities of the Girl Scouts aside from their regular meetings. These

---

13 Blue Book of the Girl Scout Policies, 64.

might be divided into these (a) that are strictly social, (b) those pertaining directly to the parish, and (c) those of service not connected with the parish. Many of the activities suggested in the questionnaire are such that could not apply to the Brownie Troops. In tabulating the responses, it was definitely noticeable that the three types of treeps were most similar in Question VI, the merely social activities. The parochial section, Question VII, offered the greatest differences since most of them could not be done by Brownies, and could best be handled by the Senior Scout group. Under the "Any other" following Question VII, the leaders referred to the many and various "good deeds" in which the Scouts take part. Of the one hundred and twenty treep leaders responding, the following number participated in the various suggested activities:

**The social activities:**

- (67) banquet or tea for Mothers averaging twice a year for each troop;
- (18) banquet or party for Fathers, once a year;
- (42) socials for both parents about twice a year;

**Activities with Scouts of other religions:**

- (31) skating averaging three times a year;
- ( 8) beach parties twice a year;
- (35) hikes about three times a year;

**Troop activities:**

- (85) hikes about four times a year;
- (52) skating parties four times a year;
- (78) field trips about three times a year.

Although no space was left on the questionnaire paper for listing other activities, many were written along the side or in between the lines. These included folk dancing, rallies, week-end or overnight hikes, boating excursions,

picnics, and attendance at stage performances. It seems that every activity of value is included in the Scout program.

The following list contains the parochial activities as suggested in the questionnaire:<sup>14</sup>

- (14) Clerical or messenger service, averaging twice a year, but in three instances weekly;
- ( 7) Baby-sitting during Sunday Mass, three times yearly, but three weekly;
- (25) Ushering on occasions, twice a year;
- (26) Charge of booth at bazaar, about once a year;
- (89) Attend Mass in uniform; nineteen on first Saturdays, thirty troops monthly, the rest average four times a year;
- (25) Assist poor in parish, twice a year;
- ( 0) Library service for sick;
- (10) Special times baby-sitting, twice a year;
- (14) Catholic Hospital service, twice a year;
- (50) Formally participate in processions, twice a year;
- (15) Welfare project at school, once a year.

From this one may infer that there is a good degree of parochial interest since almost seventy-five per cent of the troops assisted at Holy Mass together in uniform at some time during the year, and almost forty-two per cent took part in formal church processions. A large number of the other parochial activities are of such nature that only Senior Scouts can participate.

It would be very difficult to name all the varied activities for community welfare and happiness that were listed by the leaders. Some of these were mentioned by as many as a dozen troops. The most common are: making tray favors for hospitals (largely a Brownie project); caroling at Christmas; making articles for orphanages for both Christmas and Easter; rolling bandages for missions; giving food and other gifts to homes, hospitals,

---

<sup>14</sup> Question VII of questionnaire, page 72.

missions, and foreign countries in need; making decorations for other organizations; working with the blind; making rosaries; conducting a religious goods counter on Sundays; providing entertainment at Old People's Homes; caring for some section of the parish property (e.g. library); providing favors or refreshments at parish socials; and participation in community drives such as the Tuberculosis, Cerebral Palsy, Heart Fund, and War Bond rallies. This is a rather comprehensive list of activities and certainly shows that today's Girl Scouts are very alert to the needs of the times and are ready to do their share for the welfare of their community and nation.

It was indicated previously that in 1943, there were eighty-four troops registered in Chicago under Catholic supervision.<sup>15</sup> The replies to the questionnaire indicate that there are now only seventeen troops that have been in operation for ten years or more. If this number were doubled, presuming the same proportion to exist for those troops that did not respond to the questionnaire, there is an indication that of the eighty-four troops existing ten years ago, approximately thirty-four are still functioning. Scouting, it seems, must encounter some serious obstacles to its survival. The actual tabulation of the ages of the troops answering is found in Table X.

---

<sup>15</sup> See Table III, page 38.

**TABLE X**  
**TABULATION OF TROOP AGES**

Age of troop in years	Number of troops
1 to 3	50
4 to 6	36
7 to 9	15
10 to 12	8
13	9

Two troop leaders did not furnish the relevant information.

Table XI shows, in order of gravity, what are considered by Scout leaders as the chief obstacles to Scouting. On this part of the questionnaire the leaders were asked to place two checks before what they considered the greatest obstacles and one check before others they considered important. This is given in the second and third columns of the table. Those items listed without a number in the fourth column had not been suggested by the questionnaire but were listed by the leaders in the space marked "Any other reasons".

**TABLE XI**  
**OBSTACLES TO GROWTH OF SCOUTING**

Rank	Checks	Second checks	Obstacle
1	99	35	1. People in general do not know enough about Scouting to appreciate it
2	90	42	11. lack of leaders for troops
3	62	13	3. due to outside attractions, girls do not cultivate genuine altruistic Scout attitudes to carry them on through the teens
4	58	10	6. no transfer to Senior troops because of too many other personal disruptions caused by entering high school
5	57	12	8. troop committees hard to organize
6	50	17	5. Scouting not appreciated by parish priests
7	44	7	7. girls consider themselves too old for "such baby activities"
8	37	7	10. insufficient publicity of Scouting
9	35	2	lack of parent interest or cooperation
10	27	5	2. opposition of teachers
11	25	4	12. no place to hold meetings
12	21	0	13. children's music lessons, dental appointments, etc.
13	20	3	4. general personal selfishness
14	12	2	9. too big a financial burden
15	10		insufficient training for leadership
16	10		lack of recognition in parish
17	7		program, especially that of Senior troops, needs revision
18	5		no troops of next older type available
19	3		no priest moderator
20	2		lack of time on the part of the girls

In considering the ten greatest of the obstacles to the growth of Girl Scouting as shown by these responses, it will be noticed that they fall into three classes: (a) lack of understanding and appreciation of Scouting,

which would include responses ranking in Table XI as the fifth, sixth, eighth, ninth, and tenth; (b) psychological difficulties on the part of the girls themselves, ranking third, fourth, and seventh; and (c) lack of leaders, ranking second, a most necessary requisite for a troop. Very briefly, then, it would seem that Scouting must sell itself (a) to the community by service, (b) to girls by its program, and (c) to the adult world as an opportunity to influence for the better the youth of America, who will be the adult citizens of both the world of tomorrow and the heavenly kingdom of eternity.

## CHAPTER V

### EVALUATION AND RECOMMENDATION

Now that a picture of Girl Scouting has been presented, with special reference to Scouting sponsored by Catholic groups within the immediate Chicago area, it is in order to evaluate the efforts with a view to making possible recommendations.

Certainly a heartfelt and sincere acknowledgment should be given to all those adults, and in particular to the leaders, who are giving their time freely to the promotion of Girl Scouting with no reward other than the realization that they have helped to inculcate invaluable spiritual as well as material values in the youth of America. Putting ideals into practice very often calls for sacrifice, and it is the many sacrifices these people must make which gives expression to and develops in them the altruism which is alone the product of self-giving for others.

The purpose of Girl Scouting as explained in Chapter II is three-fold: character building, acquiring practical knowledge in the outlined eleven fields of interest, and learning to develop the attitudes necessary to fit oneself correctly for life. Since the second element, the practical knowledge, is acquired by means of a rather definitely outlined merit badge system, it is the first and the third elements that will be discussed here. It

should be noted, however, that the merit badge program is under constant study by a committee to determine any possible need of revision, additions, or deletions. Evidence of this is the new revision of the handbook for Intermediate Girl Scouts published in September, 1953.

That Girl Scouting is alert to avail itself of valuable opportunities is evident from the assistance obtained at the Chicago Natural History Museum. On the four Saturday mornings during February of 1953 the museum offered helps on nature proficiency badges by means of discussions for which the six hundred girls attending the classes were given mimeographed self-tests on what was covered in the discussions. After the explanations, the girls were taken to the exhibits of the matter being studied where they gained a practical knowledge of the material. The four classes covered were: (1) trees and wild flowers, (2) birds, (3) mammals, reptiles, and amphibians, and (4) rocks and minerals. Again, on the Mondays during July and August, the museum gave a similar course, this time covering trees and wild flowers, and fossils and rocks found in and around Chicago. For the Brownies, the museum conducted game sessions during October and November of 1953.

Field Enterprises, Incorporated, have published a supplement to their World Book entitled "Scouting in the World Book", which also affords help on merit badges.

Such positive efforts of outside agencies lends support to the opinion stated in the Encyclopaedia of Social Sciences: "The leaders of boys' and girls' clubs, particularly in America, are increasingly stressing this educational approach as opposed to the older method of directly setting up

behavior patterns and stimulating the group to accept them as socially desirable."<sup>1</sup>

In larger cities, where hiking activities are necessarily somewhat curtailed, the Scouts seem to be anxious to direct their interests to home-making activities.

The social and service program undertaken by the Scouts in Chicago is extremely varied. As was shown in Chapter IV, even the social activities alone offer a full program. Besides these, there are the service activities, both those already engaged in and those for which the Girl Scouts are available on call. These last include clerical work on special campaigns, such as the Tuberculosis Drive and the Heart Fund work, baby-sitting during times of local or national elections, or serving as usherettes or guides during conventions.

As recognition of the value of Girl Scouting, Congress, in March of 1950, granted a congressional charter to the Girl Scouts of the United States of America, a privilege which is extended to relatively few organizations.<sup>2</sup> On March 29, 1951, the first annual report made to Congress listed six general types of services given by Girl Scouts: Conservation (care of one's own goods, collecting rubber, tin, grease, etc.); Hospital Service; Food (victory gar-

---

1 "Boys' and Girls' Clubs", Encyclopaedia of the Social Sciences, Macmillan Company, New York, 1930, II, 670.

2 Girl Scouts of the United States of America, Annual Report 1950, 82d Congress, 1st Session, House Document No. 123, United States Government Printing Office, Washington, D. C., III.

dens, preserving foods, etc.); Child Care; Civil Defense; and Miscellaneous (selling government bonds, sorting and packing for war relief agencies, typewriting, etc.). In short, Girl Scouts are trained to be of service in many types of emergencies.

A specific example of this is the work done by the Girl Scouts in Chicago at the time of the primary elections on April 8, 1952. A referendum had been placed on the ballot for an increased tax rate to obtain revenue to be spent on playgrounds and recreational purposes in connection with the public schools. The newspapers had predicted a defeat of the proposal. But previous to the elections, ten Scouts organized a team for addressing every possible group on the referendum. Newsletters were sent to persons on the Chicago council's mailing list, and posters were made advocating support to the tax. When it became evident on the voting day that the referendum was accepted, the director of the Board of Education's Social Centers Section wrote an acknowledgment to the Girl Scouts for their assistance.<sup>3</sup>

The Girl Scout organization seeks to benefit all girls. Two groups of American Scouts not previously mentioned are the handicapped and those on foreign soil. In Region VII, which includes Illinois, Indiana, Michigan, and Wisconsin, there were, by July 31, 1950, six troops for the blind, thirteen for the deaf, ten for orthopedics, one for cardiacs, eight for mental cases, one for tuberculosis patients, eleven for both cardiac and orthopedic patients,

---

<sup>3</sup> Girl Scouts of the United States of America, Annual Report 1952, 83d Congress, 1st Session, House Document No. 119, United States Government Printing Office, Washington, D.C., 58-59.

and eight troops for girls with miscellaneous handicaps.<sup>4</sup> These troops offer their members invaluable aid for adjustment; an example is Troop 591 made up of eight blind girls with a blind leader. In 1952, after preparations and practices during spring, they attended a session of summer camp at Juniper Knoll where they mastered many practical arts, including woodchopping, swimming, weaving, clay modeling, and attending to their household chores.<sup>5</sup>

That Americans on foreign soil are aware of the benefits of Girl Scouting is evident from the fact that the December 1950 enrollment of 2,548 Scouts on foreign soil increased to 9,299 by March 31, 1953.<sup>6</sup>

So far in this discussion the emphasis has been placed on the Girl Scout members. What can Scouting offer the leaders? As was indicated previously in regard to the adult volunteer work, the leaders find social opportunities more varied, challenging and vast, than most organizations can present. The true leaders are women "quick to aid the needy, alert to the problems of government and international relationships, and active in their local communities."<sup>7</sup> Few, if any, organizations possess a program comparable to that of the Girl Scouts.

In a practical way, the leaders are required to complete a course

---

4 Girl Scouts Annual Report 1950, 19.

5 Girl Scouts Annual Report 1952, 59-60.

6 Information obtained at National Headquarters, Chicago, July 13, 1953.

7 Edmund Burke, "Girl Scouts are Good Scouts," Colliers, CXXIX, March 15, 1952, 60.

of training to enable them to understand the principles and policies upon which Scouting rests and also to be able to interpret them to their troop members. The idealism is ever-present to the leaders, as was expressed by Mrs. Jane Deeter Rippin at the fourteenth Girl Scout Convention held in Colorado in October, 1928:

"It is satisfying to know that however discouraging our task may seem at times, it brings its high moments of out-of-door beauty, quickened imagination, of spontaneity and laughter, of widened knowledge of human nature, and of precious companionship with youth. We as leaders are builders of creative environments, we contrive surroundings where there is courtesy and humor, a vigorous interest in the tasks at hand, and where good human relationships are inevitable."<sup>8</sup>

Eight and one-third per cent of the questionnaires used in Chapter IV pointed out a need for further improvement of the leadership training program. The National organization is well aware of this need. By surveying and evaluating training procedures throughout the country, the organization aims to utilize the best possible methods for instructing its leaders.<sup>9</sup> To supplement the leadership course the Girl Scout Headquarters publishes The Girl Scout Leader magazine; other publications include a film catalog showing phases of activity and policy, song books, suggestions for exhibits, public relations material, and, finally, a number of pamphlets and leaflets devoted to what might be called Scouting "problems". A complete list is furnished by the Girl Scout Headquarters. Adults anxious to obtain a share in the many benefits of Girl Scouting, yet unable directly to undertake troop leadership, can always find

---

8 Wright, Girl Scouting, 69-70.

9 Girl Scouts Annual Report 1952, 122.

a place on troop committees.

Such are some of the salient values of Girl Scouting. But, to return to a question raised in Chapter IV, do Catholic Girl Scout troops, besides having a place in the over-all view of Scouting, also have a particular role in their parish? The answer to this question should definitely be in the affirmative: ". . . the parish . . . must again become also the primary center and field of all the life and conduct that derives therefrom."<sup>10</sup> As a rule, a troop of Catholic Girl Scouts is sponsored by some adult organization in the parish. In return for this interest and assistance the Scouts whenever possible offer their services to the other parish societies in such matters as running errands, doing clerical work, or rendering some form of assistance in preparation for an event. Scouts might well be considered from a service viewpoint as "hands" or "legs" of the parish. This phase of Scouting has already been recognized in many parishes, judging by the responses to Part VII of the questionnaire.<sup>11</sup>

Catholic Girl Scouting at the parish level can be the fertile soil for building up a lay apostolate and a foundation for the construction of habits of Catholic Action. This matter, incidentally, was discussed at the Biennial Conference of the Council of Catholic Women held on October 6 and 7, 1953, at which Conference the theme was "You Are the Church." In Chapter III reference was made to the Sacrament of Confirmation as the sacrament which

---

10 The Social Problem, Book IV, 23.

11 Questionnaire, Appendix, Question VII, page 72.

gives man the power and imposes the obligation of participating in Catholic Action.<sup>12</sup> Catholics ordinarily receive Confirmation at the age of ten years; thus, girls belonging to both the Intermediate and Senior troops have this obligation of participating in Catholic Action. Because "the Holy Father has repeatedly emphasized that Catholic Action has not a material end but a spiritual one,"<sup>13</sup> and because the principles of Girl Scouting ". . . recognize that the force which gives life and meaning to such a program is a spiritual one,"<sup>14</sup> it is quite obvious that a thorough integration of spiritual motives on the part of Catholic Girl Scouts will result only by impregnating and correlating Scouting with religion, or, to express it another way, by interpreting Girl Scouting in the light of the doctrines of the Catholic Church. This can be done, primarily, by the troop's formal and corporate participation in the Sacrifice of the Mass, to which point of the questionnaire eighty-nine of the hundred and twenty troops responded.

Scouting was certainly not intended to be a means of religious instruction, but it can well serve as a means of putting one's religion into practice and of supernaturalizing the spiritual motivation advocated in the principles of Girl Scouting. The "Be Prepared" motto of Girl Scouting, should, above all, be a reminder to Catholic Scouts that the daily emergencies for which they must be ready are nothing else than the shouldering of the

---

12 Chapter III, page 28.

13 The Social Problem, Book IV, 39.

14 Girl Scouts Annual Report 1950, 23.

daily Cross leading to eternity instead of just opportunities for acting as a "good Scout". The slogan, "Do a Good Turn Daily", will alert the Catholic Scouts to the many daily opportunities for practicing the spiritual and corporal works of mercy to fellow members of Christ's Mystical Body. Surely such integration of the motives of Girl Scouting with those of religion cannot help but produce a better quality of Scouting for Catholic girls as well as more clear-minded, practical Catholics since the girls will have but a single scale of values by which to judge their actions.

The responses to the questionnaire also show a desire on the part of many of the Catholic troops for a stronger bond of union with the parish. There is definitely room for greater participation, the manner and degree of which are determined by the pastor of the parish. Other good works mentioned by the leaders and included by them in the working out of Catholic Action have already been mentioned in Chapter IV.<sup>15</sup> Certainly, Catholic Girl Scout troops should have a definite place in the total picture of parish life.

Such great and untiring efforts have been put into the over-all planning of Girl Scouting and so much interest and sacrifice are given to it, that it would seem presumptuous to suggest any changes or improvements. Nevertheless, since the responses to the questionnaire presented a few suggested improvements, some recommendations can be offered here.

Scouting should find better ways to advertise itself, both to correct misunderstandings and to make known its many values. Much "selling" can be done by continued and, wherever possible, by an increased service to

---

<sup>15</sup> Chapter IV, page 51.

others, both locally and in large scale undertakings. That Girl Scouting does cooperate with other agencies is made clear by the long list of one hundred and fifteen agencies with which Girl Scouts have worked in the past on projects of common interest.<sup>16</sup>

Such advertising should likewise result in an increase in the number of leaders for troops. This was given in Chapter IV as the second obstacle to the growth of Scouting. Leadership is at premium, and the constant increase in enrollment in Scouting, as well as the need for forming new troops to accommodate those Scouts leaving one age group and desirous of joining a troop of the next age group, makes the training of additional leaders imperative. Eight and one-third per cent of those leaders who answered the questionnaire mentioned a need for better leadership training. The comments were similar; they felt the need for more of a laboratory procedure rather than a lecture type of instruction to prepare them for many of the things they themselves would later on have to teach the Scouts.

It is also to be strongly recommended that the leaders attend sectional leader meetings at all times for a better understanding of the whole picture of Scouting as well as to exchange procedures which have proven successful.

Seven responses to the questionnaires expressed a need for program revision. The Program Department of the Girl Scout Organization is open to suggestion for any possible improvements. New ideas are tested before being

---

16 Girl Scouts Annual Report, 1950, 25-28.

incorporated into the Scouting program.

The final recommendation to be made concerns church affiliation. The fact that eighty-six of the one hundred and twenty questionnaires opposed strictly closed troops shows the strength of the Girl Scout principle of religious toleration in the minds of the leaders. However, of these eighty-six, sixty favored a troop completely Catholic, but open. Adding these to the thirty-two who prefer closed troops gives a total of ninety-two leaders, or seventy-six and one-half per cent who prefer Catholic troops. In this matter the Catholic troops reason just as the Lutheran, Jewish, and Episcopalian (and possibly others for whom there was no definite information) who find it most advantageous for the training of youth to give them the benefits of the complete values the church has to offer, coordinated with the ideals of Scouting. This most surely was the reason why Lord Baden-Powell, when deciding upon the principles of Scouting, sought the advice of Cardinal Bourne as well as that of the Benedictine Fathers in England,<sup>17</sup> and also the reason why Scout troops were originally all church-sponsored. Scouting can easily become a merely philanthropic movement if it is not impregnated with true spiritual values as desired by its founders.

Briefly, then, this study of a representative number of Catholic troops of Chicago shows, in general, the need for two things: a still clearer understanding and appreciation of the purposes and benefits of the Girl Scout

---

<sup>17</sup> Scouting for Catholics, Catalog No. 3089, The Catholic Committee on Scouting, New York, 1953, v.

organization and a closer cooperation of all the adult groups directly connected with the troops themselves, namely, the clergy, the parents, and the leaders.

## BIBLIOGRAPHY

### SECONDARY SOURCES

#### A. BOOKS

Girl Scout Handbook, Intermediate Program, Catalog No. 20-101, Girl Scouts of the U.S.A., New York, 1948.

Hands Around the World, Catalog No. 20-421, Girl Scouts of the U.S.A., New York, 1949.

Hiller, E. T., Social Relations and Structures, Harper & Brothers, New York, 1947.

Leader's Guide to the Brownie Scout Program, Catalog No. 20-902, Girl Scouts of the U.S.A., New York, 1950.

Leadership of Girl Scout Troops, Intermediate Program, Catalog No. 20-115, Girl Scouts of the U.S.A., New York, 1943.

Mason, Bernard S., Camping and Education, McCall Company, New York, 1930.

Rev. Joseph Fischer, Manual of Devotion for Catholic Girls in Scouting, P. J. Kennedy & Sons, New York, 1946.

Senior Girl Scouting, Catalog No. 20-107, Girl Scouts of the U.S.A., New York, 1952.

The Social Problem, Book Four, The Mystical Body and Social Justice, St. John's Abbey, Collegeville, Minnesota, 1938.

Three Great Encyclicals, The Paulist Press, New York, 1931.

Wright, Katherine O., Girl Scouting in the Great Lakes Region, Girl Scouts, Incorporated, New York, 1938.

## B. ARTICLES

- "Boys' and Girls' Clubs," Encyclopaedia of the Social Sciences, MacMillan Company, New York, 1930, II 667-671.
- Brady, Genevieve G., "Girl Scouts," Catholic World, CXXXIV, November, 1931, 212-214.
- Brady, Genevieve G., "Progress and Problems of Girl Scouting," America, XLII, January 25, 1930, 380-381.
- Brady, Genevieve G., "Things That I Missed," Commonweal, XIII, December 10, 1930, 155-156.
- Bryant, L. S., "Educational Work of the Girl Scouts," U. S. Bureau of Education Bulletin, XLVI, 1921, 1-14.
- Burke, Edmund, "Girl Scouts Are Good Scouts," Colliers, CXXXIX, March 15, 1952, 60.
- "Catholic Advisory Committee for Girl Scouts Holds First Meeting," Catholic Action, XXV, January, 1943, 12.
- "Cisca Plan," Orate Fratres, St. John's Abbey, Collegeville, Minnesota, I, No. 2, December 28, 1935, 9.
- Corcoran, N. M., "Girl Scouts Organization," Catholic School Journal, XXXI, July, 1931, 265-266.
- "Inner Forum; Twentieth Anniversary of the Establishment of the First Catholic Girl Scout Troop in the United States," Commonweal, XXXII, April 26, 1940, 28.
- Low, Juliette, "Girl Scouts as an Educational Force," U. S. Bureau of Education Bulletin, XXVIII, 1919, 1-8.
- Macy, Mrs. V. E. Jr., "Girl Scouting - A Preventative Against Future Delinquency," National Elementary Principals, XXIII, December, 1943, 12-13.
- "Social Service Digest: Catholic Girl Scouts," Catholic Charities Review, XVII, June, 1933, 178.
- Chicago Sunday Tribune, 1953.
- Chicago, The New World, 1934.

## C. PAMPHLETS

Blue Book of Girl Scout Policies and Procedures, Catalog No. 19-501, Girl Scouts of the U.S.A., New York, 1948.

Book of Ceremonies for Girl Scouts, Catalog No. 20-643, Girl Scouts of the U.S.A., New York, undated.

Catholic Committee on Scouting, Scouting for Catholics, Catalog No. 3089, Boy Scouts of America, New York, 1953.

Girl Scouting and the Catholic Girl, Pamphlet No. 19-127, Girl Scouts of the U.S.A., New York, undated.

Girl Scouting: A Recreational Program for Catholic Girls, Girl Scouts Incorporated, New York, 1938.

Girl Scouting and Religious Groups, Catalog No. 19-128, Girl Scouts of the U.S.A., New York, 1944.

Girl Scouting and Religious Groups, Catalog No. 19-132x, Girl Scouts of the U.S.A., New York, 1951.

Girl Scouts of the United States of America, Annual Report 1950, 82d Congress, 1st Session, House Document No. 123, U. S. Government Printing Office, Washington, D. C., 1951.

Girl Scouts of the United States of America, Annual Report 1952, 83d Congress, 1st Session, House Document No. 119, U. S. Government Printing Office, Washington, D. C., 1953.

The Mystical Body of Christ, The America Press, New York, 1943.

National Policies, Adopted March 7, 1950, Girl Scouts of the U.S.A., New York, 1950.

Safety-Wise, Health and Safety of Girl Scouts, Catalog No. 19-502, Girl Scouts, Incorporated, New York, 1950.

Working With Religious Groups, Catalog No. 19-126x, Girl Scouts of the U.S.A., New York, 1950.

## D. MISCELLANEOUS

Mimeographed sheets from Chicago Office of the Council of Catholic Women.

## APPENDIX

### Questionnaire Sent to Girl Scout Troops Under Catholic Sponsorship

PLEASE PUT A CHECK OR MARK WORD ANSWERS IN THE PROPER PLACES BELOW

- I. Kind of troop you now have:      Brownie      Intern.      Senior
- II. Number of years the troop has been organized
- III. Membership is:
- 100% Catholic but open to Non-Catholics
  - 100% Catholic and open only to Catholics
  - Mixed Catholic and Non-Catholic
- IV. You would prefer the troop to be:
- 100% Catholic but open to Non-Catholics
  - 100% Catholic and only for Catholics
  - Mixed Catholic and Non-Catholic
- V. Check reasons for your answer to #IV.:
- 1. fosters more tolerant atmosphere in neighborhood
  - 2. "feel more free" when all of one creed
  - 3. can conduct ceremonies in church
  - 4. teaches children how to mix with those of other denominations
  - 5. keeps girls with their neighborhood acquaintances
  - 6. can more easily stress supernatural motives for good works
  - 7. keeps girls from "looking down" on other troops
  - 8. can express seasonal religious ideas which may carry over to the home
  - 9. troop committee members see things in a more cooperative and unified way if all of one creed
  - 10. troop committee works better when different creeds represented
  - 11. when religious activities announced (church affairs, retreats, etc.), some Scouts feel left out
  - 12. example of friends' normal Catholic living will open way for conversions
  - 13. group can learn the meaning of lay Catholic Action and make a foundation for future cooperation in active parish life

- ☐ 14. can better inculcate Catholic principles and practices in classes of Child Care, Home Nursing, First Aid  
☐ 15. Catholic principles can be disseminated among Non-Catholics  
☐ 16. can learn by practice the spirit of corporate action with the members of the Mystical Body of Christ

Other reasons you may have: \_\_\_\_\_

VI. Check the social activities your troop had last year:

HOW OFTEN

- |   |           |
|---|-----------|
| <input type="checkbox"/> 1. Banquet for Mothers                       | 1. _____  |
| <input type="checkbox"/> 2. Banquet for Fathers                       | 2. _____  |
| <input type="checkbox"/> 3. Banquet for both Parents                  | 3. _____  |
| <input type="checkbox"/> 4. Activities with Scouts of other religions | 4. _____  |
| <input type="checkbox"/> (a) skating                                  | (a) _____ |
| <input type="checkbox"/> (b) beach parties                            | (b) _____ |
| <input type="checkbox"/> (c) hikes                                    | (c) _____ |
| <input type="checkbox"/> 5. Troop activities                          | 5. _____  |
| <input type="checkbox"/> (a) hikes                                    | (a) _____ |
| <input type="checkbox"/> (b) skating parties                          | (b) _____ |
| <input type="checkbox"/> (c) field trips                              | (c) _____ |
| <input type="checkbox"/> 6. Neighborhood campaigns e.g. clean-up      | 6. _____  |

VII. Check Parish activities in which your troop has participated:

HOW OFTEN

- |  |           |
|--|-----------|
| <input type="checkbox"/> 1. Clerical or messenger services rendered                  | 1. _____  |
| <input type="checkbox"/> 2. Baby-sitting during Mass on Sunday                       | 2. _____  |
| <input type="checkbox"/> 3. Ushering on special occasions                            | 3. _____  |
| <input type="checkbox"/> 4. Charge of booth at parish bazaar                         | 4. _____  |
| <input type="checkbox"/> 5. Assist at Holy Mass together in uniform                  | 5. _____  |
| <input type="checkbox"/> 6. Welfare work for poor in parish                          | 6. _____  |
| <input type="checkbox"/> 7. Library service for the sick                             | 7. _____  |
| <input type="checkbox"/> 8. Baby-sitting to relieve workers during some parish event | 8. _____  |
| <input type="checkbox"/> 9. Service at Catholic hospitals in parish                  | 9. _____  |
| <input type="checkbox"/> 10. Formally participating in processions                   | 10. _____ |
| <input type="checkbox"/> 11. Undertaking a welfare project at school                 | 11. _____ |

Any other: \_\_\_\_\_

VIII. Check what you consider the greatest obstacles to growth of Girl Scouting in the parishes: (Check more important reasons twice)

- ☐ 1. people in general do not know enough about Scouting to appreciate it
- ☐ 2. opposition of teachers
- ☐ 3. due to outside attractions, girls do not cultivate genuine altruistic Scout attitudes to carry them on through the teens
- ☐ 4. general personal selfishness
- ☐ 5. Scouting not appreciated by parish priests
- ☐ 6. no transfer to Senior troops because of too many other personal disruptions caused by entering high school
- ☐ 7. girls consider themselves too old for "such baby activities"
- ☐ 8. troop committees hard to organize
- ☐ 9. too big a financial burden
- ☐ 10. insufficient publicity of Scouting
- ☐ 11. lack of leaders for troops
- ☐ 12. no place to hold meetings
- ☐ 13. children's music lessons, dental appoints, etc.

Any other reasons: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_