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The Scout Movement: A Community Approach to Juvenile Delinquency Prevention

Edward J. Kaciur
Loyola University Chicago

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THE SCOUT MOVEMENT: A COMMUNITY APPROACH TO
JUVENILE DELINQUENCY PREVENTION

by

Edward J. Kaciur, S.J.

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 Arts

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LIFE

Edward J. Kaciur, S.J. was born on April 30, 1931 in Sharon, Pennsylvania.

He was graduated from St. Mary's High School, Marion, Ohio, June, 1949, and from Loyola University, Chicago, Illinois, June, 1955, with the degree of Bachelor of Arts.

From 1945 to 1947, he majored in drafting at Sharon High School, Sharon, Pennsylvania, where he was enrolled in the General Course. He dropped drafting, but continued in the General Course from 1947 to 1949 at St. Mary's High School. The following year, he studied the Classics at John Carroll University, Cleveland, Ohio, preparatory to his studies for the priesthood. In the fall of 1950 he entered the Novitiate of the Sacred Heart, Milford, Ohio, where candidates for the Society of Jesus spend the first four years of their training. While there, he took courses at Xavier University, Cincinnati, Ohio, majoring in the Classics. In 1954, he continued his studies for the priesthood at the Jesuit major seminary, West Baden College, West Baden Springs, Indiana, where he completed the requirements for his Bachelor of Arts degree from Loyola University in June 1955. He began his graduate studies at Loyola University in September 1955.

PREFACE

The author would like to point out two limitations to this thesis. First, the Scout Troops studied here should not be thought as typical of Scout Troops. The author chose a select sample of the four best Catholic Troops in Chicago purposely to show how well suited the Scout Program is to being used as a means of orientating boys to the community and to preventing them from becoming delinquents. Secondly, the author's technique for obtaining data is what might be called group discussion. This is a limitation because sometimes a person all not freely express his true feelings before a group, whereas he would in a private interview. But even though this is so, the author felt that the best way he could gather data when there were no written records was to get a number of men together who, collectively, could help one another recall facts and incidents which took place many years ago in some cases. However, due to the nature of this thesis these limitation do not seem too severe.

In conclusion, sincere thanks are due to Father Ralph A. Gallagher, S.J., and Mr. Joseph F. Gensert for their help and encouragement in the completion of this piece of research.

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CHAPTER I

SCOUTING

Many articles and books are available on the topic of juvenile delinquency, its causes, programs for parents, for the teenagers, and for the community. This thesis does not offer any new solutions to the problem. Rather it suggests an approach to the prevention of delinquency which the author feels might be given some consideration. The organization and to a large extent the facilities for this preventive program already exist. More volunteer leaders and promotional officers could very well put the Boy Scouts of America in a better position to function as an organized program for the prevention of juvenile delinquency.

The author feels that delinquent behavior starts within the individual and that many overt delinquent actions are often merely the manifestations of unsatisfied psychological desires within the delinquent individual. Psychologists tell us and experience seems to bear out their findings, that in every human being there are certain basic desires which crave satisfaction in one way or another. Normally these desires are properly satisfied and the individual develops in such a way that his behavior falls within the range of behavior accepted in his society. But unfortunately there are individuals whose behavior does not fit into the accepted limits of their society. If their unsatisfied basic psychological needs are the cause of this unaccepted or delinquent

behavior, then it would seem reasonable to find ways for satisfying these needs in such a way that accepted behavior will result.

In this thesis we will study the Four Wishes of W. I. Thomas and try to see what means Scouting has of satisfying them in the teenage boy. The theory being that if these psychological needs lack proper satisfaction, delinquent behavior results, and if Scouting has means for fulfilling these needs, then it would be one means worth employing to lower the number of delinquent boys.

In this chapter, we will glance at a candid picture of Scouting, its history, organization, and functioning under Catholic auspices to enable the reader to understand more fully this program for the curbing of delinquency which the author is proposing. Obviously the Scout Program is not a cure-all for juvenile delinquency, but the author thinks that it is one means which could be used to orientate the boy to living in a community and also for lowering the incidence of juvenile delinquency.

The next chapter will treat the Four Wishes of W. I. Thomas and discuss what some other psychologists, criminologists, and sociologists say about the psychological needs of boys. After this we will survey the Scouting Program to discover the means with which it is equipped to satisfy the Four Wishes. The writer chose the Four Wishes of Thomas because he is a sociologist and most sociologists accept them as rather classical in the field. Perhaps they do not include all of the psychological needs of a young adolescent, but they serve as a rather neat means of categorizing the basic needs of the boy.

After considering the constructive, preventive, and informal educational values of the Scout Movement in chapters one and two, chapters three and four will present as concretely as possible a profile of Scouting as it functions in

four Catholic parishes of the City. Here, the author is not studying the increase or decrease of delinquency in the parishes as a result of the Scouting Program. Rather, his purpose is to describe how the Program functions at present, along with a brief history of the Program in the various parishes, some of the opinions of the adult advisors and leaders of these Programs, and the potential of these programs for satisfying the Four Wishes.

The data gathered from this research should serve at least two purposes: it should show what the local leaders and chaplains think of the Scout Movement and its use as a means for curbing juvenile delinquency, and should also be of some help to a pastor or parish organization considering the initiation of the Program into the social activities of the parish.

History of the Boy Scouts:

Since some of my readers may not be too well acquainted with Scouting, a brief history of the Program should make the following chapters more interesting. Scouting began as a simple means of preparing British boys who were accustomed to living in a city for military service in South Africa. It seems that the first British soldiers in South Africa found it extremely difficult to adjust to outdoor living, cooking, and in general to feeling more or less at home in primitive surroundings. A young British officer decided to do something about it. Considering his own past training, he developed a series of activities, skills, and games to make his men physically strong, self-reliant, and able to live comfortably in the wilderness. His men soon adjusted to open-camp life. The program he had drawn up found its way back to England where word of its success had spread.

When General Baden-Powell returned home to England, he was persuaded to develop his idea into a great game for boys. He studied many organizations, like those of Dan Beard and Ernest Thompson Seton in the United States. In 1907, he took a group of twenty boys to camp on little Brownsea Island, off the coast of England to try out the new program. This was the first Boy Scout Camp. In 1908, he published the first Boy Scout Handbook, Scouting for Boys.¹

Scouting came to America through the Good Deed of a British Boy Scout in a London fog. William D. Boyce, an American publisher, was searching for an address in old London when a boy approached and asked if he could help him. After he and the boy arrived at the address Mr. Boyce offered the boy a shilling and was surprised when the boy refused it. He was told that Scouts do not accept tips for good turns. This led Mr. Boyce to inquire further and he ended up in Baden-Powell's office when the whole program of Scouting was explained to him. On February 8, 1910, Mr. Boyce and other men interested in the idea, formally incorporated the Boy Scouts of America. Since then the number of Scouts in America has constantly increased and the organization for running this "boys club" has greatly expanded.

The Organization of the Boy Scouts of America:

The National Council of the Boy Scouts of America at New Brunswick, New Jersey, numbers about 3,700 members, consisting of a delegate from each local council, one additional delegate for every thousand boys enrolled in its jurisdiction, and honorary members who do not vote on changes of policy, or the structuring or functioning of Scouting. The purpose of the National Council is

¹Boy Scouts of America, Handbook for Boys (New Brunswick, N. J., 1957), p. 8.

threefold: (1) it establishes policies and standards; (2) produces program aids such as handbooks, leaders quarterly programs, merit badge pamphlets in more than one hundred vocational fields, periodicals, and publicity literature; and (3) maintains a national office directed by a Chief Scout Executive. The National Scout Office is located in New Brunswick, New Jersey.²

The Local Council of which there are more than five hundred chartered by the National Council are located in the larger cities throughout the United States. The membership of the Local Council consists of the institutional representatives, one from each of the institutions or groups which sponsors a Scout Unit, and also of the representatives at large of the civic, educational, social, religious, business, and labor interests of the Council area. This body of men representing the community is responsible for the overall leadership, supervision, operation, and extension of Scouting in the area. It appoints a well-trained, professional Scout Executive, experienced in the Program and its administration, and such Assistants and Field Scout Executives as may be needed to give general guidance to the advancement of Scouting and to meeting the standards set by the National Council.³

Within the areas served by the Local Councils, various institutions may sponsor a Scout Unit. A few of the many institutions which sponsor Scout Units are: churches, schools, veteran organizations, civic organizations, clubs, even companies, and many others. The sponsoring institution must supply leaders to

² Catholic Committee on Scouting, The Scout Program in the Catholic Youth Apostolate (New Brunswick, 1956), p. 37.

³ Boy Scouts of America, Handbook for Scoutmasters (New Brunswick, 1956), p. 84.

organize the Program and to guide and direct the boys. It may also help the Unit financially though this is not always necessary. A member of the institution represents its Scout Unit at the Local Council reporting on the progress of his Unit. He also secures services such as merit badge literature, Quarterly Programs for leaders, means of coordinating the Unit with the aims of the National Council, and promotional literature from the Local Council for the Unit he represents.

Cubmasters, Scoutmasters, and Explorer Advisers work directly with the boys, supervising the planning of meetings, the way in which the Unit will work for the advancement of its members, going on outings and even doing some counselling. These offices should be filled by men who have a genuine interest in the character development of boys. Fortunately there are many such men in all walks of life and in every institution. From the author's experience with the men in these offices, he feels that the Boy Scouts of America can be justly proud of their fine leaders. Since we will be more directly concerned with the make-up of Troops and Patrols in the following chapters we will not treat of them now.

Under Catholic Auspices:

Since the research for this thesis deals with Scouting under Catholic auspices, a look at the Program as it serves the Catholic boy would not be out of place here. In 1912, two years after the Boy Scouts of America were formally incorporated, the Catholic Church began sponsoring Scouting.

With the approbation of Cardinal Farley, the first Scout troop under Catholic auspices was organized in 1912 in St. Patrick's Cathedral Parish, New York City, under the watchful eye of Brother Barnabas, F.S.C.C. and the Hon. Victor F. Ridder. In 1919 a letter of

endorsement was secured from the Vatican and hundreds of Catholic parishes began organizing Scout troops, and in 1923 the Knights of Columbus made Scouting their official program for boys twelve to fifteen years of age.⁴

As of March, 1957, all but two bishops of the United States had approved the Scouting Program for their dioceses. At that time, Mr. A. A. Kirk, National Executive Secretary for Scouting under Catholic auspices, was on his way to obtain the approval of these two bishops who had recently taken charge of two newly established dioceses.⁵ He mentioned that almost as soon as there is one-hundred percent approval of the Scouting Program under Catholic auspices by the bishops of the United States, a new diocese is established and so the approval of another bishop has to be sought to keep episcopal approval up to one-hundred percent.

Although Scouting has been organized in Catholic parishes since its early beginning in the United States, it was not until the Catholic Committee on Scouting was formed in 1926 that the Program became coordinated as a definite, integral part of the Catholic Youth Program and could be classified as Catholic action.⁶

A cursory reading of any official literature from the National or Local Councils of the Boy Scouts of America will readily reveal the extent, development, and increase in enrollment of the Scouting Program for boys of all creeds, races, and colors.

⁴The Catholic Committee on Scouting, Scouting for Catholics (New Brunswick, N.J., 1953), p. 8.

⁵Interview with Mr. A. A. Kirk at West Baden College, West Baden Springs, Indiana. Director, Catholic Service Division of Relationships, National Council.

⁶Rev. Norbert V. Woods, "Thirty-Five Years of Boy Scouting under Catholic Auspices," Unpublished Master's thesis (Fordham University, New York, 1948), p. 57.

For a brief description of the Scout Movement and its purpose the author relies on this quotation:

The Boy and Girl Scouts are character education organizations making use of a child's interest in nature, adventure, pioneer life, Indian lore, woodcraft and the acquisition of skill and destination: . . . "The aim of the Scout movement is to inculcate character, which though essential to success in life, is not taught within the school, and being largely a matter of environment is too generally left to chance, often with deplorable results. The Scout movement endeavors to supply the required environment and ambition through games and outdoor activities, which lead a boy to become a better man, a good citizen . . . Every step in the Scouting program is but a means to this end. The variety and interest of, as well as the practical knowledge insured by the tenderfoot, second-class and first-class tests, are, after all, but a means for holding the interest of the boy, pledged to the Scout Oath and Law, under such leadership as will bring about character development. Likewise the whole scheme of merit badges is primarily for this same purpose. The form of troop organization, the scoutmaster and his assistants, the local council, and indeed the National Council and all of its officers, are also but a means to this end. The character development manifests itself in health, efficient, chivalry, loyalty, patriotism and good citizenship."⁷

This statement holds true for Jewish, non-Catholic, and Catholic boys for the Scouts are not affiliated with any particular religion. However, in addition to the ranks and merit badges offered for the acquisition of various skills a special badge is offered to boys for the fulfillment of certain requirements pertaining to the exercise of each one's own religion.

Although the Scouting Program in itself promotes no particular religion,⁸

⁷William I. Thomas and Dorothy Swaine Thomas, The Child in America, (New York, 1938), pp. 171-172. The quotation is a statement of James E. West, Chief Executive of the Boy Scouts of America.

⁸The Catholic Committee on Scouting, The Scout Program in the Catholic Youth Apostolate (New Brunswick, N. J., 1956), p. 35. This quotation confirms the author's statement: "Although Scouting as an organization is neutral as to the teaching of religious instructions, still the Boy Scouts of America recognizes the need for religious training as essential to good citizenship and

nevertheless it seeks to enstill love and honor of God into the boy. It encourages and rewards the practice of natural virtues as the Scout Oath and Scout Law demonstrate:

The Scout Oath or Promise:

On my honor I will do my best: to do my duty to God and my country, and to obey the Scout Law; to help other people at all times; to keep myself physically strong, mentally awake, and morally straight.

The Scout Law:

A Scout is trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean and reverent.⁹

Catholics might say, "we do all of that and even more in our schools.

There isn't any need for the Scouting Program the youth activities of the parish." We answer: there should be some means for carrying over into the boy's recreational time the high ideals and principles taught during class hours.

Many outstanding Catholic laymen have devoted a large part of their time - for some it is their full-time job - to the simple task of raising the Scout Oath and Scout Law to the supernatural.

Supernaturalized living can be built upon this natural code of ethics - the Scout and the Scout Law - by a properly motivated practice of the three parts of the Oath and the Twelve points of the Law. Many of these points closely parallel the moral

character training in the lives of growing boys. It maintains, however, that it is not competent to give that religious instruction. It recognized that it is the responsibility of the church conducting the troop to provide the religious part of the Scout program. In effect, it offers the church a program built upon the natural psychology of boy nature and requests the church to supernaturalize that program."

⁹Boy Scouts of America, Handbook for Boys (New Brunswick, 1957), p. 19 and pp. 26-27.

virtues - it is the motivation that makes the difference.¹⁰

The reason why - the motivation - for living up to the Scout Oath and Scout Law are practically all that was changed in the Scouting Program when it came under Catholic auspices. Many chaplains and interested laymen have drawn a parallel between it and the Ten Commandments. In this way they have made the observance of the Commandments more positive for the boy. The Commandments for some may be little more than a list of "Don'ts." The Scout Law offers some positive things for the boy to do. When the chaplain or adult lay leader supply the boy with supernatural motivation for living up to this Law, it readily becomes a positive program for living up to the Law of God.

In a Scout Unit under Catholic auspices the motto "Be Prepared" can become more than a daily watchword; it should be made a part of a boy's daily living as a preparation for life hereafter. Every good Catholic should always "be prepared" to meet his Creator at any time.¹¹

This is just a brief example of what the Catholic Committee on Scouting has done to give supernatural motivation to the Program.

When we remember that for many non-Catholic boys the Scout Oath and Scout Law may be the only directives that have ever come into their lives, the importance of and the potential of the Scout Program for developing upright citizens is even more obvious. Boys who have had little moral guidance might find in Scouting for the first time a means for directing their lives. A boy who might have fallen into a habit of thievery, might be deterred from this because

¹⁰ Catholic Committee on Scouting, Scouting for Catholics (New Brunswick, 1953), p. 19.

¹¹ Ibid., p. 30.

he joined a good Scout troop in which his Scoutmaster clearly explained the meaning and necessity even on the natural level of trustworthiness and was also an example of what he taught. He may have never understood what the virtues of courteousness and kindness to others meant until he studied the Scout Law and saw how his Scoutmaster and fellow Scouts practiced it. The Scout Program definitely is not pagan - it offers a knowledge of and means for practicing natural Christian virtues from natural motivation and under Catholic auspices from supernatural motivation.

The Ad Altare Dei Award:

For the Catholic boy in Scouting, there is an award offered to him for his special services to and understanding of the Mass and a deeper study of his Catholic religion. The requirements for this special award were drawn up by the National Catholic Committee on Scouting and approved by the National Council of the Boy Scouts of America. The twofold purpose of this award is:

- (1) to encourage the boy in a more intimate association with the Mass and to reward his faithful performance of duty in connection with service at the altar of God; and (2) to broaden the boy's horizon and help him to associate Scouting with the teachings of his home, school, and Church.¹²

The Ad Altare Dei Award is not just an award - it is the religious content of Scouting for Catholic boys. It is the aim of this program to interpret the various phases of Scouting in terms of the Catholic religion.¹³

The requirements for the Ad Altare Dei Award are set up in three stages corresponding to the first three ranks of Scouting, namely Tenderfoot, Second

¹²Ibid., p. 25.

¹³Ibid., p. 28.

Class, and First Class. There are no particular names for the three steps of advancement toward the reception of the Ad Altare Dei Award. Each one demands a little more knowledge and service from the boy. To quote all the requirements for this award would take up too much space, but a summary of the requirements will be worthwhile. Each of the three steps has the three following sections to it: Christian Spirit, Church Participation, and Christianity in Action. Every effort is made to link Scouting with God and the Church. This is a brief list of the requirements for the three stages of advancement:

- (1) At the Tenderfoot level -- knowledge of fundamental prayers and and the interpretation of the Scout Law in terms of the commandments of God and the precepts of the Church.
- (2) At the Second Class level -- approved method of going to confession, say baptism in an emergency, and spiritual first aid for cases of serious injury or illness.
- (3) At the First Class level -- knowledge of the Mass (essentials, parts, fruits, and values), the vestments used, how to prepare for and serve the Mass, and how to prepare for home sick calls.¹⁴

Of course the strictness of these requirements is up to the diocesan authorities in charge of Scouting in each diocese. Since this is so, the "supernaturalizing" of Scouting for the Catholic boy will be what the diocesan directors of Scouting for each diocese make it. Perhaps in some parishes the tests a boy must pass to advance to the different stages toward the Ad Altare Dei Award are quite easy, but in some the preparation for examination on the requirements takes on the character of an advanced course in the study of the Catechism and the Mass. The caliber of the preparation for the earning of the Ad Altare Dei Award badge depends largely upon the emphasis placed upon it by the pastor of

¹⁴Catholic Committee on Scouting, The Scout Program in the Catholic Youth Apostolate (New Brunswick, 1956), p. 113.

the parish or the chaplain of the Troop. The author knows of one chaplain who not only makes the preparation for this award very stiff but also impresses upon his Scouts that when and if they do receive it they have a greater obligation to live exemplary Catholic lives.

The Ad Altare Dei Award is usually conferred upon those who have earned it at an impressive church ceremony, usually preceded by an address from the chaplain. An effort is made to have the boy's parents present for his reception of this award. Benediction of the Blessed Sacrament usually follows the address and presentation of awards.

Mention of the boy's parents brings up the idea of Scouting for the whole family. A campaign is presently underway to interest the parents of Cubs, Scouts, and Explorers in the Programs in which their sons are engaged. Mothers are encouraged to become Den Mothers and fathers are asked to become active members of the committee which supervises the Scout Unit and from which leaders are ordinarily derived upon a volunteer basis. An outstanding example of bringing the whole family into Scouting will be found in chapter four.

Procedure:

The four parishes whose Scouting programs we will describe in this thesis were chosen by Mr. John Troike, Deputy Scout Executive of the Chicago Council. They were chosen precisely because they are among the best functioning Catholic Scout Units in Chicago. We chose the "best" because we wanted to show how well suited Scouting is as a means for preventing juvenile delinquency.

At first the author's procedure for procuring the data from the four parishes was by means of an interview with the pastors and various adult leaders of the Scouts in these parishes. Letters explaining the purpose of the thesis,

the choice of the particular parish unit, and a sample of the questions to be discussed were mailed to the men concerned. These letters were followed up by phone calls answering any questions the priests and men might have had and to make arrangements for an appointment. As it turned out the author had no private interviews with the various persons involved. An evening on which all the men of one parish could get together was decided upon and on this appointed evening these men with the pastor and/or chaplain of the Unit met in one of the parish's meeting rooms for a group discussion of the Program as it functions in their parish.

From the very start the author found Mr. Troike and all the personnel at the Local Council, 9 West Washington Street in Chicago most cooperative. The pastors and chaplains of the four parishes with their adult leaders of the Unit were also most cooperative and generous with their time. Some of the meetings were held on bad winter nights but in every case enough men were present to learn how the Scouting program over which they had charge functioned. This cooperation and generosity impressed the author. Here are men who give their leisure time to help boys have fun and at the same time build the character of the boys with whom they work.

Review of Current Literature:

A review of current literature on the Boy Scouts does not produce a great number of articles directly on the aspect of the Program presently under discussion. Some excerpts, however, do merit mention.

This quote from the Editorial Section of America gives support to the author's opinion that Scouting could be used as a means for curbing delinquency.

Boy Scout officials have often remarked that no scout ever became a

delinquent. The boast may be too sweeping, but there is little doubt that the movement in general has done great good for the youth of the country.¹⁵

This article also mentioned that there have been over twenty-four and a half million scouts in the United States since the organization was founded.

A speech by William Harrison Pettridge, Vice-president of the Popular Mechanics Company bolsters the above statement in a more personal and concrete way:

"Juvenile delinquency?" he said (Governor Henry Schricker of Indiana), "We would have very little of it if we had more Scouting."¹⁶

From a survey which he had made of all the penal institutions in Indiana, during his first term as governor, he found from a study of the records of every prisoner in every penal institution in the state that not one of them had ever been a Boy Scout.

Mr. Pettridge told also why he liked Scouting as a youth:

I know what Scouting means to a boy. It means adventure, it means uniforms and hiking and camping and jamborees and all the marvelous things that make up the fabric of Boy Scouting; it means living up to an exalted code of honor; it means a better way of life and a richer, more abundant boyhood.

I say "Know" because I was a Boy Scout and Scouting meant all these things to me and more.¹⁷

The "Daily Good Turn" of Scouting is not merely a private campaign to help

¹⁵America, January 28, 1956, Vol. 94, p. 462.

¹⁶William Harrison Pettridge, "The Meaning of Boy Scouting, It Serves the Man as Well as the Boy," Vital Speeches, XIX (March 15, 1953), pp. 341-342.

¹⁷Ibid.

others. In the World War II and in 1954, again at the request of President Dwight D. Eisenhower, it took on a national character. During World War II, the Scouts sold two billion dollars in United War Bonds. They collected eighty per cent of all the scrap aluminum gathered during the War. Between February and March of 1945, they salvaged three-hundred and eight thousand tons of scrap paper. Ex-scouts chalked up a fine record in actual combat in the War too - a total of five million men in the United States armed forces had had Scout training as youths. As evidence of an international "good deed" the article states that in 1946 and 1947, the Boy Scouts of the United States of America collected one-hundred ten thousand dollars to supply their comrades overseas with uniforms, literature, and other needs.¹⁸

In 1954, President Eisenhower asked the Scouts of America to lend a hand in the conservation of the country's natural resources. The following figures give some example of how well they cooperated with the President's wishes.

They improved 781,955 feet of stream and lake shores to prevent erosion and make water more suitable for industrial use, recreation, fish and wildlife. They planted 1,093,142 feet of hedge rows to protect topsoil, and to provide food and cover for wildlife. In addition to this, they planted 20,363 acres of land grass to protect topsoil from wind, to prevent too rapid flow of water, and to provide pasture land for livestock.¹⁹

These lists of figures at first might just appear to be a list of figures, but we must look behind the figures to the individual Scout. See how much of his leisure time was required for the accomplishment of these "good deeds," see

¹⁸The editor, "Scouts of the World," Newsweek, XXIX (February 3, 1947), p. 72.

¹⁹Editorial, "Scout Good Turn: National Conservation Program," Nature Magazine, Vol. 48 (April, 1955), p. 215.

what practical knowledge he learned from those who supervised this work, see how working at them built up his spirit of patriotism, and finally notice that while working at these tasks he was kept from getting into trouble.

A twofold value of these national good turns was noted in Newsweek the following year:

By channeling the natural energy of youngsters into fields of community growth rather than community destruction, by encouraging boys to follow the ideals of patriotism, honesty, and fair play rather than the code of street-gang leaders, the Boy Scouts of America does as much for members as it does for others.²⁰

A lengthy article by Dr. Huber William Hurt, national director of the Boy Scout reading program, tabulates at least nine ways in which Scouting offers training in citizenship. The entire article is quite interesting. Again, it shows that Scouting is a constructive, leisure time educational program, which in addition to building the boy's character and at the same time giving him fun, also lessens the possibility of his becoming a delinquent.

Boy Scout Training in Citizenship - It is grounded upon the idea of "participation," doing and action - with the significant moral values that accrue through voluntary action. It recognizes that a sense of responsibility is best engendered through its exercise. The "feel" of citizenship may be found best in the actual experiencing of civic responsibilities.

The Scout ideal of the Daily Good Turns, of "being helpful to other people" stresses bringing that spirit of caring (actively!) about others into the circle in which one lives and moves. . . . Caring about others is perhaps the most basic ingredient of democracy.

The Scout Patrol or Cub Den actually is a small relatively natural neighborhood group which functions as a democracy. Membership

²⁰T. F. Mueller, "Boy Scout Salute," Newsweek, Vol. 45 (February 14, 1955), p. 11.

and its continuance are voluntary. Offices are elective and for relatively short periods. Plans and programs are developed by the group itself within the larger framework of general type of program. Here we have membership in a small democracy in actual operation. Joint planning, joint responsibility, joint observance of the general rules of good taste and fairness, as in hiking - respect for others' property. The whole internal pressure and social approval forces of a group like this tends toward recognizing others' rights and building a growing concern for their welfare.²¹

Finally a very recent article from Holiday notes a new advantage from Scouting and at the same time answers an objection sometimes raised, namely that Scouting reaches only the middle class boy and really never helps the boys who would seem to need it most. Juvenile delinquency, however, is not restricted to the slums and lower classes as a visit to the juvenile courts of Chicago would readily prove. So Scouting could also be used as a means of preventing some middle class boys from becoming delinquents.

I asked what he (Mr. John Svoboda, Scoutmaster of troops under the auspices of a Presbyterian church in Mineola, Long Island) thought was the greatest value boys derive from scouting. He mentioned the evident things -- a sense of cooperation and responsibility, a feeling of belonging, the importance of thinking of others -- and then he added a value new and important in the lives of many American boys today, especially those from the fairly prosperous middle class from which scouting draws the mass of its members.

"They get so doggone much handed to them at home," he said, "we hope they learn in scouting how to strive for and achieve things for themselves, and the sense of satisfaction that brings."

It is a tribute to the adaptability of scouting that it recognizes and has resources to deal with a new problem such as this. When scouting started, there weren't many boys suffering from parental indulgence, but the boy-scout idea was so soundly based that changing circumstances only served to bring out new

²¹Huber William Hurt, "Boy Scout Training for Citizenship," Library Journal, Vol. 65 (February 1, 1940), pp. 103-105.

strengths.²²

In this chapter we have considered briefly the origin and organization of Scouting and how the Church has adapted it to aid her young boys' supernatural life and their orientation toward good community living. The following chapter will describe the psychological needs which must be satisfied to insure a healthy attitude toward society and in this way indirectly prevent juvenile delinquency.

²²John Knowles, "Boys Will Be Scouts," Holiday, Vol. 23 (February, 1958), p. 128.

CHAPTER II

THE FOUR WISHES OF W. I. THOMAS AND THEIR SATISFACTION THROUGH SCOUTING

William Isaac Thomas first published his concept of the Four Wishes in The Unadjusted Girl.¹ Apparently this enumeration of them is original for the author cannot recall reading anything about man's psychological needs in the same way in which Thomas handles them. Probably the basis for the Wishes came from Thomas' reading of John B. Watson, E. L. Thorndike, and William James, all American Psychologists. This, however, is mere conjecture on the part of the author whose verification of the statement rests on the references Thomas gives to his explanations of the Four Wishes.

Thomas describes his Wishes as "the forces which impel to action,"² and further states "that these correspond in general with the nervous mechanism."³

He enumerates them as follows:

The human wishes have a great variety of concrete forms but are capable of the following general classification:

1. The desire for new experience.
2. The desire for security.

¹William I. Thomas, The Unadjusted Girl (Boston, 1923).

²Ibid., p. 4.

³Ibid.

3. The desire for response.
4. The desire for recognition.⁴

We will consider Thomas' remarks about each of them separately. Later on the author will comment and enlarge upon them.

The Desire for New Experience:

Men crave excitement, and all experiences are exciting which have in them some resemblance to the pursuit, flight, capture, escape, death which characterized the earlier life of mankind. Behavior is an adaptation to environment and the nervous system itself is a developmental adaptation. It represents, among other things, a hunting pattern of interest. "Adventure" is what the young boy wants, and stories of adventure, hunting trips are enticing; they are the survival of natural life. All sports are of the hunting pattern; there is a contest of skill, daring, and cunning. It is impossible not to admire the nerve of a daring burglar or highwayman. A fight, even a dog fight, will draw a crowd. In gambling or dice throwing you have the thrill of success or the chagrin of defeat. The organism craves stimulation and seeks expansion and shock even through alcohol and drugs. "Sensations" occupy a large part of the space in newspapers. Courtship has in it an element of "pursuit." Novels, theaters, motion pictures, etc., are partly an adaptation to this desire and their popularity is a sign of its elemental force.⁵

Thomas then supplies numerous examples to prove this statement. The examples are interesting but too long to quote. This "hunting pattern" which he speaks about is also present in intellectual activity.

The invention of the bow and arrow, the construction of a trap, the preparation of poison, indicated a scientific curiosity in early man. . . The man who constructed the poison arrow visualized the scene in which it was to be used, saw the hunt in anticipation. The modern scientific man uses the same mental mechanism but with a different application. He spends long months in his laboratory on an invention in anticipation of his final "achievement." The so-called "instinct for workmanship" and the "creative impulse" are "sublimations" of the hunting psychosis. . . .

⁴Ibid.

⁵Ibid., pp. 4-5.

The craftsman, the artist, the scientist, the professional man, and to some extent the business man make new experience the basis of organized activity, of work, and produce thereby social values.⁶

The Desire for Security:

The desire for security is opposed to the desire for new experience. The desire for new experience tends to express itself in courage, attack, and pursuit. Hence, it implies motion, change, danger, and instability. It may even tend to social irresponsibility, but this would be the exception rather than the rule.⁷

The desire for security on the other hand, is based on fear, which tends to avoid death and expresses itself in timidity, avoidance, and flight. The individual dominated by it is cautious, conservative, and apprehensive, tending also to regular habits, systematic work, and the accumulation of property.⁸

The desire for new experience and the desire for security are closely related to the emotions of anger.⁹ The expression of these emotions is in actions which are useful in avoiding death and preserving life. It seems that every individual should possess a proportionate amount of both of them in his "constitutional set" for well-adjusted living, otherwise a one-sided individual results.

The social types known as 'bohemian' and 'philistine' are determined respectively by the domination of the desire for new experience and the desire for security. The miser represents a case where the means of security has become an end in

⁶Ibid., pp. 9-11.

⁷Ibid., p. 12. Cf. for further explanation.

⁸Ibid.

⁹Ibid., p. 3.

itself.¹⁰

The Desire for Response:

The desire for response . . . is primarily related to the instinct of love, and shows itself in the tendency to seek and to give signs of appreciation in connection with other individuals.¹¹

As an example of this wish, Thomas cites the devotion of a mother to her child and the child's response to its mother's care and fondling where the expression of this desire is clearly seen. Most women even though they are not mothers will respond to the gurgling and cooing of a baby and they will stimulate the child so it will show some signs of affection toward them. E. L. Thorndike considers this desire as basic to a woman's nature.¹² But men and boys also possess it and act in such a way as to satisfy this desire.

This desire is especially powerful between the two sexes in connection with mating and married life. The desire for response, however, involves more settled habits, more routine work, with less new experience for a married couple raising a family.

In general the desire for response is the most social of the wishes. It contains both a sexual and a gregarious element. It makes selfish claims, but on the other hand it is the main source of altruism. The devotion to child and family and devotion to causes, principles, and ideals may be the same attitude in different fields of application. It is true that devotion and self-sacrifice may originate from any of the other wishes also -- desire for new experience, recognition, or security -- or may be connected with

¹⁰Ibid., p. 12.

¹¹Ibid., p. 17.

¹²Ibid.

all of them at once.¹³

In any single instance it would probably be difficult to single out which of the Four Wishes played the predominate role in deciding the behavior of the individual. It would seem that they operate in the average individual as an organized aggregate, each influencing the behavior of the individual to some extent while one dominates the aggregate.

The Desire for Recognition:

This wish is expressed in the general struggle of men for position in their social group, in devices for securing a recognized, evaluable, and advantageous social status. . . . Distinction is sought also in connection with skillful and hazardous activities, as in sports, war, and exploration. . . . Boasting, bullying, cruelty, tyranny, 'the will to power' have in them a sadistic element allied to the emotion of anger and are efforts to compel a recognition of the personality. . . . On the other hand, humility, self-sacrifice, saintliness, and martyrdom may lead to distinction. The showy motives connected with the appeal for recognition we define as 'vanity,' the creative activities we call 'ambition.'¹⁴

The desire for recognition or the desire for status, as it might also be termed is very important for the individual and for society. The individual not only needs some form of society to preserve his life especially in his early years but needs companionship and recognition from other individuals for the development of his personality. When recognition fails to come forth from his society his concept of the "social self" deteriorates, he loses his self-respect and may become a social outcast. He may voluntarily cast himself off from society into anonymity or he may rebel against society and seek recognition by any number of anti-social means.

¹³Ibid., p. 31.

¹⁴Ibid., pp. 31-32.

Society alone is able to confer status on the individual and in seeking to obtain it he makes himself responsible to society and is forced to regulate the expression of his wishes. His dependence on public opinion is perhaps the strongest factor impelling him to conform to the highest demands which society makes upon him.¹⁵

The preceding description of the Four Wishes relies heavily on the actual explanation of W. I. Thomas in an effort to present the reader with as clear an understanding of them as possible and to try to show how basic they are to the human personality. Before we look at the relation between the Scouting Program and the Wishes let us make a few observations on them and also see what others have to say about them.

The Four Wishes seem to fall into the same general class -- that is they have a tendency to arise from the same emotional backgrounds of anger, fear, and love which considered per se are neither good nor bad. Their overt manifestations and satisfactions, however, may be totally different in their moral quality. For example one may satisfy his desire for emotional response (love) licitly or illicitly. The moral goodness or badness of the way in which one seeks to satisfy a wish depends primarily on its conformity with the Ten Commandments and secondarily on the social meaning or value of the activity which results from it.

Thus the vagabond, the adventurer, the spendthrift, the bohemian are dominated by the desire for new experience, but so are the inventor and the scientist; adventures with women and the tendency to domesticity are both expressions of the desire for response; vain ostentation and creative artistic work are both designed to provoke recognition; avarice and business enterprise are actuated by the desire for security.¹⁶

¹⁵Ibid., p. 32.

¹⁶Ibid., p. 38.

We have known persons who seem to act consistently in a rather definite way. W. I. Thomas explains that in such persons a certain Wish may be dominating his character or personality thus causing fixed or "set" patterns of behavior. He believes that a person's temperament decides which of the Wishes will have the predominate influence on the individual's activity. He then states that temperament depends upon the glandular systems of the body.¹⁷ That this is the actual case may or may not be so, but the author of this thesis is inclined to agree with Thomas on this point.

Nevertheless, even though a person's temperament may incline him to act more often to satisfy one wish rather than the other three still "the expression of the wishes is profoundly influenced by the approval of the man's immediate circle and of the general public."¹⁸ Ralph Linton expresses the same idea but uses different terminology, "there is at least one factor, which we will call the social component, which is common to the great majority of human stimulus situations."¹⁹ This means that the companions and the total social environment of the individual play a deciding factor in the way in which he will satisfy his psychological needs. Of course the individual's physical environment will also affect his behavior. Thus a boy who lives in poverty and whose companions consider stealing the only way to get something will probably choose this very unless some very strong influence to be honest overbalances the bad influence of

¹⁷Ibid., p. 39.

¹⁸Ibid.

¹⁹Ralph Linton, The Cultural Background of Personality (New York, 1945), p. 90.

his "social component." The author is definitely not a determinist. He is convinced that man has a free will and freely chooses many of his actions, but he also believes that the individual's choice of one action in preference to another is in many instances very strongly influenced by his physical and especially his social environment.

The importance of the social component for the understanding of human behavior can scarcely be over-rated. As a result of its presence, behavior patterns which are in process of formation can be rewarded or discouraged not only in terms of whether they achieve their manifest goals but also in terms of the methods by which the individual strives to achieve these goals.²⁰

Experience bears out the fact that the individual who adheres to socially approved forms of behavior will receive some reward in the form of a favorable response from the members of his group even when his behavior fails to achieve the goals toward which he was striving. Should he fail, society at least gives him credit for a "good try."

²⁰ Ibid., p. 92. On this same point the following bears quotation. "Another tendency among human beings is that of acting in such a way as to evoke social approval. There seems to be keen satisfaction associated with a sense of increased prestige among one's fellows. Likewise very keen discomfort is associated with social disapproval, especially among young people who are attempting to establish themselves with their associates. Failure to stand in well with one's associates -- one's own peers -- is a source of much adolescent behavior. . . . There are exceptions, of course, but by and large human beings respond to social approval and do act in a way to gain it. . . . The importance of maintaining oneself before his associates cannot be overemphasized in cataloging the influences which are at work with young people. One of the first lessons to be learned in dealing with the adolescent is that of respecting his position with his associates. To bare his shortcomings before his peers is one of the keenest punishments available, and few adults who are skillful in handling young people will resort to it." E. DeAlton Partridge, Social Psychology of Adolescence (New York, 1938), pp. 62-63.

Summary:

All that has been said thus far leads up to one conclusion: granted that the Four Wishes are more or less basic to human nature, which does not seem to be an unwarranted assumption for anyone who has concerned himself with human behavior, and also granting that the "social component" plays a very important part in the individual's choice of behavior, then the type of environment with which society provides its members especially its younger members who are in their formative years will influence their behavior and the development of their behavior patterns to a significant degree. Therefore, one way in which society could assure the development of socially acceptable behavior patterns would be to create an environment in which socially acceptable patterns of behavior would be encouraged and rewarded.

Perhaps W. I. Thomas had the same idea in mind when he made the following statement:

The significant point about the wishes as related to the study of behavior is that they are the motor element, the starting point of activity. Any influences which may be brought to bear must be exercised on the wishes.²¹

He concludes his treatment of the Four Wishes with this important conclusion:

We may assume . . . that an individual life cannot be called normal in which all the four types of wishes are not satisfied in some measure and in some form.²²

²¹Thomas, pp. 39-40.

²²Ibid., p. 40. Rev. Sylvester A. Sieber, S.V.D., Ph.D. holds a similar opinion. The author quotes from notes taken during a lecture on Sept. 26, 1957 in which course Culture, Personality, and Society. "The Four Wishes of W. I. Thomas explain about 90% of all human behavior. If any more is not fulfilled a neurotic or psychotic results."

Let us now consider the opinions of some other criminologists, psychologists, and sociologists on the basic drives, desires, or wishes of youth. After considering the problem which every human being is faced with early in life of striking a wholesome balance between the satisfaction of his own needs and wants and the just demands of his society's needs and wants states that the problem cannot be solved by suppressing the individual's needs and drives. Hunger, thirst, and sexual passions are not only desirable but necessary for the preservation of the human race.

Likewise the aggressive drive and the emotions of anger or fear which may accompany and heighten it, though they can lead to crime, are often essential to self-preservation or to the welfare and evolution of society. These basic drives and emotions are not evil in themselves. They furnish the energy essential to action. They constitute the power plant of the human personality. That is why the problem is not to suppress but to control them, to channel their energy into action that is individually and socially desirable. Moreover, the control must be self-control. Human automatons and dependent characters unable to think for themselves can wreck a free society.²³

In another section, John R. Ellington treats of the desire to be loved or the feeling of "belonging" which are the same as Thomas' wish for emotional response. This excerpt also supports a statement which the author made above concerning the importance of the individual's social milieu.

If the home and the school and the community fail to satisfy the irresistible need of the child and youth to be wanted, they may drive him to look for satisfaction in the street gang or wherever he can find it. To earn the right to belong he will adopt whatever code of behavior the gang or group prescribes, regardless of how much it conflicts with society's standards and demands.²⁴

²³John R. Ellington, Protecting Our Children from Criminal Careers (New York, 1948), p. 30.

²⁴Ibid., p. 35.

Anyone even remotely acquainted with the study of delinquency knows that the study of the basic desires of youth as a means for discovering methods of prevention is not novel. Nor has the use of the Four Wishes of Thomas been unheard of before in the study of delinquency prevention as the following statement by Irving A. Wagner testifies:

The boy has no idealistic, no subtle, no ulterior motives; he wants to have a good time, and it behooves us never to forget it. It is not he, it is we, who are interested in his character development, in changing his behavior. It is well . . . in this consideration to think of Professor W. I. Thomas' four fundamental human wishes: the wish for new experience, the wish for security, the wish for recognition; and the wish for response. It is only by fulfilling these wishes that we can give the boy his indispensable fun and so satisfy his one all-important objective. In no boy are these wish fulfillments so pronouncedly lacking as in our maladjusted, underprivileged boy. He has never had many of the coveted opportunities of his more fortunate contemporaries, and to bring wholesome fun into his life is to sow seed in a fertile soil.²⁵

It seems that boys, even though they come in various shapes, sizes, colors, and ages have one thing in common. They are made up of paradoxes: desiring dependence yet independence, attention yet neglect, excitement yet security, boldness yet timidity, awkwardness yet poise, and one and on the list could go. But down deep he wants to become a successful man when he grows up. He will seek advice and/or observe grown men whom he considers successful in the area in which he would like to succeed in an effort to achieve this goal. The help he seeks, however, in whatever form should be fitted to him. If it is too formal, takes too much time, or is too explicit, he may balk at the program presented or the advice given to him. It has to be informal and he has to "have fun" as

²⁵Irving A. Wagner, "Summer Camp for Delinquent Boys at Greenwood Lake, Delaware, Ohio." Chapter seventeen of a symposium on crime edited by Sheldon and Eleanor Glueck, Preventing Crime (New York, 1936), p. 336.

he would probably say while carrying it out. In other words, it must not be too difficult and this is especially true if it involves the boy's leisure time. At least this is the opinion of the Scoutmasters with whom the author spoke and with whom he agrees. He said in effect:

The boys want to be good and grow up like their fathers, but most of all they want to have fun. That is what we try to give them in our Scouting Program - fun and character development. The boys will go along with you as long as you give them fun, but when you tell them you are going to make better men out of them they become restless and uninterested. The secret of success in the Scouting Movement is to look upon it as a way of having fun.²⁶

To satisfy the needs of the boy in such a way that he has "fun" in bettering himself would be a brief and popular way of stating what the author has been saying so far.

Charles Sheldon Thompson has also felt that delinquency and possible future criminal careers could be diminished if the basic urges of the adolescent boy were properly satisfied. He speaks of Thomas' Wishes but does not credit them to him in the following statement:

The Boys' Club (All Nations Boys' Club, Los Angeles) objectives are to understand and satisfy the basic personality urges of each boy. Those basic needs have been variously described but may be classed simply as the need for recognition (approval, status), for new experience (excitement, thrills, exhilaration), for affection (friendship), for power (success, achievement), for security (sense of belonging, sense of acceptance, feeling of safety). Children whose basic urges are not understood and not satisfied are those who develop serious behavior problems.²⁷

²⁶Statement of Mr. Richard Gale, Scoutmaster of St. Augustine's Unit, in an interview with the author on Dec. 13, 1957.

²⁷Charles Sheldon Thompson, "The All Nations Boys' Club, Los Angeles." Chapter twenty-two of a symposium on crime edited by Sheldon and Eleanor Glueck, Preventing Crime (New York, 1936), p. 439.

Statistics are, for many people, uninteresting and serve only to confuse the issue rather than clarify and prove it. Nevertheless the author feels that at this point it would be well to take cognizance of a few facts gathered by Sheldon and Eleanor Glueck. The following facts have appeared in two books, one of which serves as a summary and more popularized version of a lengthy study and comparison of the activities of delinquent and non-delinquent boys. The larger and more scholarly volume bears the title, Unraveling Juvenile Delinquency. The reference given to the quotations below are from the condensed version of this larger work.

Unraveling Juvenile Delinquency is a study in which five hundred delinquent boys were equated with five hundred non-delinquent boys in respect to age, general intelligence, ethnic derivation, and residence in underprivileged neighborhoods. The investigators were then free to compare the boys with regard to hundreds of other factors. In this way the Gluecks hoped to avoid two pitfalls

The use of a 'control group' made it possible to see whether a seemingly abnormal trait or characteristic does in reality exist just as frequently among non-delinquents and therefore must, from the point of view of cause-and-effect, be deemed neutral; and the stage was set for a detailed comparison of delinquents and non-delinquents at so many levels of inquiry that the danger of one-sided explanations of the causes of juvenile crime have been minimized.²⁸

The only comment the author would like to make on the validity or accuracy of the conclusions of the Gluecks is that their study seems to be rather accurate. They certainly took into account many factors but no one can really determine in an individual case which, if any of the factors they list could be

²⁸ Eleanor and Sheldon Glueck, Delinquents in the Making, Paths to Prevention (New York, 1952), p. 13.

termed causal. The study does give a clearer insight into the possible causal factors of juvenile delinquency than any of the other books the author consulted or with which he is acquainted. But before considering the differences between the delinquents and non-delinquents we note a similarity. Some of my readers may be surprised to learn that the Gluecks discovered little difference in church attendance between the two groups.²⁹ We should bear in mind, however, that church attendance is only external. Religious beliefs must be "interiorized" to have any affect on the life (external behavior) of the believer. How many of these boys had an interior conviction of the teachings of their church cannot be measured for comparative study.

The differences manifest themselves in the following quotations:

Another tendency which, if not properly harnessed and canalized, not infrequently gets boys into conflict with the law is excessive thirst for adventure, change, excitement, or risk. This is a characteristic of a great many more delinquents than of boys who rarely get into trouble (55%:18%). Obviously, if turned into harmless or socially constructive channels, this very adventuresomeness could be a desirable emotional mechanism.³⁰

Comparison of the two groups in respect to more specific activities was as follows:³¹

<u>Activity</u>	<u>Delinquents</u>	<u>Non-Delinquents</u>
Preference for adventurous activities	48%	10%
Roaming streets	90%	10%
Destructive Mischief	62%	4%
Had run away from home	59%	1%

²⁹ Ibid., p. 92.

³⁰ Ibid., p. 132.

³¹ Sheldon and Eleanor Glueck, Delinquents in the Making, pp.86-88.

Hanging around street corners	95%	60%
Frequented poolrooms, penny arcades, etc.	15%	0.8%
Some leisure time at home	42%	93%

The Gluecks then draw this conclusion:

Could there be a much more convincing demonstration that in all the major forms of exciting youthful activity afforded by the deteriorated American urban area, the delinquents as a group greatly exceeded the boys who remained law abiding?³²

It might be well to note that in quoting the above list of activities the author considers them chiefly as manifestations of the boys means of trying to satisfy their desire for new experience. But in individual cases other desires without a doubt may have also exercised some influence.

In regard to the desires for security and emotional response, the Gluecks found that both classes of boys felt insecure. One explanation for this may lay in the fact that all of the boys whom they studied were from under-privileged areas. The lack of visible material wealth could conceivably have had this effect upon the boys.

<u>Activity</u>	<u>Delinquents</u>	<u>Non-Delinquents</u>
Feelings of insecurity	89%	96%
Feelings of not being loved or wanted	92%	97%

This feeling of not being wanted or loved is generally looked upon as a powerful cause of delinquency. But, as it is found to exist in quite similar proportions among both the delinquents and their matched non-delinquents, it cannot play a significant causal role.³³

Considered in itself this may well be true, but when we view it as a seg-

³² Ibid., p. 87.

³³ Ibid., p. 147.

ment of a personality configuration made up also of other causal factors we should not overlook this feeling of insecurity or not being wanted, at least the author of this thesis feels this way. Granted that many people, even the non-delinquents which the Gluecks studied, feel insecure or unwanted and yet seem to get along satisfactorily. Still we might find the explanation for this in the possibility that these people have found some means of compensating for their feelings of insecurity and not being wanted. Some higher, perhaps supernatural motivation, may be taking the place of their feelings. It could also be possible that another of the Wishes is over-satisfied, and thus the feelings of insecurity and of not being wanted, are so to speak, cancelled out. For instance, an excess of new experience might well offer satisfactory compensation. On the upper levels of the personality - on the surface as it were. The author thinks that a personal feeling of importance or being wanted by someone is necessary according to varying degrees in the different stages of man's development. But if this feeling is seldom or never satisfied by others then it would seem that an individual failing to have these feelings gratified would after a while gradually come to reject society. When this happens, who can predict what means this individual will chose to impress his social environment that he is important and should be wanted or loved?

In regard to the wish for recognition and the feeling of resentment or frustration we note a significant difference:³⁴

<u>Activity</u>	<u>Delinquents</u>	<u>Non-Delinquents</u>
Feeling of not being recognized	36.1%	24.5%

³⁴Ibid., pp. 148-149.

Feeling of resentment
or frustration

74%

51%

The conclusion to which the Gluecks arrive from this comparison is:

That a significantly higher proportion of the delinquents than of the non-delinquents are characterized by feelings of not being recognized or appreciated and by feelings of resentment.³⁵

From this, however, we cannot conclude immediately that of itself the feeling of not being recognized is a cause of delinquency. The Gluecks state that "many factors exhibited by delinquents are consequences of delinquency rather than causes."³⁶

Throughout the whole comparison of the delinquents and non-delinquents, we observe many characteristics in both which of themselves, one would think, should place the individual boy in the opposite category. Yet we must remember:

That no single trait or cluster of traits, even among those which are likely to be handicapping to normal social adaptations, necessarily accounts for a pattern of persistent delinquency. Evidently, there are certain combinations of traits (biological, physical, social, psychological, characterial, and so on) resulting in a pressure so strong as to tip the balance in favor of habitual antisocial responses to the problems of life.³⁷

That an individual possess a sufficiently strong character to tip the balance in favor of habitual social responses to the problems of life depends upon the training he receives. But for character training to be really effective, it should be carried out on more than one level of society. The home, school, church, and society should cooperate in this training. Since the Boy

³⁵Ibid., p. 145.

³⁶Ibid., p. 175.

³⁷Ibid., p. 157.

Scout Program is a recognized character building organization, its relation to the problem of building character in boys in such a way as to satisfy their basic needs or wishes is not extrinsic.

To clarify the point: we have the raw material, the boy, given with certain wishes, desires or drives. This boy functions within a social and physical environment which to a large extent influence the way in which he will satisfy his wishes or desires. His immediate family and school play an important and probably the chief part in establishing goals for him to achieve and means for satisfying his desires. During early and middle adolescence, however, the "gang" or companions with which he associates will, in some instances, play an even more significant role than his family or school in establishing goals and means for satisfying his desires. For this reason, it seems that a constructive leisure time program which would help bolster the ideals of home, school, and church and which would at the same time satisfy the natural needs of the boy would be well worth considering.

Character building is a form of learning or training. It sets the norms and proper means of achieving worthwhile spiritual, moral, and civic goals. To be really effective it should influence almost every aspect of the boy's life. Every agency of society - family, school, church, neighborhood, and community have to contribute their proportionate efforts toward building good character in the boys who are members of that society. If even during his leisure time the same goals and norms which the family, school, church, and community have set up for satisfying his impulsive drives are present then there is more likelihood that they will be more solidly and firmly established and a strong moral character will result. Hence, all the agencies and institutions of

society should integrate the norms and goals they set up for their youthful members to seek and follow.

This would mean less confusion in the minds of adolescents concerning what is right and wrong - what behavior is expected of them. It will make them more confident that they are acting the way they should - that they are fulfilling the "role" society expects of them at this time of their lives. This in itself should to some extent lessen the rate of juvenile delinquency. At least that is the opinion of the author. He feels that to a degree some juveniles become delinquents because that is what they think society expects of them during adolescence. If the "role" of the young adolescent and teenager were more clearly defined by our American society and if this "role" held the adolescent to the same rights and duties on all the levels at which he comes into contact with society, that is: home, school, church, and community, then perhaps the future generations of Americans would not have to pass through those "terrible teens" as some authors have designated the period of adolescence.

Ralph Linton points out in a more general fashion after he has described two opposite ways in which different societies deal with their adolescents.

[Some] extend the child category, with its ascribed attitudes and patterns of overt behavior, upward to include adolescents, [while others] may project the adult category downward (with its duties, rights, and responsibilities) to include them.³⁸

Although, for a time this may tax the physical, psychological, and emotional facets of the adolescent's character; still he has a definite norm to follow - a sure standard to live up to. Linton then concludes with this statement

³⁸Ralph Linton, The Cultural Background of Personality (New York, 1945) pp. 67-68.

referring to American society:

Perhaps the one thing worse than either of these methods is to do as we do and leave the social role of adolescents in doubt. We alternately demand from them the obedience and submission of children and the initiative and acceptance of personal responsibilities which go with adult status. The results of this inconsistent treatment are too well known to students of personality psychology to require discussion.³⁹

This discussion could profitably be carried still further but not here for it would detract from the purpose of the author. By way of integrating this with what has gone before, we would like to point out that the process of character training and of "learning to play the role" society prescribes for the adolescent are similar - they affect the same individual, their processes overlap, they intend one purpose, and they are learning processes. Like any learning process, it is easier for the individual and more effective when it takes place in an informal surrounding. By this, however, the author does not mean that the formal institutions of learning in society should be abolished. They are necessary in our modern complex societies. Now supposing the role of the American adolescent was clearly defined by his society and integrated with a character building organization like the Boy Scouts which is a leisure time activity, it would seem that the adolescent would stand a better chance of not becoming a delinquent. But lest we become more theoretical let us turn to a

³⁹ Ibid., p. 68. We find an example of this confusion about "roles" in Juvenile Delinquency, edited by Grant S. McClellan and published in 1956. The example is from "Must They Be 'Crazy, Mixed-up Kids?'" by Robert L. Lamborn, New York Times Magazine (June 26, 1955), p. 20. "as one professionally well-placed parent said to me not long ago, 'My fourteen-year-old son thinks that to be an adolescent in good standing he's expected to be a crazy, mixed-up kid. . . . Being a crazy, mixed-up kid is good - not bad as far as he is concerned.'"

consideration of the means which Scouting has for satisfying the desires of the adolescent boy.

Having considered what some social-psychologists consider the basic needs of man and applied them to the adolescent boy, we come now to consider the satisfaction of these desires. Our interest in this regard will be focused on the Boy Scout Program for early adolescent and adolescent boys. We will see what means this Program has to offer for the satisfaction of the basic needs of the boy. This discussion will tend toward the theoretical because we will consider what the Scouts say they offer to the boy. The practical functioning of the Program will be considered in the two following chapters. In them we will see just how the Program functions in four Catholic parishes in the city of Chicago.

Even before we begin the discussion of the means the Scout Program offers for satisfying the psychological needs of the boy it might be well to point out that the author definitely does not think the Scout Program is the only or the chief means for satisfying these desires. Some boys, perhaps even the majority of them, through ignorance, prejudice, or any number of other personal reasons may not be interested in the Scout Program. Fine. There are plenty of other fine ways the boy can find of satisfying the needs outside of Scouting. There are various sorts of boys clubs, his own neighborhood pals, recreation centers of various sorts, and many other personal ways the boy can find to keep himself happy and out of trouble. His parents or others concerned with his well-being should be interested in him at least to the extent that they know and approve of what he does and the means which he uses to satisfy his psychological needs.

Thomas has a lengthy chapter on "The Regulation of the Wishes" in which

he brings out one important idea in regard to their satisfaction. We referred to the "social component" earlier and saw to some extent the coercive influence it exerts upon the individual in the choice of means for satisfying his wishes. Thomas says that "the wishes in general are such that they can be satisfied only in a society,"⁴⁰ that is through social and physical contact with other individuals. He also states that "organized society seeks . . . to regulate the conflict and competition inevitable between its members in the pursuit of their wishes."⁴¹ In other words, the group sets the standards and even, in many instances, the means whereby the wishes of the individual are to be satisfied. We repeat this idea merely to stress its importance. Today the adolescent tends to "follow the crowd" to be governed by his "social component." The various fads in clothing, speech, gestures, and the desire to be with the "set" are a proof of this. Should the boy's sole recreational "social component" be a "gang" which has set up stealing, swearing, contempt for legitimate authority, even self-abuse as a means for satisfying his wishes, obviously he will run into conflict with the law, develop an unwholesome character, and perhaps even become a menace to society. The Boy Scouts are a group of boys using a part of their leisure time to build their character and be and become useful members of society through approved, organized, and pleasant ways of satisfying their natural wishes.

Satisfaction of the Desire for New Experience:

Boys are always looking for new, exciting things to do. Life tends to be-

⁴⁰William I. Thomas, The Unadjusted Girl (Boston, 1923), p. 42.

⁴¹Ibid., p. 43.

come monotonous or a boredom for the boy. This desire is universal. The Scout Program with its system of ranks, and awards opens up new horizons for the boy upon his first contact with it. Even a grown man's wish for new experience is enkindled from just reading the manuals explaining the Program. Reading the Scouts Handbook for Boys will reveal the many ways in which the Boy Scouts Program should absorb the pre-adolescent and adolescent's interests, and how it can direct his natural energy and curiosity into channels beneficial to the boy and society. The Program calls for day hikes, over-night "camp-outs," the study of wildlife, woodlore, a knowledge of the heavens, tracking and stalking, and hundreds of projects that beckon to the boy for completion. The Program offers ninety-nine special awards - merit badges - for proficiency in many varied fields of activity. To win these badges the boy must pass certain tests which are not easy and he must prove to an adult experienced in that field in which he seeks the badge that he deserves to wear the badge for which he has studied and worked.

Satisfaction of the Desire for Security:

Even though man and boys seek new experience still there is within them another yearning or fear. It says "be careful," "avoid death," be conservative. This desire serves to balance the first - it gives contentment and hope. The boy should find this desire satisfied in the Scout Program too. He will probably feel a sense of security in being a member of a well-organized group with proper adult supervision. His desire to belong to a "gang" should be fulfilled. Taking a long range view of this desire for security, the Scout Program is prepared to teach the boy how to live in the woods -- to make a shelter, the proper way to build a fire, the way to distinguish between harmful and beneficial

plants and animals, the elements of cooking, how to avoid getting lost when on a hike or in the woods, and many other helpful skills from earning merit badges in swimming, first aid, seamanship, photography, and citizenship to mention a few. The Program even tries to get the boy to start a savings account for future security, perhaps a college education.

Satisfaction of the Desire for Response:

This is nothing more than the universal desire of man to be loved by someone, to be considered necessary, valuable, or worthwhile in the eyes of some other human being. In the Scouting Program the boy should receive encouragement and interest from persons who "matter" for him, namely his parents, his peers, and his scoutmaster. He should find friendship at his patrol and troop meetings. His fulfillment of the requirements for the rank of a First Class Scout should win from his family, church, and community some response. The well-known daily "good turn" practiced by the boy should in many if not all instances when practiced draw some response from the one on the receiving end of the "good turn."

Satisfaction of the Desire for Recognition:

This desire is really the impulse to make an effort to be somebody. It is the impulse for achievement, for acknowledgement from others. It is the desire for a status in one's society. Scouting offers means for fulfilling this wish too. The very first official act for a boy becoming a Scout would be that of taking the Scout Oath at a ceremony before the Patrol or Troop. The work and skill manifest by the boy in earning the ranks and merit badges of the Scouts plus the final reception of the rank or badge before the group should satisfy this desire. Again too, the daily "good turn" should in some cases win recogni-

tion from others, perhaps the whole community. In many places and from some people, the boy in a Scout uniform will receive some recognition. The actual participation of the boy in activities with his peer group should to some extent fulfill this desire.

The title of this thesis states that the Scout Movement is a community approach to juvenile delinquency prevention. A look at the Scout Program, the Scout Oath, and Scout Law shows that the potentiality is there at least. Scouting should teach the boy who joins up with the organization: reverence for God and holy things, moral principles, obedience and respect for authority, responsibility, respect for others' property, considerateness of others and chivalry, trustworthiness and conservation of natural resources.

"If Scouting can do all this for a boy," someone might say, "then why isn't the Program more widely used to reduce the rate of juvenile delinquency?" The answer is simple, Scouting does not always do all that has been listed above and this is so for many reasons. Proper leadership is not available at times, Scouting does not absorb every minute of a boy's day (and even if it did it would not develop the all-around boy, academic learning is necessary as is family life and other average every day life experiences.), home training and environment may counteract the positive efforts of Scouting, and for some reason or other the boy himself even though he be a Scout may not want to do all the Program prescribes. After all he has a free will, and assuming that he joined the Scouts of his own accord, he still remains free to assimilate to himself or not the ideals and practice of the natural virtues enucleated by the Boy Scouts. It is possible too that when the boys get together in a patrol meeting that their "gang spirit" could lead them out into the streets and into trouble. What

has been stated above concerning the benefits to the boy from Scouting are in the ideal order, of course. For this reason, the author in every case stated that the Scouts "could," "should," and "might," or he used some other hypothetical expression to describe what Scouting was equipped to do for the boy. Scouting can do a wonderful job of developing fine men, or helping boys through adolescence without evil scars, but because we are concerned here with a human being there are hundreds of factors that can enter into the picture to distort it. Conceivably, a boy could join the Scouts and end up a worse menace to society than if he had never come into contact with the Program. But this would be the exception and would not be the fault of the Program itself. Since human beings are unpredictable we can never say this or that program, position, environment, and so on will produce the "ideal" human being.

To this point, the author has described what some consider the basic wishes or desires of the boy. He has emphasized the necessity of supplying the boy with the proper means of satisfying these desires and has also explained the importance of the "social component" in all human activity. Then he demonstrated the important role Scouting plays as a leisure time activity with an ordered program for developing certain skills and natural virtues in the boy. Skills and virtues which should, while he is growing up, keep him out of trouble and should make him a loyal, honest, upright, and God-fearing citizen when he reaches manhood. So far we have seen that Scouting could or should do this. Two chapters follow in which we will see how the Scouting Program actually functions and does help boys to be "good kids."

CHAPTER III

SCOUTING ON THE SOUTH SIDE

To this point, we have been considering what we might call the ideal role which Scouting could play in the satisfaction of a boy's psychological needs. Viewed in this light we have seen the possibility of using Scouting as a means of preventing Juvenile delinquency. These next two chapters will tell the story of Scouting in action in four parishes of Chicago. In this chapter we will see Scouting in action in two South Side parishes, St. Augustine's and Corpus Christi. The Scouting Programs of these parishes should not be considered typical of Scout Troops on the South Side. Rather they were chosen because they show to some extent how well Scouting Programs can function and thus be used as a means to train boys in community living and in preventing them from becoming delinquents.

A. ST. AUGUSTINE'S

Description of the Parish:

St. Augustine's Parish is located in an area called the "Back of the Yards." The church, rectory, school, convent, and other buildings, and playgrounds cover one block at the north east corner of Fifty-first and Laflin Streets. This all-white parish is made up of medium-sized, middle-class families. Its population is stable, their civic-mindedness and activity probably being a little above average due to the services and activity of the Back of the Yards Neighborhood Council headed by Mr. Joseph Meegan.

Interviewees:

The men whom the investigator interviewed to obtain the data on the Scout Program in this parish were: Reverend Conrad Motola, O.F.M., Chaplain of the Scouts; Mr. Peter Thelen, first scoutmaster of the first troop and presently active in an advisory capacity; Mr. Richard Gale, present scoutmaster; and Mr. James Chatt, advisor to the Sea Explorers.

History of Scouting in the Parish:

Scouting at St. Augustine's began in 1930 with two troops totalling sixty boys. After about a year and a half one of the troops was disbanded because its scoutmaster had "pets." It seems that he was so lenient with some boys that the others became dissatisfied to such an extent that his troop had to be disbanded. Mr. Thelen was in charge of the other troop which still functions. He was a Corporal in the Army in World War I and feels that this experience taught him how to lead, organize, and influence men and boys.

The quality of the Program at this parish has improved over the years with Cub and Explorer Units being added to the Program around 1938. The Explorer Unit at St. Augustine's belongs to the Sea Explorer branch of the Scouting Program.

Sponsorship and Parental Attitude:

From the very beginning, the Holy Name Society has sponsored the Troop, helping it financially when such assistance was necessary. But most important of all this organization of Catholic men supplied the leaders for the boys. When the parents saw how the Program kept the boys from the parish off of the streets most of them backed the Program and assisted it in many small but significant ways. For instance, one father, who was a bricklayer, built a fireplace

in the Troop's meeting room in the school basement to lend a more pleasant atmosphere to the meetings.

Attitude of the Boys:

Since the success of any program depends to a large extent upon its beginnings, let us consider how Scouting first attracted the boys. The Troop was organized when the worst effects of the depression were being felt in this area back of the Chicago Stock Yards. The boys were "down in the dumps" as Mr. Thelan put it. They were restless and wanted something to do. At first he started with a few boys he knew personally. Very soon other boys wanted to join just because the Program would give them something to do. Mr. Thelan feels this was the main reason why boys joined and stayed with the Program in its early years. He feels they join today because the activities and opportunities offered by the Program. Because it picked up the boys' drooping spirits and offered them some good positive leisure time activity, Mr. Thelan gave nearly all of his free time to "his boys" as he calls them. He even delayed his marriage, he said, so that he would have more time to give the boys.

Lay Leadership:

The men who fill the adult positions of the Program in this parish are members of the Holy Name Society. They are chosen from the members of the Scout Committee of this Society by their fellow committeemen. Only men who have a genuine interest in boys are appointed after they themselves have volunteered and are approved by the pastor and the committee. Once a man has been approved he must take the course in leadership demanded of all Scout leaders and offered by the Local Council. This course trains the leaders in techniques of organization, discipline, a bit of psychology, group planning, and in the goals of

Scouting and its means of attaining them.

The leaders at St. Augustine's have at most a high school education. An example of their occupations would range from that of a mail carrier, a meat inspector, construction worker, pattern maker, a foreman, an insurance salesman to one man who owns and operates an electrical supply house. All of the present leaders were former Scouts in this troop. This fact alone shows that they value the Program for it means that they must give at least one night a week to the boys plus going on hikes and participating in the other District and parish activities of the Troup. The parish organizations to which these men belong are: The Benevolent Society, the Knights of Columbus, the Third Order of St. Francis, the American Legion, the Army and Naval Reserve, some are Parish Trustees, and most of them are church ushers. All of which shows that they are also active in other parish activities.

Difficulties and Opposition:

The Program at St. Augustine's, however, has not been without its difficulties. At first there was the problem of building up a treasury to meet the Troop's group expenses. Parish Socials sponsored by the Holy Name Society met this difficulty, however. We will discuss the present method of financing the Troop in the following section. The Program has never met with opposition at any time. The boys' parents have always been enthusiastic about the Program and have contributed to its success in many ways. The leaders with whom the author spoke said they would have a larger number of Scouts if it were not for the fears of some parents. Such fears, they said, were: of the boys catching colds on outings, of bad meals, and the cost of a uniform. On the other hand, it was noted that all of the parents of the boys in the Program actively support

it. Fifty per cent of them annually attend the public demonstration of the Troops activities and achievements.

Finances:

Every organization needs a certain amount of financial support and Scouting is no exception. The boys pay ten cents a week whether they are Cubs, Scouts, or Explorers. The dues paid by the Scouts includes a subscription to Boy's Life, the official Boy Scout magazine. The parish meets the expenses on all permanent equipment such as tents, cooking utensils, merit badges, and merit badge booklets. This costs the parish about one thousand dollars a year. The Scouts have "Carnival Nights" to meet additional expenses such as Communion breakfasts and the annual testimonial dinner.

Since the leaders of the Unit freely give their own time and knowledge to help the boys, once a year a Testimonial Dinner is held for them. In this way the pastor shows his gratitude to these ninty to one-hundred committeemen and leaders who help keep the boys in his parish out of trouble.

St. Augustine's Parish is the only parish which has a social or recreational center which was built to accomodate the different branches of the Boy and Girl Scout Programs in the parish. This modern building built within the past ten years at a cost of \$108,000 was fully paid for in four and a half years by a fund drive on the part of the parishioners. Seven nights a week it furnishes supervised leisure time activities in hobby rooms, reading rooms, meeting rooms, a craft shop in the basement, and a small gym. Obviously such a center is a great boon to keeping children off the streets.

Sometimes it is felt that the cost of a uniform keeps a boy out of Scouting. This fear was mentioned by the men with whom the investigator met as one of the

reasons why some boys are not permitted to join the Scouts. Actually many of the boys get their uniform from their older brothers and some get them as gifts from some member of their family, while others have jobs and earn the money to buy them themselves. The Sea Explorers frequently get their uniforms from ex-Sea Scouts who have returned from the Navy.

Present Status:

The total number of boys in the Scouting Program at present is 141 which is about one-third of the boys attending the parish school who are within the eligible age limits for the Program. Membership in the three different divisions of the Program breaks down thus: Cubs - 71, Boy Scouts - 44, and Sea Explorers - 26. The reasons given for the drop in membership as the boys grow older were: part-time jobs, heavier homework in higher grades, and interest in dating girls.

The Cubs have Den meetings once a week immediately after school at the homes of the different Cubs. A Den comprises no more than eight boys and a Den Mother, one of the boy's mothers who controls and helps plan these meetings. About once a month the various Dens gather at the Recreational Center for a Pack meeting at which the Cubmaster is in charge.

Patrol meetings are held once a week in the homes of the various members. A Patrol usually consists of eight boys who work together under the Patrol leader who is their own age and usually from their immediate neighborhood. At these meetings the boys learn some of the elements of democratic living. Since leaders' terms of office are relatively short, about six months, most of the boys have an opportunity to experience the feeling of leading and organizing others. These meetings also enable the boys' parents to meet their son's friends and to see what they do at their meetings. All of the Patrols gather for a

Troop meeting at the recreation center once a month under the direction of the Scoutmaster and his assistants. They report on their work for the past month and their plans for the future. Those who have earned awards would receive them at this meeting where all the Scouts in the parish are present. This gives the boy the experience of "appearing in public" before a group and should tend also to satisfy his desire for recognition.

A unique aspect of the Scouting Program at St. Augustine's is the Sea Explorer Post which they have. It is one of a few if not the only parish Scouting Program which has such a Post in the Chicago Area. The facilities used by this Post are located at the Sixty-third Street Beach House. Outdoor water activities begin here in June and continue through till the end of September. Five boats, cutters and pullers, are maintained at this beach by the Chicago Council of the Boy Scouts of America for the use of all the Sea Explorer Posts in the Chicago Area. It is also interesting to note that sixty-five per cent of the Sea Explorers in St. Augustine's Unit are not members of the parish. But this does not disturb the Explorer Advisor or the other leaders in the parish. They are happy that they can help these boys who come to them. Mr. Chatt, present acting skipper, said that two boys whom they accepted into the Explorers became converts to the Church due to the example of the Catholic boys at the Post. The Sea Explorers have Crew meetings every week and once a month they gather at the parish recreation center for their Post meeting.

In general we note that the Cubs, Scouts, and Sea Explorers participate in all of the District Meets. These Meets are held to offer competition between different Packs, Troops, and Posts in the various skills required of each group. The numerous awards earned at these meets by the boys of St. Augustine's attest

to the fine organization and smooth planning on the part of the leaders of the parish in charge of the Scouting Program.

The following is a partial list of the Cubs's activities: 18 outings a year, a summer baseball program, two picnics with their parents during the summer, 12 parents parties in the course of the year, and 25 hobby shop and gymnastic classes. Some of the Scouts activities include: visits to points of interest in the area, a Parent's Night during Scout Week in February, five overnight hikes (the boys' fathers go on one of these with their sons), four day hikes, swims together as a group, and a few others. Last year, 27 Scouts went to the two-week summer camp at Owasippi, Michigan.

Some of the Sea Explorers activities include: 16 Cutter sessions, 205 hours at the boatyard, boat races, 2 social nights, a moonlight cruise, 3 overnight hikes, and two socials with other Explorer Posts. In 1957, this Explorer Post won the National Standard Explorer Award.

Either the boys' parents or a chartered bus transports them to these various activities. During the school year, about 80% of the boys faithfully attend their respective meetings. This attendance naturally drops off during summer. About 60% of the Cubs transfer to the Scouts when they reach the eleven year old age requirement, and about 50% of the Scouts transfer to the Explorers when they reach the required age of fourteen. About five or six Explorers leave to study in various colleges every year. The leaders who were interviewed stated that the Second World War was hard on their Program. Before the War, they had 52 Explorers and afterwards this number dropped to 32. The fact that the age limits of the Explorers fall partially within the age limits for Selective Service accounts for this decrease.

There seems to be a healthy attitude between the Scouts and non-Scouts in this parish. No one snickers at the Scouts or calls them "sissies." Non-Scouts are apparently indifferent to the Program. Scouts seem to continue in the Program because they feel they are getting some good out of it.

Probably about five hours a week on the average of the boy's leisure time is taken up with Scouting activities. This includes only the regular meetings and the work in private which a boy must do to meet all the requirements for advancement and awards. Other known leisure time activities of the boys include: baseball, basketball, rollerskating in the parish auditorium, and weekly dances at the neighboring parish. Just to show these boys are not always on their good behavior, someone noted that occasionally some of them will be picked up for cruising around in cars.

Ad Altare Dei Award and Spiritual Activities:

The Ad Altare Dei Award, for scholastic and the Parvuli Dei Award, for Cubs receive special emphasis at St. Augustine's. The Scout Chaplain helps the boys meet the various requirements for these Awards. Since the tests at this parish are rather stiff the boys first go through a mock examination to prepare them for the real one. The Cubs and the Scouts work as integral units for their respective Awards. This makes for competition among the boys in the Pack and the Troop to surpass one another. These bronze badges are awarded at an impressive Church service followed by Benediction.

The spiritual activities of the Unit are as follows: on the first Sunday of every month the Unit in uniform receives Communion in a body and partake of the breakfast afterwards at which movies or other activities follow the breakfast. Envelopes for checking attendance for dues are collected at this monthly

Mass. The entire Unit makes a Holy Hour together on the last Friday of every month. Father Motola, Scout Chaplain, said he felt these two activities taught the boys how to make a Holy Hour and to draw greater profit from the Mass. A large number of Scouts and Sea Explorers receive Communion every Sunday and many of them are members of the Third Order of St. Francis. Father said the Scouts seemed to make better than average altar boys - they are accurate in the observance of the liturgical rubrics and punctual in fulfilling their assignments.

Twice a year the Scouts take an over night, week-end hike with a field Mass offered by their Chaplain on Sunday morning. This it is felt, helps to integrate in the boys' minds the aims of the Church and Scouting.

Effect on the Boys:

Perhaps one of the best means for judging the effectiveness of any program is to look at the results it achieves. Since the investigator had heard that some pastors refuse to start the Scouting Program in their parish because they feel it would distract the boys' interest from the true purpose of the parish, he inquired into the activities and interest of former Scouts in the parish. The chaplain and leaders interviewed at St. Augustine's find no grounds at all for this objection. On the contrary, they felt that former Scouts seemed to be a little more active in parish activities and above average in the practice of the duties of their faith than most parishioners. Most of them belong to the Third Order of St. Francis whose officers are also former Scouts. All former Scouts have been married in the Church and send their children to the parochial school. Six former Scouts from this parish have become priests and at present at least four former Scouts are in studies preparatory to the priesthood. All the leaders of young folks activities in the parish are former Scouts. It can

not be ascertained to what extent the activities of Scouting can be accounted responsible for these results but it would seem safe to say that, at least, these activities apparently did not have a harmful effect on the boys.

Former Scouts and Sea Explorers of St. Augustine's have also served their country in the Second World War. Before the War there were fifty-two Sea Explorers and of these forty-eight served in the United States Armed forces. Five of these boys were killed in action. Mr. Thelan said during the War he received letters from all parts of the world from boys he had worked with in Scouting telling him of some craft they had learned through Scouting which they found especially helpful in the service of their country. Some of them even told of a skill they had learned which had helped to save their lives.

Former Scouts are good citizens too. Two of them work in the Argonne National Laboratories, one is a doctor, another an optometrist, and most of them hold civil service jobs such as policemen, firemen, meat inspectors, and mail carriers. Again all we can say is that these former Scouts have turned out to be good fathers, citizens, and good Catholics. If they had not been Scouts would they have been any different? Who can say? About the only conclusion we can draw from this is that Scouting does not seem to have harmed these men.

Leaders' Opinions:

In the course of the investigator's discussion with the chaplain and lay leaders of the Scout Program at St. Augustine's these men frequently expressed many of their opinions on Scouting. We will mention a few of them which seem to have some direct relation with this thesis. These men felt that Scouting (or character building) starts in the home and that without good homes Scouting could be of little help to a boy. They said the boys in the various Dens,

Patrols, and Crews "chummed" around together most of the time and they felt this helped them to stay out of trouble. They felt too that hikes and outings showed the boys that there are other people in the world too and that their rights are to be respected. For instance, one man gave the example of closing a farmer's gate after using it, cleaning up after themselves on these hikes, and being careful not to needlessly destroy animal or plant life but to leave them for the use and appreciation of others. They felt that the activities helped to build up good relations between individuals and taught them how to live together.

The answer these men gave for the successful operation of any Unit was first to secure the backing of the pastor and establish a good Scout Committee from some existing, well-functioning parish organization. A meeting place plus plenty of adult volunteers will also be needed. The actual leaders should be trained in the basic techniques of Scouting and should take the course in basic training for Scoutmasters. These leaders, they said, must look upon Scouting at "fun" and must not make meetings similar to classes in school... They must look upon it as an organization for boys, run by boys under the guidance of adults. They must allow initiative to come from the boys and then guide and control it. They felt too that at times it was good if the leader tried to get the boys interested in working for something "hard" just to build up their self-confidence and to prepare them for some of the "hard things" to come later in life. Leaders must never disappoint the boys by not attending meetings or other activities if they have promised to be there. Two reasons given for this statement were: (1) the boys might feel they do not mean much to the leader and (2) without a leader to channel their energies these might turn to mischief.

vous actions or vandalism.

One reason for the success of St. Augustine's Unit is what they call "two-deep-leadership." That means that for every office, whether held by a man or a boy, two persons are trained and prepared, thus insuring a leader with an organized program for every meeting. But in addition to this very practical point it trains more men and boys in leadership and responsibility.

Obviously many details from the writer's discussion with the Scout leaders of this parish have been omitted here. These omissions were not intentional, however, but must be blamed on the author's inability to use short hand in taking notes and to remember all the details he could not transcribe on the spot.

B. CORPUS CHRISTI

Description of the Parish:

Corpus Christi Parish is located approximately the same distance south of the central business district of Chicago as St. Augustine's but about seventeen blocks east of that parish. To pin point it, it is forty-nine blocks south and two blocks east according to the Chicago Street System. The parish rectory is located at 4910 South Parkway. Scattered around it within a two-block area are the church, grade school, high school, and playground. The parish register shows that about ninety-five per cent of the parishioners are Negroes. Its population is very mobile according to the pastor, Father Alexis Pruemmer, O.F.M., complete and partial families moving into and out of the parish quite regularly.

Interviewees:

The men with whom the author spoke to gather the data from this parish were the pastor, Reverend Alexis Pruemmer, O.F.M.; the Cub Chaplain, Reverend Robert Kohl, O.F.M.; the Scoutmaster, Mr. James Netterville; the Cubmaster, Mr. Charles

Beardon; the assistant Cub Leader, Mr. Herman Williamson; and the Institutional Representative for the Corpus Christi Unit, Mr. Percy Alexander.

History of Scouting in the Parish:

Scouting began in this parish in 1939 with almost one hundred boys taking part in the Program. Mr. Jack Johnican was the first Scoutmaster and filled that office quite ably until his death in 1945. His death resulted in the abandonment of Scouting in the parish for one year. In 1946, Mr. Percy Alexander reorganized the Troop which has functioned quite well to the present.

Mr. Alexander also organized an Explorer Post numbering thirty boys in 1947. This Post was disbanded in 1949 because most of the boys had other interests such as work, dates, and home work assignments from school. There are, however, still some Lone Explorer Scouts in the parish according to Mr. Alexander.

Cubbing started in the parish under the direction of Mr. Weathers and Mr. Williamson in 1950. There were four Dens at that time counting between 25 and 30 boys in all. The impression gathered by the investigator of the Program at Corpus Christi was that the Cubs are its backbone at present. It seems that this is good for when these present Cubs reach the age when they can become Scouts they will probably make good ones, but only history will tell that story.

Sponsorship and Parental Attitude:

The Holy Name Society of the parish has been the continuous sponsor of the Unit here. This Catholic mens' organization has given some financial assistance to the Unit, but its main role has been to provide the Program with leaders. The parents of the boys have been enthusiastic about the program since its introduction to the parish.

Attitude of the Boys:

The boys themselves, particularly the Cubs have actively promoted the Program and interested their parents in it. These young boys seem to be very interested in making things and doing things. Seeing that other Scouts and Cubs have done has served to heighten their interest in Scouting. The uniforms, colorful badges, and awards which the non-Scouts saw the Cubs and Scouts wearing as they received Communion in a body once a month also attracted new members to the Program according to the leaders.

Lay Leadership:

Leadership for the Program is in the hands of the Scout Committee of the Holy Name Society. Most of the present adult leaders have one or more boys in the Cubs or Scouts. All of the men selected from the volunteers who are chosen to be leaders by the Holy Name Scout Committee must take the course in leadership training offered by the Local Council. The present leaders in the Program have had a high school education at most. These men, in addition to being members of the Holy Name Society, are active in other parochial activities, such as the Usher Board, the Choir, and one of them takes the role of the Christus in "The Living Stations" dramatized in the church every Sunday and Friday nights during Lent. Some of the present leaders were Scouts in their younger days.

Difficulties and Opposition:

The Program seems to have been rather successful to date neither encountering difficulties or real opposition. For a while there was some difference of opinion between the lay leaders and a former pastor of the parish. The leaders felt that all boys, regardless of their creed, should be permitted to belong to the Cubs and Scouts in the parish, but the pastor opposed them. The difficulty was resolved by a kind of compromise: since non-Catholic boys may attend Corpus

Christi grade or high school if they attend Mass and take the religion classes offered by the school, it was decided that non-Catholic boys who attended the school could also belong to the Cubbing or Scouting Programs of the parish. This seems to have resolved any friction that existed. The lay leaders' reason for permitting non-Catholic boys to join the parish's Unit lay in the possibility that some of the boys would possibly become converts through this contact with the Church and also because Scouting is supposed to be non-sectarian. In St. Augustine's parish there have been a few converts as a result of non-Catholic boys joining that Unit but whether it would have happened here or not we are not in a position to say.

Finances:

Cubbing and Scouting at Corpus Christi costs the boys ten cents per week. Since some of the boys are not able to meet this cost the Holy Name Society pays their dues. The permanent equipment for the Program was purchased from the church's funds. The boys' parents furnish funds for the necessary flags and pennants. At times the leaders have held dances and "cake Walks" obtain funds for financing the Program. The investigator was unaware of the fact, but the men with whom he spoke said that sponsoring dances was not an officially approved means for financing a Scouting Program. Apparently the National or Local Council prescribes certain official means by which the Scouts may finance their Program.

All of the boys in this Unit have uniforms which they have purchased with the help of their parents or have "inherited" from an older brother or relative. The Holy Name Society aids the boys in securing their uniforms too if they need one. The members of this Society at Corpus Christi deserve sincere congratula-

tions for the wonderful financial assistance they have continually given the boys.

Mr. Beardon stated that he felt there were many boys who did not participate in the Program because of financial difficulties. He has plans for building up a treasury which would be used to help only those boys who could not help themselves. He feels the Program is worthwhile and hopes to have as many boys as possible profit from it in this way.

Present Status:

The Program at Corpus Christi presently functions fairly well as far as the investigator could judge from his discussion with its leaders. About one-fifth of the boys attending the parish grade and high schools who are within the age limits for participating in the Program actually participate in it. A total of 63 boys are registered in the Program in this way: 40 Cubs, 20 active Scouts, and three Lone Explorers. Mr. Netterville said that after the boys reach the age of fifteen they usually drop out of Scouting. He thought the reasons for this were dates, part-time jobs, and school assignments to be completed at home.

The Cub Pack and Scout Troop meetings are held every month in the high school hall about two blocks north of the church. Weekly Den and Patrol meetings are held at the homes of the different members. Since an attendance award is given every week to the Den with perfect attendance the boys always manage to attend every Den meeting. The Scouts, however, are not quite so faithful, about 25% of them failing to show up for their meetings. All of the parents of the boys in Cubbing gather once a month at the home of one of the members to talk over the Program and make plans for coming Den meetings through use of the Quarterly Program from the National Council. An award is presented to every Den

that has one-hundred per cent representation by the parents of its members at these meetings and so these meetings too are well attended, "crowded" as one of the men said. The leaders at Corpus Christi feel that the continued interest of the parents is vital to the success of the Program and hence their successful attempts to keep the parents interested. The boys contribute much toward interesting their parents in the Program by persuading them to attend the meetings for parents so that their Den will win a parents' attendance award. They also do a fine job of keeping their parents interested in their projects.

In addition to inter-Den competition for perfect attendance, competition with the other Dens is stressed in every area of Cub activity. This "keeps the boys on their toes" and constantly working to finish and start new projects. If this spirit of competition and industriousness can be maintained for the next two or three years it would seem that Corpus Christi should have a very active Scout Troop within that time. At present all of the Cubs intend to "graduate" to Scouting as the leaders of the Program in this parish put it.

The Cubs and Scouts take part in all of the inter-City activities. Other Cub activities include such events as Hobby Shows, trips to Brookfield Zoo, beach parties, and a few trips to White Pines Forest Preserve during the summer. In 1957, the Cubs won a streamer for their fine participation in all of the district activities. In addition to the inter-City activities in which the Scouts participate they have about four hikes a year, and four "camp-outs" or overnight hikes a year. Last year the Scouts had a camp-out for the Cubs which everyone enjoyed.

Some of the other leisure time activities of the Cubs and Scouts include: watching television, going to shows, playing with the other boys in their

neighborhoods, and many other activities no doubt. The Den Mothers sometimes take the Cubs to places of interest such as the Planetarium or various museums in the City.

Ad Altare Dei Award and Spiritual Activities:

As far as the author could determine, there is very little emphasis on the Ad Altare Dei Award at Corpus Christi. The reason given for this by Father Kohl is that there are no First Class Scouts in the Corpus Christi Unit and a Scout must have reached that rank before he can receive the Ad Altare Dei Award.

Once a month the Cubs and Scouts receive Communion together in uniform at Mass. The leaders said that some hostility toward the Church has been broken down through the contact of non-Catholic with Catholic parents at the Cub Committee meetings mentioned above. One convert has resulted from these parental meetings they said.

Effect on the Boys:

The results of the Program are not so well established at Corpus Christi because of the transient population. The Catholics who do not move away, however, continue to be active in the parish, most of them as members of the Holy Name Society. Mr. Williamson said that the success of Scouting depends largely upon the good example of the boy's parents. He felt, however, that if you could get a boy to live up to the Scout Oath and Scout Law that he will also keep the Commandments.

When asked if any "bad boys" had become Scouts and then changed their ways the men said that "bad boys" do not stay in Scouting but usually leave of their own accord. They said too that Den Mothers do not tolerate "bad boys." The boys must be good or the mothers do not permit them to join in the activities of the

Cubs.

Earlier we noted that a former Scout, Mr. Beardon the present Cubmaster, plays the role of the Christus in "The Living Stations." The men said that two former Scouts that they knew of were studying for the priesthood. The facts we have noted here are all that the men could furnish the writer on this point.

Leaders' Opinions:

The purpose of the Program at Corpus Christi as stated by Mr. Beardon is to, "develop better Scouts for God and for Country in the hope that they will be better citizens and live out their religious beliefs." The leaders are especially proud of the Cubs in the parish and hope through them to improve the quality of the Scout Troop in time. They have plans to "push" the Ad Altare Dei Award as present Cubs become Scouts. However, if good leaders do not continue to volunteer to direct the Unit it will fail according to Mr. Alexander.

Finally they offered these suggestions for anyone starting the Program in another parish. They feel it is important to have an experienced leader to help get the Program underway at first. Incidentally, the Program at Corpus Christi began under the tutelage of leaders from St. Augustine's Parish which we described earlier. They also stated that the cooperation of the parents was extremely necessary, especially so they will allow their sons to attend meetings and go on outings. With the help of experienced Scout leaders and the cooperation of the parents they said there should be "smooth sailing."

CHAPTER IV

SCOUTING ON THE NORTH SIDE

Having considered the Scout Movement in two South Side parishes we now turn our attention to Scouting in two North Side parishes. Once again, recall that we are considering the way in which Scouting functions in these parishes to see its potentialities for the prevention of juvenile delinquency. The investigator's aim is to describe what he found and to tell the story of the Scouting Program of these North Side parishes as it was told to him.

A. ST. CONSTANCE'S

Description of the Parish:

St. Constance's Parish is located on the far Northwest Side, forty-nine blocks north and fifty-eight blocks west according to the Chicago street system. The Parish is all-White, stable, and composed of middle class families for the most part. Its facilities cover almost an entire city block and include the church, rectory, grade and high schools, convent, a hall, and a playground.

Interviewees:

There were fewer men present for the discussion of Scouting in this Parish than in any of the other three. It was not that the men were not interested or hostile. Those who were unable to be present had to attend night classes, or a more important Parish meeting, or had to work. However, the investigator spoke with the Chaplain, Reverend Edmund Guz; the Cubmaster, Mr. Louis T. Ross; and

the Institutional Representative of the St. Constance Unit, Mr. John Skobel. Since the Institutional Representative gives a monthly report of the Unit's activities to the Local Council and is the official liaison officer between the Unit and the Local Council, the investigator felt that Mr. Skobel's presence sufficiently and amply made up for the absence of the other lay leaders in charge of the Program.

History of Scouting in the Parish:

Cubbing began at St. Constance's in 1951 with sixty boys. Within about a year membership dropped to twenty boys because of a lack of organization and so the leaders decided that something had to be done. In 1953, Mr. Ross reorganized Cubbing. He said that when he took over the Cubmaster's office he asked himself what he would want to do if he were between eight and eleven years old, the age limits for the Cubs. His answer would be his starting point in the reorganization of the Cubs. He remembered when he was that age and how he liked to see things and go places so the first thing he did after he got a few boys to come to his first meeting was to take them on a tour of the Tribune Tower. Other trips to baseball games and the country quickly boosted the Cub's membership back up to sixty boys.

A Scout Troop was first organized here in 1948 with about thirty boys but for some reason that Troop disbanded. For three years this half-organized Troop functioned inadequately; then in 1953 the Troop reorganized with four boys. Within a year membership jumped to seventy boys and it seemed this Troop would survive. But once again it began to weaken because the Scoutmaster became negligent in caring for the boys and in attending meetings. Toward the end of 1954

Mr. Richard E. Ciecko, who had been interested in Scouting for a long time but was not permitted to be a Scoutmaster because he was still under twenty-one, took over that office. Since then the Program has grown steadily and is presently very active and one of the better troops in the City.

An Explorer Post was organized in the spring of 1964 with four boys. Their ranks have grown over the past three years. The Post never became disorganized and so never needed reorganization. Perhaps the experience derived from organizing the Cubs and the Scouts in the Parish proved beneficial.

Sponsorship and Parental Attitude:

At St. Constance's too the Holy Name Society sponsors the Scout Movement. However, they have never shown any genuine interest in it. A Pack, Troop, or Post needs a sponsor listed on the books at the Local Council and this is practically the only function which the Holy Name Society fulfills with respect to the Scouting Program here. Neither the Cubs, Scouts, or Explorers at St. Constance's have ever required financial assistance from their sponsor. On the contrary, as we shall see later on, the Unit has been a financial asset to the Parish.

From the very start the parents have been pleased with and proud of the Program. The leaders feel this favorable attitude was the result of having a good Program in operation. Never have they heard of a complaint from any of the parents in the Parish concerning the Program.

Attitude of the Boys:

Word of the interesting meetings was spread by the boys who joined at first and in this way the Program picked up members and increased its activities. A Guest Night held early after the organization of each branch of the Program,

stimulated the interest of many boys and increased the membership in the Program. The Guest Nights were nothing spectacular, just regular meetings followed by games and refreshments, to which each member brought one of his friends.

Lay Leadership:

The leadership for the Program at St. Constance's comes largely from the Scout Committee which consists of the fathers of the boys in the Unit. When a new leader becomes necessary, the Committee discusses the qualifications of a father who may have volunteered or the qualifications of a father who has shown above-average interest in the Program. The Chaplain is also asked to give his opinion of the man. The Chairman of the Committee then either informs the man he has been chosen or asks him if he will accept the job as the case may be.

Those who do become leaders must take the Scoutmaster Basic Training Course. This course runs an hour and a half for six Saturdays and also requires those taking it to take one day hike and an overnight hike with the boys to Kiwanis Park. The adult leaders also attend the annual Archdiocesan Conference on Scouting every October. Mr. John Skobel is very active in seeing that the leaders from his district participate in these Conferences.

There are no college graduates among the leaders at St. Constance's. Three or four of them make an annual layman's retreat and all of them are members of the Holy Name Society. The occupations of some of these men are: foreman, printer, tool and die maker, window washer, and a plant superintendent. In general, the leaders seem to have much spirit and a real love of boys with a desire to help them be exemplary Catholics and good citizens.

Difficulties and Opposition:

The Program has ven met with any real opposition, however, two areas of

friction have arisen from time to time. The Sister in charge of training altar boys found it difficult to get the boys to come to practice occasionally because of conflicts with Scouting activities. The Parish choir, under the direction of one of the assistant pastors has run into the same conflict, but a working agreement was reached so that the members who are Scouts attend choir practice in uniform after their Scout meetings.

Finances:

Financially, the Program at St. Constance's is very successful. It costs all the boys, Cubs, Scouts, and Explorers fifteen cents a week. Funds are also obtained through paper drives, "Cake Walks," and once last year the Scouts had an "Aunt Jemima Pancake Breakfast." The proceeds from this breakfast amounted to \$1,200 which the Scouts gave the pastor to help pay for the new convent for Sisters teaching in the grade and high schools. The Program furnishes all of its permanent equipment from its own treasury. Some of the first tents were donated by a few of the merchants in the vicinity. In the past, they used "pup tents" which accomodate only two boys. However, since some of the leaders have been taking a Seminar in Scouting at Loyola University they have become aware of the danger of homosexuality and as a result of this realization they are replacing the "pup tents" with larger tents which will accomodate five to six boys. They hope this new arrangement will lessen the possibility of this abnormal sexual behavior.

At St. Constance's through the paper drives, the boys have earned enough funds to purchase a complete library of Merit Badge Books with which very few Troops can provide themselves. When they are not furnished by his Troop a boy must borrow them from the Local Council for the time he needs one or more of

them to work and study to earn a merit badge in some particular skill. The leaders feel that the boys are more inclined to work for the different merit badges when these books are readily available and also that interest in working for them is stimulated by keeping the books close at hand so the boys can page through them.

The leaders said that sometimes the Program's Treasury contains as much as \$300., but when this happens they turn \$150. to \$200. over to the pastor to use as he sees fit. They like to keep the Treasury down to about \$100. to serve as a "cushion" and to prevent the adult committee and the boys from becoming complacent or "lazy" as the leaders put it. Another purpose the leaders have in this is to teach the boys the value of a dollar. "If the boys and leaders too have to go out and work for it in some way when they need it they will learn to be thrifty," the leaders stated. In the future they hope to build a field house for the boys with some assistance from the pastor.

All of the boys at St. Constance's have their own uniforms which they have purchased themselves with money they earned from cutting lawns, running errands, and the other ways a boy has of making money. This is just another way of teaching the boys the value of saving and thrift.

Present Status:

At present approximately 137 boys participate in the Program in this Parish. This would probably be about one-third of the boys within the eligible age limits in the grade and high schools, but since exact figures of the boys in the Parish were not given this is merely the investigator's rough estimate. The Cubs number 67, Scouts about 50, and Explorers 20. Every year between five and seven Scouts who would be eligible to advance to the Explorer Post forego this oppor-

tunity to act as assistant Scoutmasters. The leaders feel that this prepares a boy to be a future leader. They are more than pleased with the fine work these "Junior Leaders" accomplish with the Scouts.

All three branches of Scouting in St. Constance's meet five times a month. Four of these meetings are Den, Patrol, or Crew meetings at the homes of the various members. Once a month the Pack, Troop, and Post meet separately in the Parish hall. At these later meetings awards would be presented, special activities or skills would be demonstrated, the business meeting held, and sometimes movies are shown. The leaders try to select two types of movies for these meetings. One dealing with the outdoors, wildlife, and similar topics, and the other with a religious theme. This is just one facet of the little ways in which these lay leaders try to integrate the activities connected with Scouting to the boys' religious beliefs.

The Cubs take one tour a month to various places of interest, for example: they have gone to the Chicago Cubs and the Chicago White Socks baseball games, have toured Hawthorne Melody Farms, and have attended the Shriner Circus. They form a baseball team every spring and participate in the Indian Boundary Junior Leaguers' Baseball League. They regularly participate in all of the Indian Boundary District Cub Meets and other Cub activities in the City. Their leaders usually charter a bus to take them on their various outings. Two conditions must be fulfilled, however, to permit a boy to ride on the bus (1) written permission from his parents; and (2) fifty cents to pay for his fare.

Once a month the Cubs sell the Catholic Digest to parishioners after the Sunday morning Masses. Formerly this Catholic monthly could be purchased from a rack in the rear of the church, but very few copies were bought. Someone

conceived the idea of making the sale of this magazine an apoltolic activity for the Cubs. Now the Cubs sell approximately 150 copies every month.

The Boy Scout Troop participates in all District Meets and has taken high honor awards in some of them. They go out on eleven overnight hikes a year. Part of the Troop takes an eleven day outing or vacation to Camp Owissippe, Michigan, sometime during the summer. The First Class Scouts have begun to make the Lincoln Trail hike every year. Only First Class Scouts may make this hike which starts at New Salem State Park, Illinois, and ends at the Lincoln Museum in Springfield, Illinois. A special award is given for those who make this hike which covers about thirty miles.

Transportation for the Boy Scouts must be furnished by the fathers of the boys. Since a Patrol usually numbers between five and eight boys, the fathers of the boys on a Patrol usually take turns driving their sons to these various events. The leaders have found this an excellent way of getting the boys' fathers interested in Scouting and in getting them to serve on the Scout Committee. It also has the advantage of bringing fathers and sons closer together. The leaders say that once the fathers start going on hikes with their sons they become enthusiastic about the Program and look forward to these events with their sons as either reliving the past or doing for the first time things they wish they had done when they were boys.

During the cooler months of the year when it would be unwise to swim outdoors the Scouts have arrangements to swim at one of the Chicago Park District's indoor swimming pools every second Wednesday of the month. This permits the boys to earn their First Class rank during the winter and also gives them variety in their leisure time activities. The Explorers also participate in these

"swims," some of them acting as instructors for those just learning to swim.

The Cubs, Scouts, and Explorers also work together on the many paper drives which the Unit conducts in the Parish. Money from these drives is deposited in the Program's Treasury. The amounts of paper the boys have gathered in their drives are phenomenal. They gathered eight and a half tons in their first drive and have increased this amount with every subsequent drive: twelve tons, thirty tons, fifty tons, and the last drive brought in fifty-four tons of paper. It is felt that these drives, besides teaching the boys to be thrifty, also teaches them cleanliness and helps to reduce the number of potential fire hazards in the contributing homes in the area.

The activities of the Explorers other than five monthly meetings include a two-day trip to the Great Lakes Naval Training Station, an overnight hike in the spring, a week-end at one of the local flying schools, and a week's vacation for those who can make it to a camp site in Wisconsin. They have an Indian Dance Team which has a good reputation for action and color in Scouting circles. The members of this team make all of their own "props" for their performances. The Explorers use public transportation or charter a bus to attend their activities.

The boys are quite faithful in their attendance at meetings, averaging about ninety per cent at a meeting. Interest and fidelity to the Program can be noted from the fact that about 92% of the Cubs advance to the ranks of the Scouts every year, while 25% to 30% of the Scouts become Explorers. One reason for the lower percentage of Scouts to the Explorers is that four to six of them stay with the Scouts as assistants to the Scoutmaster.

In 1957, forty-eight boys advanced to a higher rank. This does not include

the five boys who became Eagle Scouts, the highest award a Scout can earn. As the boys advance from Cubbing to Scouting and to Exploring, their parents are also asked to follow up the new interests of their sons and to make this interest practical by serving on the three different divisions of the Scouting Committee. The leaders said that the parents have been very cooperative in giving their support to the three levels of the Program.

A few special features of the Program at St. Constance's are noteworthy. Every summer the Parish holds a picnic for the families of those who have sons in the Program or who are leaders or help the Program in some way. The Scouts and Explorers play a baseball game with their fathers once a summer. This has come to be a happy and sometimes humorous event for all involved according to the leaders. During the summer the Program runs a "Father and Son Fish Derby" with the Cubs, Scouts, and Explorers competing with their fathers to see who can catch the largest fish within a certain three or four week period. These events are held to keep up good father-son relationships.

Another unique feature of the Program here is the group insurance policy. This covers all of the boys who are registered members of the Program from the time they leave their homes for any of the Program's activities till they return against any harm or injury. Only once so far in the history of the Program has there been an accident. A boy broke his arm in a Scout baseball game one day and all expenses were paid by the insurance company without delay or trifling investigation. This insurance policy has given the leaders a greater sense of security and peace of mind. It certainly is a reasonable if not almost necessary part of any active Scouting Program today.

The leaders estimated that the boys spend between 25% and 30% of their

leisure time in attending meetings, special events, and in working on projects for merit badges and advancement. The investigator feels this is a fairly accurate estimate since all of the leaders with whom he spoke have sons in the Program. Some of the non-Scouting activities in which the boys are known to engage are: part-time jobs such as paper routes, reading at home and in libraries, roller skating, various sports activities, attendance at movies and watching television.

There seems to be a friendly attitude between the Scouts and those boys who are not in the Program. The leaders thought that in some cases those who are not members of the Program are envious of those in the Program. They seem to be curious about what the Scouts do and sometimes ask a Scout to do something which they themselves do not know how to do. The Scouts are obliging and sometimes win a new member through their helpfulness.

Ad Altare Dei Award and Spiritual Activities:

Father Edmund Guz has only words of praise and enthusiasm for the Ad Altare Dei Award Program. He does not aim at a mere fulfillment of a few requirements for this Award but rather tries to instill a certain attitude or spiritual outlook on life in the boys who work for it under his guidance. He said he treats the Church, Sacraments, and the Mass more thoroughly than these topics are handled in the Catechisms used by the boys in their classes with the Sisters. He feels his purpose is being realized for the boys working for the Award ask more penetrating questions on the topics discussed in his instructions and in religion in general than those who are not working for it. Father said he makes the work for this badge strenuous so the boys gather some real lasting value from it. If it requires no more of a boy than his religion classes in school

then why should a boy receive an award for that, would seem to express Father Guz's attitude.

The boys may not receive this Award until they are First Class Scouts, however, at St. Constance's they get interested in it when they reach the rank of Tenderfoot so Father begins their preparation for it then. He said it takes a boy about six months to fulfill all the requirements to earn this Award. At present there are sixteen First Class Scouts in the Troop, eight of which have earned it. Thirty-six boys are preparing to receive it now.

Father Guz said that since only eight boys have earned it and this is only the second year since it was introduced into the Program at St. Constance it is too soon to judge what effect the preparation and earning of this Award has on the boy. He has high hopes for exemplary results, however.

Once a year all of the boys in the Program go to Camp Fort Dearborn where they make a Day of Recollection. Every February all of the boys in uniform attend an Anniversary and Thanksgiving Mass. This Mass commemorates the founding of Scouting and offers thanks to God for His Blessings to the Scouts in the Parish during the past year. Annually the Scouts make a pilgrimage to some Church in the City in honor of the Blessed Virgin. The boys walk to the Church chosen by their chaplain, saying the Rosary and the Litany of the Blessed Virgin as they walk. At their destination their Chaplain leads them in prayers and hymns, closing with Benediction of the Blessed Sacrament.

There are two annual Communion breakfasts for those in the Program, one is a Father and Son breakfast and the other is a Mother and Son breakfast. The leaders who were interviewed said they knew definitely of one case where a parent came back into the Church his son asked him to go to Communion and come

to one of these breakfasts with him.

On Holy Thursday of Holy Week the Scouts and Explorers form a Guard of Honor from the end of Mass on Holy Thursday until the Mass of the Presanctified on Good Friday. When a member of a family in the Parish connected with Scouting dies the boys attend the wake in a group and recite the Rosary for the repose of the soul of the deceased.

Cubs, Scouts, and Explorers are also members of the Parish choir and the Altar Boy Society. Uniformed Scouts serve at the ceremonies for the presentation of the Ad Altare Dei Awards. This is an impressive service held on a Sunday afternoon in the church. The parents, the Cub Pack, Troop, and Explorer Post are present with their various flags. After an appropriate sermon and the presentation of the Awards the ceremonies close with Benediction of the Blessed Sacrament.

Effect on the Boys:

In St. Constance's it was noted that they seem to have the proper attitude toward Scouting, seeing it as a means and not an end in itself. Some of them attend extra Masses during the week at times. At present five former Scouts are studying at Quigley Preparatory Seminary. One of the Explorers had an opportunity for a scholarship to Purdu University, but turned it down because he wanted to attend a Catholic university.

The Program has not been in operation in this Parish long enough to see what some of its possible results may be. We say "possible results" because who can choose from all of the various influences upon a boy and say that Scouting made him a better father, citizen, or Catholic? Under "Effect on the Boys" the investigator merely listed what Scouts and former Scouts have done or are

doing. He does not say the experience of Scouting was the cause of these effects. He merely notes some effects, with the idea in mind that Scouting did not hinder the effects noted.

The leaders recalled one boy who "reformed" possibly as a result of Scouting. He was a "real bad egg" but someone interested him in Scouting. At first he presented a problem but allowances were made. Gradually his behavior and attitude toward society improved until today he seems to have reformed completely. He is now an Eagle Scout and a boy of noble character. His mother feels he is the good boy he is today as a result of Scouting at St. Constance's.

Leaders' Opinions:

The stated purpose of the leaders at St. Constance's is to make good Catholics and top citizens out of the boys who participate in the Scouting Program. They hope to teach a boy to live up to the Scout Oath and Scout Law at all times. They try to impress the boys that someday - at the Last Judgment - they will have to answer publicly for every one of their actions.

Hints for starting a good Program given by the leaders with whom the author spoke were to begin with a good Cub Pack together with interested and self-sacrificing leaders. For a year, concentrate on Cubbing and when some of them are ready and eligible to become Scouts start a Scout Troop for them. The most important requirement for the success of the Program was good leadership in their opinion. A chaplain who loves youth and wants to help them is also necessary they said.

B. ST. GREGORY'S

Description of the Parish:

St. Gregory's Parish is located on the North Side of the City about Fifty-

three blocks nother and sixteen west. Its parishnners, for the most part, consist of families from the middle and upper middle classes. They are all-White and the population is stable. The Parish facilities include: the church, a large rectory suitable for small group meetings, a grade school and a high school a convent, and a combination gymnasium and auditorium.

Interviewees:

The author met with the following men in the parish to discuss Scouting and to gather the data compiled below: Right Reverend Monsignor Arthur F. Terlecke, Pastor of the parish; Mr. George P. Pauly, the Institutional Representative; Mr. Mack P. Manning, Scoutmaster; Mr. Rex McCarthy, Cubmaster; Mr. Max Hinterberger, Advisor to the Explorers; and Mr. Edgar Harris, one of the first Scoutmasters in this parish. It was extremely gratifying to see the response of these men to the investigator's request that they meet with him to discuss their Scouting Program. Monsignor Terlecke showed his eagerness to cooperate with the investigator by sending him a note as soon as he had received the investigator's letter explaining the nature of his research and the data he would like to gather from St. Gregory's.

History of Scouting in the Parish:

The first troop of Boy Scouts was organized and chartered in 1931 with fifteen boys. The men who organized this first troop in the parish had been Scouts themselves when they were boys. Apparently they were sufficiently convinced of the benefits of Scouting from their own experience that they were willing to give up one or two of their evenings every week so they could share these benefits with some of the boys in the parish. They encouraged the boys and helped them to advance.

A Cub Pack was organized in 1942 with about forty boys participating in the Program. Cubbing seems to be the more active section of the Program at St. Gregory's. In the beginning, lack of leaders presented a problem, but now men with sons who will be eligible for Cubbing are asking what they can do to be of assistance to the Pack. Mr. McCarthy said that a father with a five month old son has already expressed interest in Cubbing. With interest such as this, he feels the Cub Pack will function more effectively and be of greater help to the boys who will join it in the future.

Sponsorship and Parental Attitude and Attitude of the Boys:

The Holy Name Society has sponsored St. Gregory's Scouting Program from its inception. Leaders and committeemen, however, do not necessarily come from the ranks of this Society as we shall see below. Although the Holy Name Society has not been called upon very often to lend assistance to the Program, still they are ready to aid it with leaders or financially whenever such assistance might be necessary.

The men with whom the investigator spoke felt that the success of the Scouting Program depended to a large extent upon the type of sponsorship which it has. They cited a couple instances where the Program had failed because a poorly organized group of men failed to be a real asset to it. These men said that the committee of adults which is directly responsible for the sponsorship of the Program should be made up of men from a well-established and well-organized men's organization.

Mr. George Pauly, Institutional Representative for Scouting in the parish seems to be the "pillar" of the Program having served it for seventeen years. He received the St. George Medal, a Papal decoration for exceptional service to

the Church and for leading an exemplary Catholic life, last year.

The Pastor said that as far as he knew the parents of the families in the parish have always been favorable to the Program and that the parents of the boys in it were very enthusiastic about it. He said he could not say definitely what attracted the boys to the Program, but ever since it started there have always been plenty of candidates who came either spontaneously or who were sent by their parents to join it.

Lay Leadership:

The leadership for the Program at St. Gregory's comes from various sources. The reason for this is that the adult Scouting Committee here feels that a man with the aptitude and necessary interest in the Program, if asked to take charge of one of the "offices," will feel proud to have been asked and will do his best to live up to the expectations of the men who asked him. This seems to be rather sound psychology. Every Scout Leader is active in one or more other parish organizations such as the Knights of Columbus, the Catholic Order of Forresters, the Christian Family Movement, and the Holy Name Society. All the leaders of the Program take the Scoutmaster or assistant Scoutmaster courses offered by the Local Council.

The interest of the fathers of the boys in the Program is considered as one of the elements responsible for its success in this parish. The boys' fathers are asked to act as substitute leaders to direct meetings and accompany the boys on their various hikes and tours. Mr. Manning felt that this makes a father more tolerant of his own son's failings and weaknesses because in these contacts with other boys he sees how his own son's behavior compares with theirs. He feels that Scouting offers almost as many benefits to the fathers of the boys

participating in it as it does to their sons. Since he is the father of thirteen children, his opinion would seem to merit consideration.

The leaders of the Program in this parish all hold fairly important positions in the places where they work according to the Pastor. Their occupations include: a lawyer, salesmen, and a foreman in a clothing company. They have had at least a high school education and are active in parish as well as civic activities.

Difficulties and Opposition:

Difficulties and direct opposition to the Program have been negligible. Although the former Pastor approved it in 1931, still he was wary of it since he was not well acquainted with it nor were his Assistants. In the beginning a couple acts of vandalism on the part of the boys at their meetings did not help to improve the Pastor's attitude and a few times the Scouts came to meet in the place assigned to them in the school only to find it locked. This served as a lesson to the leaders and the boys and an understanding was reached with the Pastor. Since then, there has been no trouble from the boys and the Pastor has gone to his reward. The present Pastor has never had any occasion to find fault with the boys and has actually been very active in promoting Scouting among Catholic boys. He said that all of his Curates also have actively endorsed the Program.

Monsignor Terlecke said that one day he was talking with Cardinal Samuel Stritch about youth programs and the possibility of property damage to parish facilities where meetings were held. The Cardinal concluded the discussion with the following Statement: "you can always buy a pane of glass but not a boy's soul." But there need not be any property damage if proper motivation and

supervision are given to the boys.

Finances:

The ordinary expenses of the Program are met by the ten cents weekly dues paid by every Cub, Scout, and Explorer. The parish furnishes the meeting place, its lighting, heating, and cleaning. During the summer the Cubs and Scouts each sponsor a separate picnic to keep up their treasury.

In the early days of the Program the Scouts took up collections outside Church after the Sunday Masses to get the organization started and to buy tents, cooking equipment, lanterns, and stoves. These collections succeeded in getting the Program established on its own in the parish. About five years ago the boys in the Program with the help of their parents put on a "Scoutorama" to earn funds to replace old and worn out equipment. This "Scoutorama" was something like a carnival which the boys themselves operated. Their fathers made a few game boards and assisted their sons in running them for this occasion. The men who were interviewed said this event was actually sponsored by the Troop Mothers' Auxiliary and that as far as they knew this was the first, or one of the very first, Mothers' Auxiliaries in the Chicago Area.

The Holy Name Society also subsidizes the Program from time to time as the need demands it. They have provided the Troop flags and obtain uniforms for those who cannot earn the money to buy them themselves from older Scouts who have outgrown the Program or from other boys who have dropped out of it.

Present Status:

At present there are a total of sixty-six boys in the Program. Thirty-six of these are Cubs, 20 are Scouts, and 10 are Explorers. The Pastor and leaders estimated that about three hundred and fifty boys in the parish were

eligible to join the Program. This would mean that about one-fifth of those eligible are actually in Scouting.

The Cubs meet in their Dens at the homes of the various members once a week right after school. Once a month the Pack meets at the school. They participate in all of the activities of the Cubs in the Iroquois Area. Within the parish boundaries they have been active in a neighborhood cleanup program largely under the supervision of the committee of Den Mothers. The Den Mothers take them on outings occasionally to movies or on tours of places of interest.

The Scout Patrols meet at one another's homes once a week and hold a troop meeting once a month at the school. They participate in all of the Scout activities in the Iroquois Area. In the course of the year, they take one two-night hike, three or four overnight hikes, and six or eight day hikes. Some of the boys manage to spend two weeks of their summer vacation at Camp Owassippi, Michigan. The Boy Scouts act as Traffic Patrol boys to aid the children in crossing the streets on their way to and from school. They also donate canned goods for distribution to needy families at Thanksgiving and Christmas. Sometimes they personally take it to these families themselves and at other times they give it to the St. Vincent de Paul Society for distribution. They lend their help to the Parish Clothing Drive also by calling for it at the donors' homes and sorting it at the parish. The Pastor said that when anything has to be done he can depend on the Scouts to help him.

The only data given on the Explorers was that they act as assistants to the Scoutmaster helping him to teach the boys the different skills necessary to advance through the various ranks of Scouting. As far as the author could observe and judge, the Explorers share in the same activities as the Scouts but in the

capacity of a leader or director.

Until this year one-hundred per cent of the Cubs became Scouts. The reason for the drop seems to be that many of the boys who would have advanced to Scouting preferred to join the Boy Rangers, the junior division of the Catholic Order of Forresters. This organization has an active sports program which seems to be more attractive than Scouting. However, in an effort to prevent this "leakage" the Scouting Committee in the parish is introducing the Webelos Program. This program prepares the older Cubs for a very simple transit to the Scout Troop by helping them pass the requirements for the first rank of Scouting, that of Tenderfoot, while they are still Cubs. With this Program the boy and possibly his parents too will feel that he already has a head-start in Scouting so why not continue with it rather than start over again at the bottom of some other organization.

For the last two years, one-hundred per cent of the eligible Scouts have become Explorers. This would seem to hint that once a boy gets started in Scouting he will be likely to continue in it even though other organizations may also offer an attractive program of activities.

The leaders estimated that about ninety-five per cent of the Boy Scouts regularly attend their Patrol and Troop meetings. While one-hundred per cent of the Cubs attend their Den and Pack meetings. These meetings plus the individual work of the boys for their various awards were estimated at about four or five hours of each boy's leisure time. In addition to the leisure time the boys spend on their Scouting activities the leaders said the boys' other leisure time activities include: basketball as the chief activity due to the excellent facilities offered by the parish, baseball, movies, and television.

The Pastor and the leaders felt that the attitude between the boys in the Program and those not in it was healthy. They seem to make no distinction between Scouts and non-Scouts in their school and other parish activities. The Pastor said that the Scouts freely fraternize with the other boys in the parish and in his opinion try to live up to the Scout Oath and Scout Law in their daily lives.

Ad Altare Dei Award and Spiritual Activities:

At St. Gregory's the Scouts start working for the Ad Altare Dei Award when they are Second Class Scouts. However, they must be First Class Scouts before they actually receive the Award. In the past, this award was presented to those who earned it on the annual Parents' Night, a regular Troop meeting with a display of the boys' individual achievements and the achievements of the Troop as a group followed by refreshments. In the future the Award will be presented at Benediction on a Sunday afternoon.

The Pastor, Curates, and Sisters at the parish all think highly of this Award and encourage the boys who are Scouts to work for it. Monsignor Terlecke, the Pastor, personally examines the candidates for this Award from the Iroquois Area. Since he wants as many boys as possible to earn this Award he treats them kindly during the examination, but insists that they fulfill the necessary requirements to merit it. In the near future the Scouting Committee hopes to initiate the Parvuli Dei Award for the Cubs. This is a special award given to Catholic Cubs for fulfilling certain requirements similar to those for the Ad Altare Dei Award but adapted to the age and mentality of the Cubs.

The Pastor and leaders said there did not seem to be any great difference between boys who have received the Ad Altare Dei Award and those who have not.

The Pastor did note, however, that in general the boys who have been Scouts are loyal to the parish and are good Catholics. Most of the boys in the Program are also altar boys. Monsignor Terlecke said he was fairly certain that the boys who were Scouts went to Communion daily. Occasionally they receive Communion in uniform with the Holy Name Society. During the week the Scouts help keep order among the children approaching the Communion rail. This is a very necessary "good deed" the Monsignor said since almost all of the students, grade and high school, receive Communion daily. If it were not for this order in approaching the Communion railing the schedule for Masses could not be observed.

Finally, once a year the Cubs, Scouts, and Explorers gather at Camp Fort Dearborn for a Day of Recollection.

Effect on the Boys:

Scouting has no bad effect on the boys in the opinion of the Pastor and the leaders whom the writer interviewed. The Pastor said that Scouts become exemplary Catholics unless they drop out of, or are dismissed from the Program. Most of the laymen in this parish who are active on the various parish committees were Scouts in their youth which would seem to indicate that these men kept a balanced attitude toward Scouting, not making it the end of the parish, but seeing it as one of the means which it offers its parishioners for becoming good Catholics and good citizens.

Presently there are four former Scouts studying for the priesthood. The Pastor said that all of the Curates that have assisted him since 1945 have been ex-Boy Scouts.

Monsignor Terlecke said that when he was ordained a priest about forty years ago the Boy Scouts were looked upon as "sissies," but this false impression

and name-calling has died out now he felt, at least in his parish. He told of one young man from his parish who had come back from service in the United States Army and had dropped in to visit him. Whether this young man was questioned or proffered his opinion freely is not known. He said that he had learned skills and techniques from Scouting which were more helpful for his life in service than he had from his Reserve Officers Training Corps experiences.

Leaders' Opinions:

The Pastor said he has always wanted to have Scouting as a part of the young folks activities in his parish to boost the morals of the boys and he felt it accomplished this purpose for the boys in the Program at least. Some of the leaders said that many of the Cubs are from one-child families and without the contacts with boys of their age that Cubbing affords many of these boys might develop "bad" attitudes and habits for group living and social activity. They feel that getting together with their own peer group is a definite asset especially for such children but for others also.

Again the advice offered by these leaders for starting a Scouting Program was to start with good leaders first, then interest the parents, and a select group of boys for a good beginning, and finally find a place to meet. Of course, the Pastor's approval would also be necessary to start a Scouting Unit in his parish. To keep on good terms with the sponsoring institution, the leaders suggested that the boys be made to replace the furniture to its original position and the meeting room left as it was found. The leaders at St. Gregory's said that they would be very willing to help with their time and experience another parish starting a Scouting Program.

CHAPTER V

EVALUATIONS AND CONCLUSIONS

After having briefly studied the Scout Movement, the Four Wishes of W. I. Thomas, and having seen how Scouting functions in four Parishes in the City, we are in a position to draw some conclusions and evaluate the preceeding data.

Validity of Data:

The investigator feels that the men whom he interviewed were very sincere in their response to his questions because although they were enthusiastic about Scouting and happy that their program had been selected for thesis research, still each of them frankly admitted the shortcomings and weaknesses of their own Program. This sincerity impressed the writer and as a result he feels that he has captured a true picture of Scouting in the four parishes he studied.

Evaluation of Program Studied:

In regard to the successful functioning of Scouting in the parishes, the author studied it can be said that they operate rather smoothly. In general, the Program includes among its members between one-third and one-fifth of the eligible boy population of the parishes. Obviously this is not a high percentage, but approximates the investigator's expectations. This fact indicates the possibility or necessity for making Scouting better known to boys and their parents so that the number of boys participating in Scouting will rise and thus lower the number of potential juvenile delinquents.

Of the four parishes studied, the author feels that two of them, namely St. Augustine's and St. Constance's, come nearest to the ideal of Catholic Scouting. In these two parishes all three branches of Scouting - Cubs, Scouts, and Explorers, are active. The adult leaders directing the Program in these parishes possess an extraordinary interest and enthusiasm which the boys seem to have caught because of the many awards they have received collectively and individually. The desire to receive, and the number of boys who have already received the Ad Altare Dei Award in particular gives a good indication of the harmonious way in which the aims of the Church and of Scouting have been combined and coordinated.

The Cub section of the Program at Corpus Christi and St. Gregory's Parishes are very active and there is every indication that within the next three years the Programs in these parishes will be even more outstanding than they are at present. In both of these parishes the Scout and Explorer Units are not as active as they could be and as they are in the two other parishes studied. Both Corpus Christi and St. Gregory's Parishes, however, have active committees of fine laymen in charge of their Scouting Programs and for this reason the author sees no reason why their Programs should not equal the results achieved in St. Augustine's or St. Constance's, since good adult leadership seems to be the secret to a successful Scouting Program.

The writer found no opposition to the Scout Program in the four parishes he studied. However, this should not lead the reader to believe that Scouting faces no opposition in a Catholic parish. In some parishes the Pastor objects to beginning or reorganizing Scouting in his parish for any number of reasons. Some consider it too time consuming, but actually good laymen in the parish can

very successfully organize and direct the Program. Others fear damage to parish property from the boys using parish facilities for meetings. We have seen how this difficulty was met at St. Gregory's parish. Others still, fear that the Program will be too expensive. Again, we have seen that there are various ways of meeting this difficulty and that in one parish, St. Constance's, the Scouts are actually a financial asset to the parish. Undoubtedly, there are other objections too but the author feels that a good answer for any of them could easily be found. When someone dislikes anything he can easily find some reason for his dislike and Scouting is no exception.

Evaluation of Potentiality for Satisfying the Four Wishes:

The most important point, in the mind of the writer, which recommends Scouting as a means of preventing juvenile delinquency is that it seeks to direct and to develop the natural energies and interests of the boy. It is positive and has been achieving good results since its foundation. It does not crush or try to squelch what naturally exists in a boy -- what God put in him. Rather it endeavors to develop and improve the foundation laid by nature. In his research, the investigator did not consult the boys who were members of the Programs he studied to see whether or not their wishes or desires were being fulfilled by Scouting. Rather he studied these Programs to see what potential they possessed for satisfying these wishes and desires. It would be interesting for someone to interview a sample of the boys who were members of the Programs which the present author studied to see, if possible, to what extent their natural needs and wishes were satisfied through Scouting. Such information would make possible a more definite statement as to the possibility of using Scouting to curb delinquency.

The writer, however, feels that he can draw certain conclusions from his research concerning the means with which Scouting, as he found it functioning, can satisfy what W. I. Thomas considers the four basic psychological needs of man, namely the Four Wishes which we discussed in Chapter Two.

New Experience:

The author found various opportunities for the boy to satisfy his wish for New Experience. The Troops he studied take from four to twelve day hikes a year plus a few overnight "camp-outs." Some of the more fortunate boys even take a two week vacation at a Scout Camp in Michigan. All of the boys participate in visits and tours of various points of interest in the vicinity such as the Tribune Tower, Forest Preserves, dairies, air fields, various museums, and many others. They can find new experience in studying and working for the various merit badges offered by Scouting. The plan of weekly meetings, and working under the direction of the Scoutmaster also presents opportunities for new experience. Communion breakfasts with his mother or father offer another source of new experience. Given the responsibility of leading a Patrol Meeting or a hike also tends to break up the boy's "daily grind." Of all four of Thomas's Wishes, perhaps the one which Scouting is best suited to satisfy is the Wish for New Experience. The Scout Program Quarterly, published for Cubmasters, Scoutmaster, and Explorer Advisors contains a wealth of ideas to help these leaders promote socially healthful interests and projects in their Packs, Troops, or Posts.

Security:

The skills which the boys must learn to advance through the various stages of Cubbing, Scouting, and Exploring should satisfy to some extent the boy's Wish for Security. A boy must pass a swimming test to become a First Class

Scout. This achievement should dispell any fear of water he may have had and should make him feel that he can take care of himself in water and could even save the life of a drowning person should such an occasion ever arise. He should also gain a certain amount of security from his association with boys approximately his own age in Patrol and Troop meetings. In some instances the men whom the investigator interviewed said that the boys of a Patrol usually "chum around together." This would seem to illustrate how Scouting tends to satisfy a boy's "gang spirit," or gives him that certain amount of security which comes with being a member of a group.

The extent to which Scouting tries to draw father and son together pleasantly surprised the author. Fathers accompany their sons on hikes, play ball with them, attend Communion breakfasts with them, and so on. The investigator feels that these father-and-son activities should tend to give the boy a greater sense of security and a feeling that his father values his interests and activities since he shares them with him.

Response:

The possibility of satisfying a boy's Wish for Response also exists within Scouting. However, the home would be the more proper source from which the satisfaction for this wish should come because its satisfaction requires another individual in whose eyes the boy is important -- is "someone." The boy's parents are in the best position, in most cases, to satisfy this need. Nevertheless, from his observations the writer thinks that the Scoutmaster in some instances and to a certain degree helps satisfy this wish in some of the boys under his direction.

This wish could also to some extent be satisfied by one or a few members of

his peer group. Often a boy will perform some action because he wants to feel "accepted" by one of his friends. Obviously if a boy habitually associated with certain companions he might perform delinquent actions to be accepted by them. The Den and Patrol system of Scouting places a boy in close contact with wholesome companions who are striving for the same goals and have the same ideals as himself. Among such companions he would be less likely to commit delinquent actions in order to be accepted by someone who "matters" to him. The investigator feels this is so because of the very low percentage of Scouts who become delinquents.¹

Recognition:

Finally a boy's Wish for Recognition can also be satisfied through Scouting. The source of satisfaction for this wish is other people in general -- society. The boys in the four Programs which the author studied have had many opportunities to have this wish satisfied. On numerous occasions the Dens, Packs, Patrols, Troops, Crews, and Posts of these four parishes have been awarded streamers, pennants, and certificates for some particular or general excellence. Participating in District Meets with other Units would make a boy proud of his own Unit and his status in it.

A certain amount of recognition would also come from receiving Communion in uniform as a group on the various occasions when this activity is scheduled. The leaders at Corpus Christi mentioned that the sight caused other boys in the parish to want to become Scouts. The leaders of this nearly all-Negro parish said that wearing uniforms and badges of achievement are very satisfying to the

¹ Cf. Chapter One, Review of Current Literature, p. 14.

boys in their parish. The reception of the various badges, especially the Ad Altare Dei Award which takes place in church with an impressive ceremony, also should satisfy a boy's wish for recognition.

In brief, the writer feels that Scouting offers the boy many opportunities for satisfying his basic psychological needs and that as a result of this Scouting would be one means for the prevention of juvenile delinquency. He feels that its positive approach and its informal educational character also recommend it for this same purpose. The effectiveness with which it could achieve this purpose cannot be determined from the data gathered for this piece of research. However, possible in the future someone may investigate this aspect of Scouting.

Catholic Character of the Programs:

That Scouting has not harmed the Faith of the boys who participate in it in the parishes studied should be rather obvious. The pastors of all four parishes are proud of the Program in their parishes. They feel that it helps their boys to be good or even better Catholic boys. Scouts are better than average servers at Mass, they receive Communion frequently, in one instance they helped their parish financially, those who receive the Ad Altare Dei Award seem to have a deeper knowledge of the teachings of the Church than boys who have not received it, depending on how strictly the Chaplain or Pastor adheres to the fulfillment of the requirements for their Award. St. Constance's has the best working Ad Altare Dei program of those studied, would serve as a good model for other parishes to copy. Three out of the four programs make an annual Day of Recollection at Camp Fort Dearborn. In addition, the Troop at St. Constance's makes an annual pilgrimage on foot to a church in honor of the Blessed Virgin Mary in the

City once a year, annually in May.

We can also state that Scouting does not distract a boy from the main purpose of the parish for many of the present leaders of the Program were former Scouts and in addition to their work with the Scouts are also active in other parish organizations. All of the pastors were pleased with the good example of the men in their parishes who were former Scouts. They are active parishioners and give good example, according to the pastors. No pastor complained of the conduct of any parishioner who had participated in Scouting.

The investigator was also interested in ascertaining what percentage of Scouts entered the priesthood or Religious life. Since Scouting is not an agency for promoting "vocations" the results are approximately what would be expected. St. Augustine's has six former Scouts now ordained priests, and four former Scouts are studying in the seminary, at present. Two former Scouts from Corpus Christi are in the seminary. St. Constance's has no vocations among its Scouts as yet. Since Scouting has been functioning for only a little over three years here this is not surprising. The pastor at St. Gregory's did not know if any of his former Scouts had been ordained, but he said that all of his Assistants since 1945 have been former Scouts. At present, however, there are four former Scouts from this parish who are studying for the priesthood. How much credit for these vocations can be given to Scouting no one can claim, but these facts certainly do not harm Scouting's record.

Finally, after his research, the author considers that the Scout Movement could be used effectively as a means for satisfying the basic psychological needs of the young adolescent and in this way reduce the possibility of his becoming a delinquent. Frederic M. Thrasher, in his classic study of gangs gives some

actual examples of how Scouting was used for this very purpose in a number of instances in Chicago.² The director of the Federal Bureau of Investigation, J. Edgar Hoover, an authority on crime and delinquency has made the following statement which supports the investigator's thesis.

Not only Boys' Clubs, but the Y.M.C.A., the Y.W.C.A., the Y.M.H.A., the Boy Scouts and Girl Scouts of America, and many kindred organizations deserve much stronger financial backing. The money we spend in supporting such fine crime-prevention agencies is trifling indeed compared to what we spend to control crime.³

The writer believes that the number of delinquent boys facing juvenile courts every year can be reduced, if enough men inspired with a desire to help and direct boys will sacrifice some of their leisure time everyweek to assist and promote the Scout Movement and similar organizations.

²Frederic M. Thrasher, The Gang (Chicago, 1927), pp. 509-528.

³J. Edgar Hoover, "You Can Help Stop Juvenile Crime," American Magazine (January, 1955), p. 15.

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APPROVAL SHEET

The thesis submitted by Edward J. Kaciur, S.J. has been read and approved by three members of the Department of Sociology.

The final copies have been examined by the director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated, and that the thesis is now given final approval with reference to content, form, and mechanical accuracy.

The thesis is therefore accepted in partial fulfillment of the requirements for the Master of Arts degree.

June 2 - 1958
Date

Ralph A. Gallagher S.J.
Signature of Adviser