1951

A Comparative Study of the Young Men's Christian Association and the Catholic Youth Organization

John P. Ly
Loyola University Chicago

Recommended Citation
https://ecommons.luc.edu/luc_theses/1112

This Thesis is brought to you for free and open access by the Theses and Dissertations at Loyola eCommons. It has been accepted for inclusion in Master's Theses by an authorized administrator of Loyola eCommons. For more information, please contact ecommons@luc.edu.
Creative Commons License
This work is licensed under a Creative Commons Attribution-Noncommercial-No Derivative Works 3.0 License.
Copyright © 1951 John P. Ly
A COMPARATIVE STUDY OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION AND THE CATHOLIC YOUTH ORGANIZATION

by

(Rev.) John P. Ly

A Thesis Submitted to the Faculty of Loyola University in Partial Fulfillment of the Requirements for the Degree of Master of Sociology

June

1951
INTRODUCTION

The purpose of this study is to compare the basic principles of the Young Men's Christian Association, with those of the Catholic Youth Organization and to find out the similarities and the differences between the two organizations concerning the basic philosophy and then draw a practical conclusion.

The Young Men's Christian Association has a far longer history and is a world-wide organization. The basic principals of the Y.M.C.A., and development in localities other than in London, where it originated, will be described. The Catholic Youth Organization, however, has a much shorter history and covers a much smaller area therefore; the development in Chicago will only be described, because Chicago is the place where the Organization originated. Local Organizations in other cities have a growth similar to that of Chicago, and the focus of the study is on the basic principles of the CYO; therefore the incomplete description of the history does not impair the value of the study.
### TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>INTRODUCTION</td>
<td>11</td>
</tr>
<tr>
<td>CHAPTER</td>
<td></td>
</tr>
<tr>
<td>I. THE HISTORICAL BACKGROUND</td>
<td></td>
</tr>
<tr>
<td>1. The Development of the Y.M.C.A.</td>
<td>1-13</td>
</tr>
<tr>
<td>a. The Founder and the Origin</td>
<td></td>
</tr>
<tr>
<td>b. In London</td>
<td></td>
</tr>
<tr>
<td>c. In America</td>
<td></td>
</tr>
<tr>
<td>d. In Asia and Latin America</td>
<td></td>
</tr>
<tr>
<td>e. In Europe</td>
<td></td>
</tr>
<tr>
<td>2. The Development of the C.Y.O.</td>
<td>4-25</td>
</tr>
<tr>
<td>a. The Founder and Origin</td>
<td></td>
</tr>
<tr>
<td>b. Social Service Department</td>
<td></td>
</tr>
<tr>
<td>c. Athletic Department</td>
<td></td>
</tr>
<tr>
<td>d. Recreation Department</td>
<td></td>
</tr>
<tr>
<td>e. Education Department</td>
<td></td>
</tr>
<tr>
<td>II. THE BASIC PRINCIPLES</td>
<td></td>
</tr>
<tr>
<td>1. The Y.M.C.A.</td>
<td>23-35</td>
</tr>
<tr>
<td>a. The Spiritual Aspect</td>
<td></td>
</tr>
<tr>
<td>b. The Social Aspect</td>
<td></td>
</tr>
<tr>
<td>c. The Intellectual Aspect</td>
<td></td>
</tr>
<tr>
<td>d. The Physical Aspect</td>
<td></td>
</tr>
<tr>
<td>2. The C.Y.O.</td>
<td>36-43</td>
</tr>
<tr>
<td>a. The Social Aspect</td>
<td></td>
</tr>
<tr>
<td>b. The Recreational Aspect</td>
<td></td>
</tr>
<tr>
<td>c. The Educational Aspect</td>
<td></td>
</tr>
<tr>
<td>d. The Spiritual Aspect</td>
<td></td>
</tr>
<tr>
<td>III. THE COMPARISON OF THE BASIC PRINCIPLES</td>
<td>46-56</td>
</tr>
<tr>
<td>1. The Spiritual Aspect</td>
<td></td>
</tr>
<tr>
<td>2. The Educational Aspect</td>
<td></td>
</tr>
<tr>
<td>3. The Social Aspect</td>
<td></td>
</tr>
<tr>
<td>4. The Physical Aspect</td>
<td></td>
</tr>
<tr>
<td>IV. CONCLUSION</td>
<td>57-67</td>
</tr>
<tr>
<td>BIBLIOGRAPHY</td>
<td>68-70</td>
</tr>
</tbody>
</table>
CHAPTER I

THE DEVELOPMENT OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION

THE FOUNDER AND THE ORIGIN

The Young Men's Christian Association, familiarly known as Y.M.C.A., was founded by George Williams in London, June 6th, 1844. The Association was formed to spread the Kingdom of God and to improve the spiritual conditions of young men by living a Christian life. 1

George Williams was born in 1821 at DulvetoD, South England. Destined by his parents for a business career because he was capable and active, he was sent to a private Academy called Gloyn School for six years, and later to the Holmes Drapery Establishment at Bridgewater to learn how to become a business merchant. There he proved his capabilities as a young business man; however, he was not as religiously minded as some of his fellow workers who were members of the Independent Church. These young men by their example exerted a great influence upon him, and they persuaded him to dedicate his life to Christ for the purpose of winning young men, who were leading careless and immoral lives, back to Christ. To accomplish this he introduced "Prayer meetings", and invited young men to attend. As a result twenty-seven young men became Christians.

1 William D. Murray, Principles and Organization of the Young Men's Christian Association, 1912, Association Press, New York, N.Y.
Concerning the initial undertaking George Williams made the following statement:

There was a freshness about it that gave zest to our efforts. We had no society or organization. We worked because we felt impelled to work. 2

In 1844 he went to London to work for the George Hitchcock Company, where he became a junior assistant at the age of twenty.

The Hitchcock Company employed eighty young men of London, whose social and moral conditions of living were far worse than those in Bridgewater. They worked faithfully all day, but they did not receive any encouragement from either private or public agencies.

According to statistics of that time no special interest was taken in these young business men; London with its constant influx from other countries left the youths who came seeking their careers without the proper guidance and place of abode. The following report will testify to this.

As soon as a young man was introduced into London, he found in the immense majority of instances that even lawful business itself was conducted in an unlawful manner....under the present system, at every few steps our young mechanics in going to or returning from their labors are met with new solicitations to their passions, and are made to drink, gamble and ruin their present and eternal interest. 3

In viewing the above situation, George Williams sympathized with these young men of London; so he did not hesitate to introduce the "Prayer Meetings" which he had already introduced in Bridgewater. The meetings were

3 Francis Cox, Prize Essay, p. 212.
held in his bedroom.

On June 6th, 1844 he gathered twelve young men and organized a society for religious services to improve the spiritual condition of young men employed in the drapery establishment and for those engaged in other trades. The chosen twelve men were members of different denominations—three were members of the Church of England, three were Methodist, three congregationalists, and three were Baptists.

At their first meeting, a committee was appointed to draw up a constitution, and James Smith was chosen chairman of the committee. He suggested the name, "The Young Men's Christian Association." It was adopted and remains the same. 4

They did not fear to attempt this work among their fellow brethren owing to past records of societies of earlier times.

Previous to 1844 there were other societies of Christian young men engaged in successful work for their fellow young men. They continued through the stormy period of the revolution, and the reigns of the second James, to the close of the 17th Century. In Scotland, the "Congregational Fellowship Unions" trace their origin as far back as 1668. 5

4 Francis Cox, Prize Essay, p. 212.
5 Laurence Doggett, History of the Young Men's Christian Association, p. 51.
The plan met with success in that city, rapidly widened its scope, and later attracted international attention which led to the basis of an international alliance.
The Y.M.C.A. spread rapidly and within five months seventy members conducted bi-weekly fellowship meetings in fourteen business houses. Before a half year passed, a full-time officer was appointed to manage the affairs of the organization.

A year later after its birth, the association enlarged the scope of the working field, i.e. besides the spiritual welfare, the "mental condition" of the youth was also to be improved. To fulfill this purpose, the lectures were conducted in the Exeter Hall and literature was published and sold among the young men.

As the association grew larger, George William's bedroom was too small for the meetings, so they chose St. Martin's Coffeehouse. Before long they were forced to rent a larger room in Radley's Hotel. Here they held an important meeting and their numbers increased to 200 including clergymen of different denominations.

George Hitchcock, George William's employer, was generous enough to donate Sargent's Inn to the association so the members could have more comfortable quarters. Here they published a large amount of literature to spread the new Association among the large establishments in London. Later, when George Williams became head of his firm, he himself was able to contribute twenty-five thousand dollars for the purchase of the first London Y.M.C.A.
building, Exeter Hall. This plan of work met with such success in the city that it rapidly widened its scope and attracted international attention and later formed the basis of international alliances which were strengthened by the conference at Geneva and London.

6 Laurence Doggett, History of the Young Men's Christian Association, p. 51.

THE DEVELOPMENT OF Y.M.C.A IN AMERICA

In the year 1848, Social rooms were opened in London for young men. Among those who took advantage of the social activities were young men from America. These visitors represented Montreal, Canada, Boston, New York, and other cities of United States. They were impressed by the combination of the effective religious work, correlated so ably with the humanitarian social services which placed emphasis on a better environment for underprivileged young men.

Upon the return to this country of the young Americans they were instrumental in establishing similar organization. A sea captain named J.V. Sullivan, and thirty-two young men, representing twenty Protestant Congregations met in Central Church, Boston and formed the first Association on December 15, 1851.

The organization of Boston has historical significance because its constitution was copied by many other associations in Canada and United States.

In New York the Association was established in 1852 and developed rapidly under the leadership of Robert McBurney. Within a year the membership reached twelve hundred. R. McBurney erected the first model association building at New York in 1869, and he was respected as the most influential leader in American Association.

Other Associations were soon organized in Worcester, Springfield, Buffalo, New York, New London, Detroit, Concord, New Orleans, Baltimore, Alexandria, Chicago, Peoria, Louisville, Lexington, Cincinnati, Cleveland, San
The Washington Association was formed in 1852 and the leader, William Chauncey Langdon, conceived the idea of an "alliance of the North American Associations", and a world-wide union. He called the first International Convention in Buffalo in 1854. Thirty-seven delegates from nineteen cities attended this convention and they agreed upon the formation of a Confederation of Associations, an Annual Convention and an Executive or Central Committee. This Committee was permanently established at New York in 1866.

In 1872 the first railway Association was organized at Cleveland. Shortly afterwards, Robert McBurney of New York held a meeting in a building on 23rd Street. He was assisted by other leaders, and they inaugurated the first religious meeting for railroad men at the Grand Central Terminal. Two hundred men joined and also subscribed liberally for this specialized work. A "Gospel Train" program was adopted for Christian engineers, firemen, conductors and brakemen. The railroad program has made an enviable record, and at present consists of about 100,000 men.

The Physical Education department had its beginning early in 1886 at Brooklyn. At that time the people were rather suspicious about the program. In 1881 Robert J. Roberts in Boston decided to work in this field. He made practical plans and demonstrated his achievement. He laid down the foundation of Physical Education in the Y.M.C.A. Since then thousands of gymnasiums have been built and provisions have been made for swimming, wrestling, and various kinds of games.

In 1892 George B. Nodge was officially appointed to develop a nation-
wide educational program in Association. Several thousand students were enrolled in the larger cities. Libraries were opened and the lectures were organized. In addition, the Association built its own schools either for general educational purposes or for the purpose of training the leaders in the Association. 7

The Y.M.C.A. started to work with and for the Service men as early as the Civil War, and it continued this work during the American Spanish War, World War I and II. President Lincoln, Wilson and Roosevelt paid great compliments to this Y.M.C.A. activity, which consisted in the following:

During the Civil War voluntary workers enrolled and $6,191,107 were spent. At the beginning of the American-Spanish War, three hundred and seventy-four secretaries were employed, and forty-two buildings together with tents, motor outfits were also provided for the service men on the border. During the Civil War, it sent five thousand delegates to the front to nurse the sick and wounded, and distributed literature. This work was also carried on to a greater degree during the World War, both at home and as an auxiliary in the American Expedition forces overseas. At the end of the World War I, 4,600,000 received service from the Y.M.C.A. During the World War II, the Y.M.C.A. was responsible for four hundred and fourteen operations of the United Service Organizations. 8

Among the Y.M.C.A. activities for young men, the work for the teenagers is the most important. In 1885, the first camp for boys was organized by Summer F. Dudley on Lake Champlain and the number of the camps have increased


8 Eddy, 'A Century With Youth,' p. 55.
ed every year since. Today there are 640 camps in the United States and Cana-
dia, attended each summer by over 225,000 young men. 9

In 1900 the International Committee named Edgar M. Robinson assist-
tant first Secretary for boys' work. Since then more programs for boys have
been inaugurated: Hi-y Clubs, Indian Guides, Phalan, the Employed Boys' Bro-
therhood are the most common ones in large and small local associations. 10

9 Camping and the Y.M.C.A. Y.M.C.A. publication Pamphlet.

THE FOUNDATION AND DEVELOPMENT OF Y.M.C.A.
IN ASIA AND IN LATIN AMERICA

In 1888 Wishard, the representative of the World Committee, took a trip around the world to Japan, China, India and other countries in order to organize Associations in foreign lands. At his request, on October 5, 1889, two American secretaries started for the Orient. John Swiat crossed the Pacific to Tokyo and David McConaughy went via the Atlantic to Madras. The youth of the Orient were fascinated by the recreational and athletic activities presented by the representatives, and Associations were organized. Immediately different programs came into being: Orient Boys' Clubs, Student Conferences, handicraft courses, summer camps, and personal problem discussion groups, were organized, so the associations grew rapidly. In India and the Philippines, due to governmental efforts, the Associations developed and flourished.

The Association in China soon became self-governing and self-supporting. So dominant was their determination to develop Chinese leadership that within four decades, when Chiang Kai-shek was Generalissimo of China, seven of the ten members of his cabinet were either former secretaries of the Y.M.C.A., or officers and directors of local associations.

In 1893 the Association was founded in Rio de Janeiro, Latin America, by Myron A. Clark; then other pioneers followed Clark. Bertram A. Shuman founded the Association at Buenos Aires, Argentina, George Babcock in Mexico City. Associations were also organized in Uruguay, Chile, and Peru shortly afterwards. Here, as in Asia, again the recreational and athletic programs were introduced.
Seven years after its inception the Association was introduced to Europe. In 1852 an Association was organized in Paris, 1855 in Australia, in 1868 in Norway, in 1883 in Berlin and in 1897 in Italy. 11

On August 22, 1855, the first International Conference of the Y.M.C.A. began in Paris. The "Paris Basis" was formed in this conference. It was decided:

The Young Men's Christian Associations seek to unite those young men, who regarding Jesus Christ as their God and Saviour, according to the Holy Scripture, desire to be His disciples, in their doctrine and in their life, and to associate their efforts for the extension of His Kingdom among young men. 12

This has been called the "Apostles' Creed of the YMCA."

In 1888 another World Conference was held in Stockholm which had significance in integrating the existing Associations, and in spreading the Association to the world. Luther D. Wishard was appointed the Secretary for Mission Fields and Student Work. The United States and Canada took major responsibility for the extension of the Association to other countries, although Great Britain, Australia, New Zealand, Denmark, Norway, Sweden and Holland have also sent out workers, especially to Asia.

11 Look at the Y, p. 36.
In 1894, at the Jubilee in London, Dr. John R. Mott from America and Dr. Karl Fries from Sweden initiated the movement among students. As a result the World’s Student Christian Federation was created in 1895.

The Association during the World War I, went with the Allied armed to eastern and southern Europe. New Associations were established in Poland, Czechoslovakia, Estonia, Latvia, Romania, Greece, Bulgaria, Turkey and Russia.

Nowadays the YMCA has become so popular that perhaps we can say: where there are Protestant churches, there is a YMCA; since the Protestant churches can be found in almost all nations, the Y.M.C.A. is world wide.

13 Eddy, A Century With Youth.
The idea of the Catholic Youth Organization was conceived by Bishop J. Sheil at the old Cook County Jail in the year 1919. His Excellency at that time was the chaplain, a position which enabled him to come face to face with the problems of the youthful prisoners who had been sentenced to long terms, and also those who were sentenced to execution. Day after day he observed their life; he talked to them and listened to their problems. As a result he found that most of their criminal actions have been the consequences of unhealthy environment at an early age rather than out of malicious conviction. Causes could be attributed for petty crimes to broken homes, negligence of parents, bad companions, unsatisfactory social and economic conditions. Oftentimes their delinquent actions were simply the manifestation of their resentment against the outside world which had either no or an inadequate interest in them. The misfortunes of the youths became a predominant problem in Father Sheil's mind, and he resolved to do everything in his power to help them. But where and how to start? One day a significant incident took place which confirmed Father Sheil's conviction: "There are problems of youth, but no youth problems," and this conviction gave him a stronger motivation and determination for the undertaking he planned for youth. Because of its significance Bishop Sheil's own words can best describe the incident and his reaction to it:
Waiting to be transferred to the state penitentiary at that time was a young Italian boy who had been convicted of murder and sentenced to the electric chair. It was my privilege to help prepare this young man to meet his God. During the days and hours of the deathwatch I came to understand much of the adverse environmental factors which had in good measure contributed to his criminal involvements.

When the cell door would clang ominously behind me, after seeing the boy, I found myself no little perplexed. For while it was true that the lad had committed a crime against the order of society, was it not also quite possible that society had committed a crime against him, against his chances for a decent, happy life? This inference was electrified into a deep and abiding conviction when the boy was led away to his death crying out: "Father Sheil, if only I'd gotten an even chance..." From the moment of that young man's death, I dreamed about and actually planned a youth organization which would strive ceaselessly to offer the underprivileged boys and girls of Chicago "an even chance" to advance in wisdom and stature before God and man. 14

In the year of 1928 Father Sheil was consecrated Titular Bishop of Pega and Auxiliary Bishop to His Eminence, Cardinal Mundelein, Archbishop of Chicago. In 1929 the economic depression occurred; consequently the unemployment situation created prolonged periods of leisure time among the youth, a situation which led to an appalling rise in the crime rate. This situation confirmed Bishop Sheil's determination to establish a wide-scale organization for the youth of Chicagoland.

Finally in October of 1930 he got together with other local responsible leaders who were interested in the welfare of the youth, 15 made an overall plan and founded the Catholic Youth Organization.

---


15 The Responsible leaders were: Arch Ward, Tribune Sports editors; Sheldon Clark, Sinclair Oil Co.; Commonwealth Edison Co.
THE DEVELOPMENT OF SOCIAL SERVICE DEPARTMENT

The Catholic Youth Organization adopted a departmental structure for the purpose of efficient functioning.

It has four main departments, namely:

1. Social Service Department
2. Athletic Department
3. Recreation Department
4. Education Department

The Social Service Department of the Catholic Youth Organization was created on August 1, 1938 to meet the needs of young people who were confronted with personal and social problems in the parishes in the Archdiocese of Chicago. 16

The problem included a wide range of maladjustments in the society, so definite policies, standards and administrative procedures were established and carried out by qualified workers in this department. To carry on this work, membership was established in the Council of Social Agencies.

In 1940, Bishop Sheil decided that the Catholic Youth Organization, through the Social Service Department, would assume the responsibility for the development of a Juvenile Delinquency Prevention Program. The program was designed to serve the other departments of the CYO, the various social agencies of the community, the parochial schools, and organizations or individuals in

16 The CYO Publication, Chicago CYO.
in need. It is focused, especially, on problems of the children of grammar school and high school age.

In the beginning, serious situations were handled by supervisors and able volunteer workers, but later, owing to greater responsibilities involved, only professional workers were engaged.

By June 1947, the program evolved into a more definitely clinical approach in the study and treatment of children with behavior and personality problems. A great effort was made to secure additional social workers trained in psychiatric or child guidance clinic. The staff members recognized the fact that it was not enough to correct the "bad boy" but his parents, home, school and many other environmental factors must be considered as well. In one word: "The child must be studied as a whole."

Having recognized this, Bishop Sheil established other missions to carry on the work. The first one, the Mission of Our Lady of Mercy, at 1140 West Jackson Boulevard, familiarly known as "The Working Boys Home", was taken over in 1935. It was the CYO'S pioneer effort in the field of social service in Chicago.

The primary objective of the Mission is to assist dependent youths in the development of healthy bodies, stable personalities and strong characters based upon firm religious beliefs and consistent religious practices. 17

The Mission offers them, in addition to the necessities of food,

17 Community Fund of Chicago, Inc. The Catholic Youth Organization.
clothing and shelter, vocational training and guidance and educational opportunities.

It is equipped to provide care for dependent boys between the ages of 12 and 21, who received no care from either private or public agencies.

In 1938 the Catholic Youth Organization assumed the administration of the Community Center operated by the Chicago Area Project at 1145 West Vernon Park Place. Thus the Social Service began to operate on a community-wide basis.

This area constantly gave rise to delinquency and other social problems. The Community Center intended to uproot the evil by providing delinquency prevention programs.

A valuable asset in the development of the work to offset delinquency was the donation to Bishop Sheil of a 110 acre farm with 21 buildings in Libertyville, Illinois by Rt. Reverend George Craig Stewart, an Episcopalian Bishop. At first it was used for social activities, but later changed to a CYC camp for boys regardless of color, race or creed. Over forty percent of those receiving aid were under-privileged boys who could not afford the regular fee.

During the War, on the West Coast the Japanese-Americans were influenced by anti-Nazi sentiment. To counteract any Nazi sentiment spreading, the Catholic Youth Organization opened a center at 1110 North La Salle Street, which provided an economic, social, educational and recreational program to

18 Most of the boys attend St. Patrick’s Commercial High School. Some of the exceptionally intelligent ones are sent to Loyola University.
strengthen the American ideals.

Later in April, 1944 a CYO residence for women was established at 2244 South Michigan Avenue. Provisions were made to accommodate young ladies from the ages of seventeen to thirty years old. This included room and board on a moderate basis.

A survey made in 1944 along South Michigan Avenue among the Negro population revealed that the area had a great need for recreational facilities, especially for young people. To meet this need, Sheil House was founded in May, 1946. Their activities consist of Arts and crafts, education and culture, sports and recreation etc. These activities attracted many, and the monthly attendance grew rapidly.

---

19 Chicago CYO
ATHLETIC DEPARTMENT

"The Catholic Youth Organization was primarily identified with activities athletic in nature", 20 because of "the acute need of the Chicago youth for wholesome supervised recreation," 21 and because "Authorities are unanimous in acclaiming sports as one of the major deterrents of Juvenile delinquency." 22 Besides, Bishop Sheil, once an outstanding athlete himself, knew the good influence on both the spirit and body of athletics. Therefore the objectives of the Department are:

To provide young people with an opportunity to engage in wholesome supervised activities which will not only build them up physically but also teach them self-confidence, initiative and good sportsmanship. 23

Boxing was the original activity. It was introduced in the depression years to serve a threefold purpose: 1. To attract jobless boys who under the stress of economic necessity might become juvenile delinquents; 2. To inculcate the lessons of self-defense, initiative, self-reliance, clean sportsmanship and confidence; 3. To provide the CYO with a fund-raising promotion

20 Sheil, Twenty Years of CYO, p. 6.
21 Ibid.
23 Ibid.
that would be acceptable to the general public. 25

Because boxing lies closest to the kernel of Bishop Sheil's motivating idea in founding the organization, even today many people still identify CYO with boxing.

Over 30,000 youths, 16 years-old and older, have come to know and respect the axiom of the CYO ring: "It is more fun to fight with boxing gloves." And more than two and a half million spectators in Chicago have applauded their efforts in Golden Gloves competition and in bouts against Hawaii, Ireland, South America and Italy, and 35 teams from all sections of the United States.

In the Catholic Youth Organization, basketball teams were organized. They grew so rapidly that within a few years, they became the largest basketball league in the nation and probably in the world. Annually there are over 300 teams in the league, which includes the boy's prep, also junior and senior divisions.

There are many other sports besides boxing and basketball, such as soft ball league, volleyball league, ice skating, track and the C.Y.O. Cycle Club etc. All kinds of sports are introduced into the CYO to benefit youth of various ages, and the number of the participants is increasing every year.

24 Chicago CYO, p. 50
RECREATION DEPARTMENT

During the depression years, because of a lack of public provisions, thousands of children were confronted with weeks of free time, and juvenile delinquency charts showed a definite upsurge during the summer months.

Since the Catholic Youth Organization has juvenile delinquency prevention as its aim, at this time Bishop Sheil began Vacation Centers and provided supervised recreational activities in an effort to prevent youngsters from committing crimes and to foster in them the spirit of sociability.

In the summer of 1930 Vacation Centers were opened in All Saints parish, and in St. Rose of Lima parish. By 1949 there were 47 Vacation Centers operating for a six-week period. The total number of children registered at the 47 centers was 11,984. From that figure alone we can see the tremendous and rapid growth. Again services were also provided for hundreds of Puerto Ricans. Volunteer nuns of various religious Orders are in charge of the Centers.

Scouting is also a good recreation, and an excellent way to make the boys and girls good children of God and good citizens of the country. Therefore the Catholic Boy Scout Program was integrated by the Catholic Youth Organization. At the inception of the CYO's career, the out staff, occupied a small

25 Community Fund of Chicago
one and one-half office at 30 N. LaSalle St. in the Windy City. The staff consisted of a director of scouting, and several volunteer scout leaders...

The movement grew rapidly. According to the Annual Report of 1949 there were 81 cub packs, 148 scout troops and 22 senior units. This made a total of 251 units, which are affiliated with the Boy Scouts of America, and which are composed of 6943 boys and 1611 leaders.

From time to time new recreational activities are introduced by the Recreational Department to benefit underprivileged boys and girls.

26 Sheil, Twenty Years of CYO.
EDUCATION DEPARTMENT

Pope Pius XII in his Encyclical entitled "Christian Education" said, "It is of the utmost importance to foster a program of social education."

In fulfilling the desire of the Holy Father, Bishop Sheil authorized the establishment of the CYO Education Department in November, 1942. On February 1, 1943 the Sheil School of Social Studies, the first project of the Department, was founded at the CYO Center. Since that time, the Sheil School has always tried to do its best to fulfill its primary purposes:

1. To present Christian social teachings in application to present day problems.
2. To provide tools for effective social and political action.
3. To prepare the individual for a good life in society through courses pointing toward his spiritual, moral and cultural development. 27

To fulfill its purpose, a wide range of courses are offered.

In 1949-50 Sheil School offered 97 courses and lecture series to the 2143 students registered in the three terms of the Academic year. Enrollment represented an increase of 17.5% over that of 1948-49, a gain of 41.9% over that of 1947-48. 28

A special feature recently introduced is a Labor Supper Club which meets once a week. "After a buffet supper, participants enjoy an informal and off-the-record discussion with top labor experts and union leaders. 29

27 Community Fund of Chicago, Inc.
28 Sheil School of Social Studies, in Appendix.
In 1930 Bishop Sheil founded Lewis College at Lockport, Illinois to prepare citizens who will actively participate in every phase of democratic community life, therefore courses in general education, religion, philosophy, and humanities were given.

During the first year of operation Frank Lewis, a Chicago financier became vitally interested in Bishop Sheil's project and he gave a large contribution for the expansion of the school.

In 1943 an investigation was made by the faculty. As a result the new curriculum was adopted in 1944, which was divided into four fields: division of the humanities, social science, natural sciences and engineering and aviation.

In June of 1946 Lewis College was recognized by the University of Illinois as a four-year Junior College. This made possible credit transfers for the students to other colleges in the state as well as to the University of Illinois for higher study.

In describing the result of Sheil School the same author stated:

Over the years the Sheil School has become the place in Catholic Chicago where people can meet, exchange ideas and acquire new ones... As a result the Sheil School has become a kind of Catholic Times Square in Chicago: Stay there long enough and you can meet almost anybody. 30

30 Sheil School of Social Studies, in Appendix.
CHAPTER II

THE BASIC PRINCIPLES OF THE YOUNG

MEN'S CHRISTIAN ASSOCIATION

The Young Men's Christian Association, as the name indicates, was established for the welfare of the Christian young men. "Christian" here is identified with "Protestant". Hence, the Catholics are excluded. Furthermore, according to the Paris Basis, only the members of the Evangelical churches were qualified to become members of the organization. Hence, the Unitarians were also excluded. Later, privileges have been extended to members of other Protestant denominations.

The original aim and the motivating force in establishing the Association, as we learn from the life of the founder, George Williams, was not manifold, but strictly spiritual, the spiritual improvement in lives of young men and the extension of the Kingdom of God.

In the records of the First World Conference of the Young Men's Christian Association held in Paris we find these statements pertaining to the original aim:

1 This is called "the Evangelical Test". Later on it underwent such a change; only the members of the Evangelical churches could become voting members and officers; and the non-evangelicals could be associates members.

2 Super. What is the Y.M.C.A., p. 31.
The aim of the first Young Men's Christian Association organized in London in 1844, was to improve the spiritual condition of certain young men, a purpose which they sought to reach the spiritual nature of young men. 3

Two years after the inception of the Christian Young Men's Christian Association a constitutional change took place. The purpose of the mental improvement was added to the aim of spiritual awakening, because it was thought that it is difficult to achieve any spiritual accomplishment without an adequate mental preparation as a foundation. Believing this, George Williams tried to meet the dire need by initiating lecture courses, reading rooms, and libraries.

The physical education aspect of the YMCA program entered the constitution in 1866, when the Association intended to build a whole personality in Christian young men.

In 1899, social rooms were opened to enable those living in poor environments a place to spend their leisure time in useful activities.

At the present time, the purpose of the Young Men's Christian Association is said to be fourfold, namely to improve the spiritual, intellectual, social and physical condition of young men; 4 Each aspect will be considered immediately.

3 William D. Murray, Principles and Organization of the Young Men's Christian Association, p. 10.

THE SPIRITUAL ASPECT

The first world conference of the Young Men's Christian Association, held in Paris in 1855, officially declared that:

The Young Men's Christian Association seeks to unite those young men who regarding Jesus' Christ as their God and Savior, according to the Holy Scriptures, desire to be His disciples, in their doctrine and in their life, and to associate their efforts for the extension of His Kingdom among young men. 5

Hence, the central purpose of the Association is a spiritual one. "It therefore differs from solely recreative, educational and social movements." 6 And the improvement of the spiritual condition of young men was not only the motivating force of the Association, but also "kept preeminent in the work and growth" of the Association. 7 Prayer meetings were introduced, and the Bible classes were organized, purely for the personal evangelism, namely "effort centered on the winning of men to personal decision for the Christian life." 8

Concerning this point, Wiley has more detailed description:

5 Hodder Williams, The Life of Sir George Williams, p. 171-172.
7 William D. Murray, Principles and Organization of the YMCA, p. 11.
8 Principles and Methods of Religious Work for Men and Boys, p. 9.
...the city Y.M.C.A.'s cooperated with churches primarily as evangelistic agencies; intensifying the religious zeal of church young men by means of prayer meetings; holding evangelistic meetings, often in jail and among other groups of unfortunate; conducting mission Sunday schools;...church attendance was generally promoted among young men away from home, and the names of all who were led to make decisions in YMCA meetings were referred to the ministers.  

And the exemplar list of the activities in any Association has eight programs, of which the first four i.e. the promotion of prayer, religious education and Bible study, religious meetings and personal evangelism are the purely religious ones. 10

McBurney in replying a clergyman who had criticized the New York Association as being chiefly a social club, said:

We press our religious work in this Association with all the vigor in our power, and it is exceedingly difficult for a young man to leave one of our meetings without a direct effort being made in his behalf. On Sunday morning at the Bible class for beginners, which I always lead, the attendance is 45;...at five o'clock at the Bible class in the large hall the attendance is 400;... 11

Therefore, it is obvious that spiritual achievement is the primary goal of the Association. And the so-called "secular" activities are only to help in reaching this central religious goal: "This supreme purpose should dominate all Association activities". 12

---


10 Principles and Methods of Religious Work for Men and Boys, p.17.


12 Principles and Methods of Religious Work for Men and Boys, p. 11.
THE SOCIAL ASPECT

Because the ultimate aim of the Young Men's Christian Association is to "build Christian personality and a Christian society," all the social activities taken by the Association are either directly or indirectly intended for a religious achievement. Walter M. Wood in the introduction of Albert M. Chesley's "Social Activities for Men and Boys" frankly stated:

It must be remembered that all social devices are but the clothing of, and the medium in which moves, the personal factor.

And the first criterion among others laid down by Wood in judging, whether or not "any social event" is worthwhile, is: "Will it attract men and boys into the Association, where they can gain the spiritual benefit.

Albert M. Chesley himself said in the preface of the same book that the purpose of the social events is to bring about the kingdom of heaven on earth.

And Amos R. Wells put the purpose of the social activities in the clearest words:

13 National Council Constitution of the YMCA, 1931.
14 Albert M. Chesley, Social Activities for Men and Boys, YMCA Press.
15 Ibid.
Unless, to win men to the Master, you are willing at least to try to forget self, to lose self-consciousness in service, you cannot be social.

Sociability does not consist in forms and trappings, but in the spirit. Forget yourself; remember Christ; seek to win souls for him. 16

Doubtless, the religiously minded George Williams himself intended to reap the spiritual fruit, when he opened the social rooms and purchased the Exeter Hall in London.

Finally Super, in talking about "dormitories, baths, day and night school, game-rooms...employment bureaus...educational clubs and social groupings? makes this point in a very clear way:

All these lie clearly within the purpose of the Association as an institute, and in addition, furnish opportunities for contacts in which the Association as a spiritual movement may operate. 17


17 Super, What is the YMCA.
THE INTELLECTUAL ASPECT

Since the spiritual welfare of the young men is the central purpose of the Young Men's Christian Association, consequently, the aim of the educational program adopted by the organization, like the other activities, is to facilitate the young men to attain the ultimate goal:

...the spirit which seeks to inspire all education with a religious ideal and motive, and all religious expression with an educational objective, finds numerous illustrations in the Young Men's Christian Association. 18

For this purpose, those courses which have direct connection with the spiritual welfare of young men were introduced immediately and continue to exist. Hence, Sunday Schools were opened, discussion clubs were organized, and Bible study came into being


to lead them to accept Jesus Christ as Saviour and to openly confess and follow Him as Lord. To instruct them in the fundamental truths of the Christian religion, and in the claims of this religion upon their lives. 19

Other educational institutes were established for the purpose of training the leaders and workers for local, national and international Associations. Springfield College in Massachusetts and George Williams College in Chicago, Illinois, were built for this very purpose.

---

18 *Principles and Methods of Religious Work for Men and Boys*, p. 49.
Night schools, summer schools and special courses are conducted by the Young Men's Christian Association also directly or indirectly for the achievement of the central purpose. 20

THE PHYSICAL ASPECT

The physical aspect of the Y.M.C.A. program entered the constitution in 1866. Because a human is composed of body and soul and the "Y.M.C.A. is interested in the whole personality, the integrity of which seeks to preserve'' therefore, the wide-scale physical education program was introduced. The objectives of the program are not limited to health, physical fitness, play skills, but also cover personality adjustment, education for social participation, education for leisure and the development of a Christian philosophy of life. 22

Thus the purpose of the physical education is twofold; physical development and spiritual edification. The spiritual objective occupies the priority because the central purpose of the Association is:

to win men and boys to allegiance to Jesus Christ as Lord and Saviour and to enlist and train men in service for the extension of His kingdom, 23

and the physical education is being used as a means to achieve the primary purpose:

21 Principles and Policies for Physical Education in the Young Men's Christian Associations, p. 12.

22 Ibid. The Christian philosophy of life was described: "...To develop a growing sense of at-homeness in, and oneness with, the universe, interpreted in Christian terms. To develop a Christian interpretation of life and its values that will give meaning and purpose to all of one's interests and activities."

23 Conference of Association, employed Officers at Asilomar, Cal., 1915.
For many the opportunity to pursue physical activities is the chief reason for coming to the association. With these persons, physical education must carry responsibility for the attainment of the association's inclusive Christian objectives.

After the various aspects of the objectives have been considered, the basic philosophy of the Young Men's Christian Association can be summarized in the following statements: the controlling purpose of the Y.M.C.A. is to develop Christian manhood, to minister to man's fourfold needs: religious, educational, social, and physical. Since the spiritual element of man is far superior, hence of greater importance, the spiritual welfare of young men constitutes the primary goal of the Association, and all other means are utilized either directly or indirectly to reach this goal. Consequently the Y.M.C.A. is an organization religious in nature, although, while retaining this element, it has expanded so as to provide educational advantages and facilities for physical culture.

24 Principles and Policies for Physical Education in the YMCA, p. 10.
THE BASIC PRINCIPLES OF THE CATHOLIC
YOUTH ORGANIZATION

The Catholic Youth Organization was founded on the basic principles of aiding the unfortunate youth of the nation, regardless of race, creed or nationality. Bishop Sheil, the founder, realizing this problem of youth, especially those left without proper parental guidance, established the Catholic Youth Organization which he explained in the following statement:

...A planned youth organization should be established which would strive ceaselessly to offer the underprivileged boys and girls of Chicago "an even chance" to advance in wisdom and stature before God and man. 25

Negatively speaking, the ultimate objective of the organization is delinquency prevention; positively, it is the building of youth into useful citizens. The proximate objective is athletic in nature. 26 By the year of 1932 when the C.Y.O. was incorporated under the laws of the State of Illinois, the various objectives of the organization had been clearly stated in the charter:

25 Sheil, Twenty Years of CYO, p. 3.
26 Ibid.
"To promote among Catholic Youth a recreational, educational and religious program that will adequately meet their physical, mental and spiritual needs in their after-school hours; and without regard to race, creed or color, to assist those young people who are in need; to inspire, direct and guide the natural creative instincts and desires of young people into those worthwhile channels which permit the widest expression of personality, individually or in groups, while instilling in their minds and hearts a true love of God and Country. 27

Analysis of the charter reveals that the CYO strives to channelize the hyper-active energy of young people into full development of personality, so that they may become loyal citizens of the Country and good children of God.

Although the social aspect of the philosophy of the CYO was not specifically mentioned in the charter, the very existence of the organization implies the social nature, and as a matter of fact, social work possesses a pre-eminent position in the organization.

Since the achievement of the ultimate purpose depends on the realization of the proximate objectives, only the proximate objectives need to be considered.

27 The Charter of the Catholic Youth Organization

28 The Parish CYO, p. 2."
THE SOCIAL ASPECT

Bishop Sheil, the founder of the CYO, was convinced that unless underprivileged youth had better social conditions, it would be absurd to expect their betterment. Because the atmosphere at home was unpleasant they roved the street, and the street corner is the place where crimes are committed. This was the very reason why Bishop Sheil was so anxious to "get young people off the streets." Community centers and other institutions were established so that they might feel they "belong to a group" in their own age and also taste the recognition of their social status. The boy or girl without a home may feel deserted by society, but the CYO has endeavored to provide an adequate remedy for them by opening settlement houses which give the necessities of life, remove emotional strains and provide other means necessary for their place in society.

Since the main purpose of the CYO is a special Juvenile Delinquency Prevention Program, introduced to aid the problem children, psychologists, psychiatrists and social workers have given their full time to prevent the pre-delinquent children who show symptoms of delinquency from developing into serious cases.

The Catholic Youth Organization is trying to satisfy the social needs of youth, as individuals or in groups, and also to adjust them to society;

hence, emphasis is placed on the prevention of elimination of conflicts, with the intent of creating truly healthy units of society.
Recreational activities were introduced to keep young people well occupied, so as to prevent them from delinquent actions. 30

To achieve this, Bishop Sheil formulated

an athletic program; boxing was introduced because of the relatively simple requirements, and the effectiveness as a crime prevention and a builder of personality for jobless boys who would be the potential delinquents. Those participating in boxing developed self-reliance, confidence, observation of law and order, and the last not the least, respect towards their fellow citizens. 31

Statistics prove that delinquency increases in summer, but this can be avoided to a great extent by presenting various activities to youth and by inculcating the sociability necessary for youth to live peacefully with his neighbor, with prejudice towards none.

Many a behavior problem of the adolescent is the result of maladjustment during childhood. To direct this early development of children in the proper direction, the CYO carried on a broad range of activities aimed at teaching the children obedience to authority, which is the governing and integrating factor in any society. It also provides activities for these chil-

30 Sheil, Twenty Years of C.Y.O., p. 6.
31 Ibid.
dren particularly suitable for their good physical development, a requisite for leading a successful life.

In short, the basic philosophy of all the recreation activities in the Catholic Youth Organization is the physical and moral development of youth with particular emphasis on citizenship and the prevention of juvenile delinquency.
THE EDUCATIONAL ASPECT

Education of youth is considered one of the major problems of the nation, because many young people are deprived of an adequate opportunity of education. To remedy this situation the Catholic Youth Organization introduced its educational program. This program was not systematic at first; in the beginning lectures and special courses were conducted in the various youth groups only to meet immediate needs. In 1943, when the Sheil School of Social Studies was founded, the educational program was given certain definite objectives. For those who lacked an adequate education, general courses were offered so they could acquire the necessary knowledge; special courses were introduced for those confronted with specific problems, e.g., social, racial, political religious etc.

Finally, the development of the physical, mental, cultural, spiritual, and moral aspect of the individuals is aimed at. The Community Fund of Chicago, Inc. summarized the objectives of educational programs in the CYO into three points:

1. To present Christian social teachings in application to present day problems.
2. To provide tools for effective social and political action.
3. To prepare the individual for a good life in society through courses pointing toward his spiritual, moral and cultural development. 31

Since there are so many erroneous doctrines in various fields, un-

experienced young people can be easily led astray. Therefore, the GYO offers
the Christian teaching, that they may have proper understanding in order to
distinguish truth from fallacy. James O'Gara, briefly summarized the spirit
of the Sheil School of Social Studies when he states that the purpose of the
educational program is to answer the question: "What of Christ—in this time
and this place?" 32

32 James O'Gara, Chicago's Catholic Time Square, America, January,
1950, Vol. 82, No. 17.
THE SPIRITUAL ASPECT

While it is true that the Catholic Youth Organization is athletic in nature, nevertheless the spiritual welfare of the youth is by no means neglected. As a matter of fact, the ultimate purpose of the athletic activities is to develop in the youth the healthy spiritual condition absolutely necessary for a meaningful and truly happy life. Therefore the athletic department clearly states in the pledge of the Catholic sportsmanship:

I promise upon my honor to be loyal to my God...and to my Church; to be faithful and true to my obligations as a Christian...I pledge myself to live a clean, honest and upright life... 33

For the same reason the Religious Activities occupy the first position among the Committees in a parish C.Y.O. 34 and chaplains are always appointed to take care of the spiritual needs of the members. 35

To help others is an essential element in Christian spiritual life, and one has to foster this altruistic spirit from the early age. Therefore the Catholic Youth Organization urges the young people:

33 Sheil, Twenty Years of CYO, p. 3.
34 The Parish CYO, p. 2.
35 Ibid.
to assist those less fortunate than themselves by praying for and visiting the sick at home and in hospitals... and by the hundreds of small services to others that teach the young boy and girl to be unselfish and to practice Christian Charity. 36

In conclusion, it may be stated that the primary objective of the Catholic Youth Organization is to produce useful citizens, spiritually, mentally and physically developed, well able to take their places in society and to cope with the various problems that will confront them.

36 Chicago CYO, p. 45.
CHAPTER III

THE COMPARISON BETWEEN THE BASIC PRINCIPLES OF
Y. M. C. A. AND THE C. Y. O.

After the basic principles of the Young Men’s Christian Association and the Catholic Youth Organization have been studied, it is evident that similarities and differences exist between the two organizations. It is also clear that certain elements of the basic philosophy of these two organizations are apparently the same, but differ in reality. The intention of the writer is to present in this chapter these various real and apparently real similarities and differences which exist in the two organizations.

The purpose of the organizations is to help youths to become good citizens, and thereby enable them to live a happy life here on earth as children of God, and to achieve their eternal goal successfully.

The above statement needs explanation to avoid misunderstanding. Theoretically, the primary aim of the Young Men’s Christian Association is to help young men; hence young women are theoretically deprived of the privilege of admission to the Association, although both sexes are found in the same Association in some localities where the Young Women’s Christian Association is not in existence. The Catholic Youth Organization, on the other hand, was founded to help both young men and young women on an equal basis. In addition, the ultimate goal of the Young Men’s Christian Association is spiritual wel-
fare, utilizing educational, social and recreational activities as necessary tools for this spiritual achievement, ¹ while the primary goal of the Catholic Youth Organization is a social one, namely crime prevention and the building of the youth into useful citizens, ² and the educational, recreational and religious activities are introduced to produce a more fruitful achievement of the ultimate goal. ³ The reason for the difference is found on the motivation of these two organizations, i.e., the Young Men's Christian Association is as follows: namely, George Williams organized the society to meet the spiritual needs of the young men of this time in London, and the Catholic Youth Organization founded by Bishop Sheil to solve the immediate social problems of the youth in Chicago.

This is a general comparison of the ultimate goals of the two organizations. The nature of each aspect of the immediate objectives will be compared separately.

² Sheil, Loc. Cit.
³ Ibid.
THE SPIRITUAL ASPECT

Spiritual welfare is considered an important element in both of the organizations, Young Men's Christian Association and the Catholic Youth Organization. The reason is obvious. The founders of both organizations are Christians, knowing the true meaning of creation and the destiny of the human race: Mankind is made to serve God and this world is not his home. Life is short and at the longest one has to utilize the given period of time to secure everlasting life. Therefore, both of the founders were trying to help young people to lead a successful life, fulfill their God-given purpose, and thus to secure their everlasting happiness.

The difference lies in the approach. George Williams, the founder of the Y.M.C.A., had to cope with an immoral environment which had proved harmful to the youths of London, so he was most anxious to obtain immediate results. Therefore he adopted the direct method of prayer meetings and Bible discussion to obtain these immediate spiritual achievements, in more precise words, to win the young men to Christ. Bishop Sheil, the founder of the Catholic Youth Organization, however, selected a different approach, because he was convinced that human beings, especially young people, are subject to the influence of environmental factors. Good environment generally influences the youth to good behavior, while poor environment often has the opposite

In order to encourage the youths to lead a successful life, the environment must be the very best; then the energy of the youth will be channelized toward profitable activities rather than delinquency. Therefore he adopted indirect methods, by which the young people could achieve the proper function of their faculties according to the God-given purpose; in this way not only were crimes prevented, but also loyal citizenship, which is required to become good children of God, will be achieved. 5

Because of the original intention of the founder, the spiritual aspect continues to be emphasized in the Young Men's Christian Association and the "secular" activities are merely "clothing" 6 utilized to reach the central purpose. In the C.Y.O. the spiritual aspect remains the chief purpose, but it is rather considered as an end result of well-performed other activities. Therefore one can conclude the spirituality retains its importance in both of the organizations, and the difference exists in the methods of achieving spiritual goals.

THE EDUCATIONAL ASPECT

Since adequate educational preparation is helpful in the successful development of the personality of youth, an educational program was introduced into both of the organizations, the Young Men's Christian Association and the Catholic Youth Organization, shortly after their inception and have maintained their importance through all the years. Because of the difference in the central purpose of the two organizations, the educational work in each has been emphasized in a different direction in order to serve the purpose of each organization with a greater efficiency.

As the Young Men's Christian Association has the spiritual achievement of the young men as the traditional primary aim, the purpose of the educational program is to help young men to be successful in their spiritual accomplishment. This, however, does not mean that the Association conducts educational programs in religion exclusively and does not undertake any educational activities which primarily pertain to the social or economic condition of the young men. As a matter of fact, there are many night schools and summer schools opened to serve purposes other than the directly religious. Even in these instances, however, it is felt that the central purpose of the Association is being fulfilled, even if only indirectly. Thus it is clear the educational activities taken by the Young Men's Christian Association either directly or indirectly are intended to facilitate spiritual edification.

As it has been previously pointed out that the original and still primary aim of the Catholic Youth Organization is a social one, therefore the purpose of the educational program of the organization is primarily to help the youths, both boys and girls to solve their social problems, which are the important factors responsible for juvenile delinquency. Lectures and various courses are offered in the centers and in different groups of the youths to supply the necessary knowledge to solve their social problems. The Sheil School of Social Study was founded for this purpose, and also has an emphasis on adult education. There the general courses are offered to meet the ordinary social needs and special courses are offered to help those, who are confronted with special social problems. There is a friendly and democratic atmosphere in the school. One can bring his or her particular problems to the classroom to discuss with others and to seek a satisfactory solution. One can also seek counsel of experts to solve his problems privately, if he so wishes.

In short, the objective of the educational program of the Catholic Youth Organization, is to supply an adequate knowledge to the youths so they might know how to face the conflicts found in the society, and prevent criminal deeds, thereby become good children of God and good citizens of their country.

---

8 O’Gara, Loc. Cit.
SOCIAL ASPECT

From studying the basic principles of the Young Men's Christian Association and the Catholic Youth Organization and their attitude towards the social welfare of youth, the following conclusion can be drawn.

Although originally the Young Men's Christian Association was concerned only with the spiritual condition of the young men, it soon recognized that the social factors are responsible to a great extent for the moral life of the young men, because the unexperienced youths can be very easily influenced and misled by the poor social environment; hence, the spiritual condition of the young men can not be improved until a healthy social atmosphere is created. Based on this conviction the social institutions were established. Later social clubs were introduced for various age groups to provide for their better social activities, which are so necessary for the attainment of the central purpose. Chesley and Well, cited in the preceding chapter, definitely pointed out the value of social activities; they also stressed the reason why the social activities of the association must be the instruments to reach the goal. 9

The social element in the Catholic Youth Organization is considered to be far more important than in the Young Men's Christian Association, because recognition of its importance was the chief motivating force in the

founding of the Organization. Although Bishop Sheil was thoroughly convinced that the actions of delinquent boys and girls constituted offenses against society, he said it is also true that society was likewise often guilty for failure to provide an even chance for many young people. Oftentimes, if the young person had received an "even chance", in other words, equally good social conditions, he could also overcome temptations and "advance in wisdom and stature before God and men". 10 The Catholic Youth Organization was founded by Bishop Sheil to help meet the social needs of youth. The social groups and clubs were organized immediately, and the centers were opened, in order to provide for youth better social conditions, so that delinquent actions might be avoided and normal functioning of personality be advanced.

The fact that in the Catholic Youth Organization more works were accomplished in the social field than in any other direction proves the importance of the social aspect.

One can summarize what has been said concerning the social aspect of both organizations in one sentence: in the Y.M.C.A. the social program was adopted merely as an instrument for the achievement of the central purpose, which is spiritual, while in the C.Y.C. the social program is the immediate main objective for the purpose of delinquency prevention and the building of useful citizenship. 11

10 Sheil, Loc. Cit.

11 Any doubt about the last statement can be removed by comparing the amount of work done in social fields with the amount of work done in any other aspect within the organizations.
THE PHYSICAL OR RECREATIONAL ASPECT

Although the "Young Men's Christian Association is interested in the whole personality", 12 and to many the Association is known only as a recreational center with gymnasiums and other facilities for sports, the"physical"element entered into the Association comparatively late in its history. The main reason for this is that in its earlier days the Association focused its attention only on the spiritual condition of the young men, and the predominant belief was that recreation could contribute little to the development of spiritual life; therefore recreation was rather neglected. Later on, the Association found out, recreational activities were very attractive to the young men:

For many the opportunity to pursue physical activities is the chief reason for coming to the Association. 13 Therefore the recreational activities began to be utilized to get more members into the Association, where they are supposed to gain the spiritual benefits:

With these persons, 14 physical education must carry responsibility for the attainment of the association's inclusive Christian objective. 15

12 Principles and Policies for Physical Education in the Young Men's Christian Association, p. 12.
13 Ibid.
14 Those who come to the Association merely for the purpose of recreation.
15 Ibid.
It is clear that physical education in the Young Men's Christian Association is primarily intended as a convenient means to benefit the spiritual condition of the young men.

The physical recreational element in the Catholic Youth Organization has a rather different position from that in the Young Men's Christian Association. The basic difference does not lie in the essence, because the same result could be produced in both of the organizations, but rather in the differences in the primary goals sought by the two organizations. The recreational program was introduced into the Catholic Youth Organization at the very moment of the inception, and the initiation of the program was not an accidental happening, but rather was regarded as one of the main objectives, one of the motivating forces for the founding of the Organization. The recreational activities are not merely intended to attract youth, as they are utilized in the Young Men's Christian Association, but rather exist because in themselves they have an important value and are most beneficial to the full development of a healthy personality of youth; more specifically, such activities for youth Channelize the over-active energy, which otherwise could be a contributing factor to delinquency, into favorable activities, which help in the development of both of bodily and spiritual life. It was for this reason that Bishop Sheil introduced the recreational program into the Organization at the very beginning.

In other words, the basic philosophy of the Young Men's Christian Association and the Catholic Youth Organization in regard to the purpose of physical or recreational program is this: it is considered merely as an im-
strumens to achieve the central goal in one organization, and as the immediate main objective in the other.

The writer wishes to make it clear that only the ultimate and the immediate objectives of the two organizations have been compared. Policies concerning membership, officers, structure of the organization etc. could also be compared. But since these are merely accidental procedures arbitrarily adopted by the organizations and do not count as "basic" principles, they did not enter into the present study. However, they are vitally influential to the young people who are joining the organization, therefore they will be analyzed in the next chapter, when we draw a "practical" conclusion.
CHAPTER IV

CONCLUSION

The purpose of this chapter is to draw a practical conclusion based on the knowledge acquired about the basic philosophy of the Young Men's Christian Association and of the Catholic Youth Organization and about the similarity and the differences between the two organizations.

The reasons given in the previous chapters sufficiently proved that it is advantageous for youth to join an organization especially established for them. One important question immediately arises: whether Catholic youth could join a non-Catholic organization such as Young Men's Christian Association or whether they should have their own organization, such as the Catholic Youth Organization.

It is the firm conviction of the writer that Catholic youth for various reasons should not join the Young Men's Christian Association. Although it is a popular organization for youth and offers more facilities than the C.Y.O., the basic principle is religious, and a Catholic youth could be adversely influenced.

Now and then some Catholics, even clergymen, adopt an indifferent or even a favorable attitude about this matter of Catholic young people joining the Young Men's Christian Association. This represents only their unproved private opinion, originating either from a lack of true awareness of the need for guidance by the Church or from an inadequate knowledge about the
true nature of the Association. Hence it can not be followed without temerity.

First of all, one has to know the official attitude of the Church concerning an important matter like this, because the Church is the living authority and the safe guidance of her children.

The Holy Office on November 4, 1920, warned Ordinaries against the danger to the faith of young people arising from the activities of the Y.M.C.A. Catholic societies should be formed to preserve the young people from the influence of this organization. (A.A.S., XII, 1920, p. 395).

The chief reason why the Church wants Catholic youth to abstain from joining the Young Men's Christian Association is that such membership is dangerous to their faith, a most precious gift from God which must be preserved by all means. On the other hand; some pamphlets published by the Young Men's Christian Association for the purpose of advertisement claim that the Y.M.C.A. is a non-sectarian organization and has no religious influence whatsoever on the members. To discover the truth one has to seek out the facts, which will then speak for themselves.

It is obviously absurd to say that the Young Men's Christian Association has no intention of exerting religious influence on its members, because the very purpose in the founding of the Association and the continuation of its existence is a religious one, as has been clearly shown in the last chapter when the "basic principles of the Young Men's Christian Association"

---

1 "Ordinary" is an official title for local bishop.

2 P.J. Lydon, Ready Answers in Canon Law, p. 481.
were analyzed.

The reason why some people believe that the Association exercises no religious influence on its members is because they focus their attention only on the success of the Association in its material aspect and on its physical activities. In this way they lose sight of the circumstances and conditions which make possible a great deal of religious influence. The secretaries who manage the affair of the Association are trained professional men who know how to utilize any opportunity "to spread the Kingdom of God." Although they might not force a Catholic member to attend Bible Classes, Prayer Meetings, and Sunday Afternoon Clubs, they would invite him to come and heartily welcome him. The Catholic member, on account of the pressure of the staff and his Protestant friends could easily follow the crowd, and thus gradually lose his faith completely.

A Catholic employee in the Y.M.C.A., on being asked whether the officials try to influence Catholics in a religious way, gave the following answer:

Yes, they do endeavor to influence the Catholic members, and they do it most continuously. For example, we have recently organized a Catholic society here. A young man who is an active member, stated to me in the presence of witnesses that the paid secretary of the Y.M.C.A here tried to influence him in a religious way. Another young man who formerly attended the school was a Catholic when he came here. They got him to become a member of their gospel team. He was in the band, and they made much of him as a musician in the Kansas City Protestant churches. While here, and as a member of the Y.M.C.A, he attended the prayer meetings of the Y.M.C.A, and went to the Protestant churches more than he did the Catholic church. 5.

The same person went on to enumerate many cases like the above.

A Catholic convert in the Young Men's Christian Association faces an even more serious situation. During the short period of instruction it is unlikely that he acquired knowledge about Catholic doctrine, apologetical knowledge in particular. Maybe he is still Protestant or pagan-minded. Once he breathes the Protestant atmosphere in the Y.M.C.A. and hears arguments against the Catholic Church, to which he knows no answers, doubt may rise in his mind. In such a case it is very likely that he will fall away from the Church.

Besides the direct effort which is made by the Young Men's Christian Association to influence Catholics, there has been created a spirit of "indifferentism", which is possibly more harmful to the Catholic faith. The Young Men's Christian Association was often called by its prominent leaders a unifying force among the churches, and is described as an inter-denominational or non-denominational organization. A prominent American leader once made a very clear statement that no member of the Association should claim that his own church is true and the rest of the churches are false. 4 This is erroneous, because Jesus founded only one Church, the Catholic Church. That indifferentism which says that one church is as good as another, is extremely dangerous to the faith of the young Catholics, because youth has an extraordinarily strong tendency to follow the mob and to gain the feeling of "belonging" to the group. To achieve this they must adjust themselves to the circumstances and attitude of the majority. Thus, in many cases they will gradually become in-

differentists themselves. To testify to this fact, the above mentioned Catholic employee in the Young Men's Christian Association made the following observation:

It is my observation that a membership in the Y.M.C.A. here seems to create in the mind of the average Catholic young folk an indifference for their religion. They do not attend to their religious duties as frequently as they used to, and do not seem to have that veneration for the teachings of the Catholic Church that they had before they became members. 5

Indeed the membership in a Protestant organization tends insensibly to diminish that keen loyalty of the Catholic and finally leads to apostasy. This is particularly dangerous to those Catholics who had been taught merely to believe, but to whom no reason for their faith had been given. They meet some well-meaning and virtuous Protestants, and by comparing their goodness with the doubtful fervor of many of their Catholic friends, come to think that after all the religion you believe in does not have much affect on the life you lead. If some officials or friends ask them hostile questions about the Church to which they are not able to give any satisfactory answer, under such an embarrassment they might give up their former religion entirely.

Furthermore, according to the Portland Test, Catholics are excluded from being active or voting members and from holding any office in the Young Men's Christian Association, because they do not maintain the Holy Scriptures to be the only infallible rule of faith and they do not testify their faith by becoming and remaining members of churches held to be evangelical. 6 Here

5 Geresche, loc. cit.
6 Murray, op. cit.
Christianity is made the qualification for active membership and Evangelical Protestantism is made the test of Christianity. Consequently no one could be an active member, unless he shows his Christianity by becoming a Protestant. In order to become equal with others, immature young Catholics might abandon the Catholic Church and embrace Protestantism, which is made the test of Christianity.

Besides the positive dangers to faith, there are negative ones. Obviously, if Catholic young people join the Protestant organization, they can not participate in Catholic organizations which are intended to supply them with additional knowledge about Catholic doctrine, to influence their spiritual life and to offer opportunities for taking active part in apostolic work.

After examining the dangers to faith, one must be convinced that the Catholic youth should not join the Young Men's Christian Association, and the Church was right in issuing that wise decree.

Since there is a strong urge in youth to belong to an organization on one hand, and since Catholic youth cannot join a Protestant organization without endangering their faith, it is therefore necessary that Catholic youth have their own organization. In such an organization they can satisfy their mental and physical and social needs without endangering their spiritual welfare.

Personally, the writer would recommend the Catholic Youth Organization, as far as the aims and the basic principles are concerned. As to the organization, management, membership etc. he has his own ideas, which will be...
presented in the following pages.

First of all, that Catholic Youth Organization must be "unified" on a nation-wide, even world-wide scale. The Youth Department in the National Catholic Welfare Conference in the United States would be such a unifying organization. But the Youth Department is so loose jointed that any effective connection with the local organizations can hardly be seen. In order to obtain efficient functioning, i.e. to benefit fully the majority of youth, the central office must have certain close connections with local units. It must be independent in order to become world wide. The central office must assume definite responsibility towards the local organizations, e.g., engaging in over-all planning, promoting, directing and assisting the local organizations; of course, in return the local organizations also must have certain duties towards the central office.

This re-organization would not mean that the existing organizations would have to be destroyed first to build one new organization; it would merely mean that the various existing organizations be united together under a common title, the Catholic Youth Organization, to produce a united force, which would be more efficient in the improvement of the spiritual, mental, social and physical conditions of the youth, at the same time, individual organizations could maintain their own titles and specific interests. As a member of a specific organization, the individual engages in specific activities which are required by the nature of his organization. As a member of the Catholic Youth Organization, he would perform the activities which are required for all the members of the Organization or a specific group in the Organization. For in-
stance, a boy who belongs to the Sodality of Our Lady could also belong to the Catholic Youth Organization at the same time. As a Sodalist, he attends the regular Sodality meetings and observes the Common Rules. As a member of the Catholic Youth Organization, he keeps the C.Y.O. pledge and takes part of the C.Y.O. activities e.g. ice-skating parties or picnics, activities common to all the members in that locality. He can also become a member of a specific group in the C.Y.O. e.g. a member of a study club or a member of a basketball team, if he so wishes. Thus the memberships in different organizations not only have no contradictory effect, but also help each other, because specific groups could perform certain tasks for the C.Y.O. and the C.Y.O. could offer facilities to the specific groups.

There has to be membership in the Catholic Youth Organization because membership not merely serves as an integrating force, also produces incentive in the youth to be active members. The initial and regular dues must be reasonable to get as many youths as possible. In the case of the very poor, the dues could and should be dispensed to give everyone an "even chance."

Some people say that Bishop Sheil utilized too many lay officers and workers and not enough clergy in the C.Y.O. Center. The writer, however, holds a contrary opinion. The management, as far as the administrative aspect, as well as the social and physical affairs are concerned, should be handed entirely by the laity; the clergy should be used as supervisors to see to it that nothing is contrary to the teaching of Church and that there are no violations of moral law. The Young Men’s Christian Association adopted this method and is doing a successful job.
This position is taken because priests by their profession and past training are unsuitable for "secular" affairs, while the laymen could be professionally trained and devote their full time to specific duties. Supervision by the clergy is required, however, because in many cases moral problems are involved; since the organization is based on religious principles, the Church should take the responsibility. The religious affairs of the Organization and the spiritual welfare of the youth must be handled by the clergy, because they are priests and they have had specific training in such matters. As to the educational aspects both clergy and laity should take part but in different fields. Briefly, the management belongs to the laity, and religious or moral problems belong to the clergy. With the combined efforts of the clergy and laity a fine Organization can be created.

The selection and training of personnel is another important factor for success. The employed officers and workers must have professional training, otherwise the work can not be carried on successfully. The Young Men's Christian Association has many training schools and the Catholic Youth Organization must have the same to produce adequate workers who know how to deal with the youth. To obtain success volunteers must be limited and certain qualifications must be fulfilled, if they are admitted to work in the Organization.

Since the writer is a Chinese by nationality, and interested in community organization, the welfare of the youth in particular, it is almost obligatory for him to make an observation on the problems of the Catholic Youth Organization in China.

Doubtless, Chinese youth needs a Catholic Youth Organization very
badly, because as a whole they are not organized at all. The C.Y.O. with its fourfold purpose with necessary changes on methodical procedure to suit the specific environment fits China even more perfectly. The religious education of the young people in China is pitifully low. They need a good deal of instructions and training to improve their spiritual condition, because China is a pagan land. Besides the spiritual objective in China must also be emphasized on Apostolic work, i.e. the propagation of faith. This will be even more successful than in this country, because the majority of the Chinese youth hardly have any clear-cut religion. If they join the Organization, they would most likely join the Catholic Church at the same time.

There is too much social work to be done in China because of her particular condition. The majority of the people are farmers, and they hardly receive any attention from any public or private agency. If the C.Y.O. takes up this task, it will draw a tremendous response from the people. The Organization will soon be prosperous and consequently the number of Catholics will increase.

In rural areas there is hardly any organized recreation. But they have the same impulse for recreation as the youth in any country. Their recreational activities in most cases are unsupervised and often harmful. What they need is an organizer and supervisor; then under the direction and supervision of C.Y.O., the recreational program would grow rapidly and American activities could be adopted and changed to suit the specific environment.

Education of the youth in China is surely neglected, although six years elementary education is obligatory. A large number of boys haven't any
Chance to finish the grammar school or even to attend school at all. Those who attended high school or college are educated with a false philosophy of life; therefore, there is a large field of work for the C.Y.O. The illiterate need elementary education and the students need re-education. The C.Y.O. will gain the approval and aid from every side in educational work, because the Chinese have a special respect towards those who are learned and the educational agencies.

The Catholic Youth Organization in China is appropriate and the activities of the C.Y.O. are needed.

False theories arise every day, and moral standards decline rapidly. As a result, countless young people are misled and finally go astray. Proper and intelligent guidance is necessary to develop correct thinking. The Catholic Youth Organization, as a well equipped and properly guided organization is one answer if we are to "save the youth."
BIBLIOGRAPHY

BOOKS


Lydon, P. J., Ready Answers in Canon Law, Benziger Brothers, New York, 1937.


PAMPHLETS

THE Y.M.C.A. PUBLICATIONS

A Club for Young Men

Camping and the Y.M.C.A.

Characteristics and Needs
Communities Serve Their Young People

In This Spirit

Jr. Hi-Y

Purpose of Y.M.C.A.

United in Christian Action

What is the Y.M.C.A

What is the Tri-Hi-Y

Your Daughter and the Y.M.C.A

Your Son and the Y.M.C.A

"Y" Indian Guides

THE C.Y.O. PUBLICATIONS

Chicago CYO

Shell School of Social Study

Lewis College

Reading Service

The CYO Story


OTHER PUBLICATIONS

Community Fund of Chicago, Inc. Chicago, Ill.


UNPUBLISHED MATERIALS

Annual Reports of the Various Departments of CYO., 1950.

Shell House

Shell House, CYO