A Study of the Religious Participation of Catholic Delinquent Boys Detained in the Arthur Audy Home from July to November, 1951

Joseph Patrick Munday

Loyola University Chicago

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A STUDY OF THE RELIGIOUS PARTICIPATION OF CATHOLIC
DELINQUENT BOYS DETAINED IN THE ARTHUR AUDY HOME
FROM JULY TO NOVEMBER, 1951

by

Joseph P. Munday

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

June
1952
LIFE

Joseph Patrick Munday was born in Chicago, Illinois, September 2, 1922.

He was graduated from St. Ignatius High School, Chicago, Illinois, June 1940, and from Loyola University, Chicago, Illinois, February 1950, with the degree of Bachelor of Philosophy.

He served in the Armed Forces from August 1942, to January 1946. He entered the Institute of Social and Industrial Relations, Loyola University, Chicago, Illinois, in 1950. He has been employed as a Social Worker at the Catholic Home Bureau of Chicago since September 1950.
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CHAPTER I
PURPOSE AND METHOD OF STUDY

For the past two and one-half years, the writer of this thesis has been associated with the Catholic Chaplain of the Arthur Audy Home for Children in interviewing and counselling Catholic dependent and delinquent boys detained by the Family Court of Cook County, Illinois in this Home.

These interviews took place one night a week on Monday evening between 6:30 P.M. and 9:30 P.M. We obtained the names of the boys from the official Record Book in the Home which contained pertinent information concerning each child admitted. We talked only to Catholic boys. An information card with the family residence, parish, religious background and any other pertinent information was completed and kept for the Chaplain's file.

Frequently, it was possible to be of some assistance to the boy or his parents by referring them to some resource which could be helpful to them. Very often, Pastors, schools and community organizations were very helpful in this regard.

It was from this work at the Audy Home that the writer conceived the idea for the present study. We saw that
the conditions were among our juvenile boys and that the rate
of delinquency seemed to be increasing. I thought that per-
haps research in this particular field might be very bene-
ficial to those charged with the care of children, clergy,
parents, educators and social service agencies.

For the purpose of this paper, when we speak of
juvenile delinquency, we mean a wilful violation of the
social order, punishable by law and perpetrated by a child.
The ages of boys studied in this thesis includes boys be-
tween the ages of ten to seventeen who according to our laws
in the State of Illinois are considered juveniles.

It was felt that a detailed questionnaire should be
drawn up to secure the necessary information for the study.
A copy of this questionnaire appears in Chapter I, page three.
The questionnaire was filled out by the interviewer during
the course of the interview. The entire procedure was car-
rried out in a very informal manner. It was explained to the
boy that a study was being conducted and the information he
volunteered to give was not for the information of the court.
The boy in most cases was very much at ease and gave as
much information as he could remember.

The study covered a four month period during the
year nineteen hundred and fifty-one. It was from July first
through the month of October. This period of time was chosen
in order to cover a period of two months when the boys were
on summer vacation and two months when they were in school.
NAME_________________ ADDRESS_________________ AGE______ RACE______

DELINQUENCY: _______ RECIVIDIST: Yes—No NUMBER OF TIMES_____ (Circle)

Charges: 1._________________ 2._________________ 3._________________ 4._________________

5._________________ 6._________________ 7._________________ 8._________________

Place Born_________________ Present Parish_________________ Baptized Yes—No WHEN Infant
 (Circle)(Circle) Child

(circle) (circle) (circle) 3. Not Prac. (circle)

Reason for Infidelity:________________________

Mother’s Name_________________ Marital Status: Sep.—Div. — Remarried
(Circle)(Circle)

Father’s Name_________________ Marital Status: Sep.—Div. — Remarried
(Circle)(Circle)

Father’s Rel: C — P — J — None —(?) Rel.Fidelity: 1. Habitual 2. Occasional
3. Not Prac. (Circle)(Circle)

Mother’s Rel: C — P — J — None —(?) Rel.Fidelity: 1. Habitual 2. Occasional
3. Not Prac. (Circle)(Circle)

Step-parent or Guardian:_________________ Rel.Fidelity: Habitual — Occasional —
Not Prac. (circle)

No. of Sisters_________________ Brothers_________________ Rel.Fidelity: 1. Habitual 2. Occasional
3. Not prac. (circle)(circle)

How was Relig. Instruc. rec’d: Cath. School — Released Time — Other
(circle) (circle) (circle) (circle) (circle) (circle) (circle) (circle)

EDUCATION: Give name of school and length of attendance

Primary:________________________ Secondary:________________________

1.______________________________ 1.______________________________ yrs-mos. yrs-mos.
2.______________________________ 2.______________________________ yrs-mos. yrs-mos.
3.______________________________ 3.______________________________ yrs-mos. yrs-mos.
4.______________________________ 4.______________________________ yrs-mos. yrs-mos.

SOCIAL ADJUSTMENT INSTITUTIONS: (e.g. Gibault, Mt. Alverno, Hoosierstown,
Boys Town, Glenwood Schol., Boys Farm, Ill, State Trng. School)

1.______________________________ 2.______________________________ yrs-mos.
3.______________________________ 4.______________________________ yrs-mos.

N.B. — RELIGIOUS FIDELITY: — Habitual Catholic goes to Mass every Sunday and Makes Easter Duty.
Occasional Catholic goes to Mass and receives Sacraments only Periodically.
Not Practical Catholic — one who does not practice his Religion.
This would give us a clearer picture of the difference in
delinquency rates during the time the boys were in school and
on their summer vacation.

As was mentioned before, juvenile delinquency is a
wilful violation of the social order punishable by law and
perpetrated by a child. Juvenile delinquency is a social,
moral and economic problem. A delinquent boy's case is heard
in the Family Court of Cook County save for certain felonies
which are tried in the Criminal Court of Cook County in
Illinois.

Our psychiatric clinics and sociological experts
in the field tell us that delinquencies are frequently the
result of culture conflicts and a lack of moral standards.
To verify this opinion, one just needs to talk to these
children and read their case histories.

The delinquent act is a negative aggressive anti-
social act. Where we have frustration, we must have a com-
pensation in the life of the child in some or other pattern
of behavior. The delinquent acts in such a way as to attain
a normal end in an abnormal way. The boy is "hurt" and from
this "hurt" comes aggression. The hurt is in the mind of
the child.

The writer of this thesis does not intend to give
any startling new information or theory concerning juvenile
delinquency and the behavior patterns of delinquents. Much
great research has been given to us by Healy and Bronner,
The Gluecks, C.R. Shaw and many other great experts.

We wanted to see the current trends in delinquent behavior and if possible to try to see what causes influence boys to commit delinquencies today. It is important to keep in mind a very important fact and Mr. Charles Leonard, Superintendent of the Illinois State Training School at St. Charles, Illinois, recently quoted an expert in the field as saying, "there is no one cause of Juvenile Delinquency".¹

It seemed important that we get to the heart of the matter and try to discover where those concerned with our Catholic boys could help them avoid delinquencies. Healy and Bronner are also of the opinion that there are multiple-causal factors in delinquent behavior patterns.

It is only by obtaining factual knowledge about the situation that we can perhaps see ways and means of meeting, at least, a partial solution to it. Perhaps there is need for improvement in existing resources or a need for further resources. It could be that we do not see the delinquency problem as it exists in reality, the year 1951 and its record will give us a prospectus which can perhaps guide us in the future.

The Catholic Church has always been most solicitous

¹ C.W. Leonard, Lecture to Federation for Crime Prevention and Delinquency Control, Loyola University Chicago, Illinois, November 1951
about the welfare of her children. That is why a Catholic Chaplain is assigned to care for the spiritual welfare of her children detained at the Home. The chaplain is on call at any time a child is in need of help. A Catholic chapel in which Mass is said on Sundays and other spiritual exercises are performed is used by the children while detained in the Audy Home.

The Church has been a pioneer in the field of social welfare in Chicago. With the growth of Chicago and her welfare problems, the institutions of the Church have expanded to care for the "least of her Brethren". The Supervisor of Charities in the Archdiocese of Chicago, is appointed by the Family Court as legal guardian on many wayward boys in order that they can be placed in protective institutions and receive care and treatment. There is no doubt that frequently the present needs outnumber the resources and of course this is a difficult situation.

In this study, we are honestly facing the facts as they exist. It is our intent to show clearly the picture of our Catholic delinquent boys and their religious backgrounds. We want to show how much religious training the boy has received, how he received it, and how much of it has been inculcated into his everyday life. Example is a powerful factor in character development. Without parental influence helping the child in his personality development, we cannot expect too much from the child if left just to
There have been several books written with regard to religion in the life of prisoners. A notable work which has given much information to the writer of this thesis is "Crime and Religion" by Eligius Weir, O.F.M., who for many years was Chaplain at the Stateville Penitentiary, Joliet, Illinois. This work is a good work of research in the field of crime and religion and the religious backgrounds of criminals.

A special debt of gratitude is forthcoming to the Rev. R.T. Grant, S.J., Chaplain at the Arthur Audy Home. The Superintendent and staff at the Juvenile Home were most cooperative with us in carrying out this study. They, one and all, are doing a splendid work in the field of child welfare in caring for these needy children who are under the jurisdiction of the Family Court.

It seems only proper that in a work of this kind, we look to the experts for guidance and help. The Divine Expert as reflected in one of His levites has given us a living example and inspiration to carry on. The Rt. Rev. Msgr. Flanagan reiterated in his writings time and time again, "there is no cure-all for crime, except the love of God in the heart of man". 

thought in mind, and his untiring zeal created a Home which is
the maker of genuine American citizens - Boys Town, Nebraska.

"Father Flanagan and Father Weir were steeped in
personal experience with crime and degradation and in de­
fiance of scholars and experts, they agreed that the first
and basic cause of crime was lack of religious instruction."3

It is quite evident that in years past too many of
our Catholic couples were entering marriage unprepared to
assume the responsibilities of married life. There was a
lack of instruction in preparation for marriage. Today, we
have the Pre-Cana and Cana Conferences which are a strong in­
fluence in answering the need for helping and informing pro­
spective husbands and wives who are the potential parents of
the next generation.

We felt that perhaps we could find an answer to
some of the existing needs of our boys who are about to be­
come or already have been involved in delinquency.

It is quite possible that the general public is en­
tirely unaware of the serious delinquencies being committed
by our youthful offenders today. With the alarming number of
automobiles being stolen every month, Judge Dunne sent a
special appeal to the Superintendents of both public and
parochial schools asking that they bring the seriousness of
the offense and possible punishment which can be given to
those guilty of auto larceny.

3 Ibid. 117
Frequently the boy will say he just took the car for a "joy ride"—and feels that this is sufficient excuse for him. Many people have been injured from accidents where the "joy riders" were just supposedly having some fun. It is very evident from our interviews with the boys that they never had thought of the serious injuries which might have occurred not only to themselves but to others. A chase with the police could result in a serious auto accident as the auto theft is going to try and get away if possible.

Drug addiction and its spread in the community was a source of great alarm here in Chicago. "Of 4,437 dope addicts arrested last year (1950) by Chicago Police, 1,017 were minors, 93 were juveniles."4 It was due in great part, to an excellent program of public education that this dope menace to our youth was in part checked. The press, radio and television cooperated splendidly with the Crime Prevention Bureau and other agencies in making the community fully aware of the effect of narcotics upon man and especially our juveniles.

It was with these thoughts in mind, that we thought a study of this kind could shed more light upon the type of Catholic boy being taken into custody for various kinds of delinquencies. There might be some possible way in which our educational systems can be of service to the Church in regards

4 Higgins, Lois, Dr., The Dope Peril, Crime Prevention Bureau, West Town Publications, Chicago, Illinois, 1951, 2
better instructing our youth in regarding certain types of be-

havior. We frequently found that information which should have
been imparted by the parents to the child was lacking. The
children had been neglected for various reasons which will be
discussed in Chapter IV.

Of the one hundred and fifty-five boys in the study, there were fifteen boys who were colored. These colored boys
were all from the lower income family group.

Of the total number of boys concerned in the study, 107 of these boys had been in the jurisdiction of the Family
Court before the time they were interviewed in this study. Many of them had been recidvists numerous times. This made it
rather easy for me to interview the boys as I knew many of them quite well from previous times having seen them in the Audy
Home, Illinois State Tng. School or one of the other protective Institutions we use for placement of delinquent boys.

Many of these boys had been under the care of the Catholic Home Bureau as dependent children, having been placed
because of broken homes or desertion by parents.

As many of these boys were in the caseload of the writer at the Catholic Home Bureau, it was very helpful in get-
ting a true picture of the boy's present situation.

Since many of these boys were recidvists, the writer had previously been acquainted with a great many of them at the
Chicago Parental School, at Gibault School, Mount Alverno School for Boys in Cincinnati, Ohio and the Illinois State Training
school for Boys in St. Charles, Illinois. Most of them answered the questions asked without any hesitancy.

Prevention of delinquency is far better for society than the results of treatment of boys after they have become delinquents. The home is the most potent force with regard to influence upon the child. The position of the father in the home and his relationship with the boy is very significant in the emotional stability of the boy. Pope Pius XI, in speaking about children says, "With regard to offspring, the children should be begotten of love, tenderly cared for and educated in a religious atmosphere..., the marriage bond should not be joined to another even for the sake of offspring."

"Without love, human life becomes a dreary treadmill with no place to go and no incentive to go even there. Without love, no man can be happy. With it in abundance, despite hardships and sacrifices, it is difficult not to be happy. It answers the deepest cravings of the human heart, and in most instances, is another name for happiness." 6

Having stated the purpose as a study of Catholic Delinquent boys, their Catholicity, their training, their home and its influence, we shall present the statistics on

5 Pius XI, On Christian Marriage, New York, Paulist Press, 1930

6 John O'Brien, Ph.D., Pathways to Happiness, Our Sunday Visitor Press, Huntington, Indiana, 1940, 24.
the boys we interviewed and whose cases form the bulwark of this study. They number one hundred and fifty-five boys ranging in age from ten through sixteen years of age.
CHAPTER II

STATISTICS ON THE BOYS UNDER STUDY

TABLE I

AGES AND NUMBER BY MONTH OF BOYS UNDER STUDY

As shown below, in Table I, the age groups which had the greatest number of juvenile offenders was fifteen, sixteen and fourteen respectively.

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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>34</td>
<td>33</td>
<td>43</td>
<td>45</td>
<td>155</td>
</tr>
<tr>
<td>10-11</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>11-12</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>12-13</td>
<td>1</td>
<td>5</td>
<td>1</td>
<td>2</td>
<td>9</td>
</tr>
<tr>
<td>13-14</td>
<td>3</td>
<td>1</td>
<td>5</td>
<td>5</td>
<td>14</td>
</tr>
<tr>
<td>14-15</td>
<td>5</td>
<td>5</td>
<td>11</td>
<td>9</td>
<td>30</td>
</tr>
<tr>
<td>15-16</td>
<td>12</td>
<td>11</td>
<td>10</td>
<td>16</td>
<td>49</td>
</tr>
<tr>
<td>16-17</td>
<td>11</td>
<td>9</td>
<td>15</td>
<td>10</td>
<td>45</td>
</tr>
</tbody>
</table>

The greatest number of offenders were in the 15-17 year age group. The total number of offences committed by this group was ninety-four for the entire four month period.
Table II, page 15, gives us a rather clear picture of the kinds of delinquent acts our boys were committing. The stealing of automobiles and habitually running away were the two committed most frequently. Burglary and petty larceny were third and fourth in the number of offences. These things are of importance to the community as they directly and immediately affect it. It was found that very often car owners had left their autos unlocked and made them easily accessible to boys who were in the habit of taking cars. However, many of these boys did gain entrance to the car by breaking the window. Jumpers were used as a means of getting the auto started.

If people who owned cars are more careful about them, it will be quite difficult in many cases, for boys seeking "joy rides" to take them. An auto owner in Chicago should never leave his auto unlocked unless there is someone in the vehicle.

In talking to these boys they readily admitted their great liking for automobiles and a desire on their part to drive them. In most cases these boys came from homes where a family car was unheard of so they took it upon themselves to steal a car in order to satisfy their craving to operate an automobile. We know for a fact that young boys in their teens are very alert and capable of driving autos very skillfully but the danger begins when the police begin to pursue the automobile thieves and are unable at sight to recognize ages.
TABLE II

TYPES OF DELINQUENCIES COMMITTED BY BOYS UNDER STUDY

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<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>34</td>
<td>33</td>
<td>43</td>
<td>45</td>
<td>165</td>
</tr>
<tr>
<td>Auto Larceny</td>
<td>5</td>
<td>8</td>
<td>11</td>
<td>12</td>
<td>36</td>
</tr>
<tr>
<td>Run-away</td>
<td>4</td>
<td>9</td>
<td>12</td>
<td>8</td>
<td>33</td>
</tr>
<tr>
<td>Burglary</td>
<td>8</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>17</td>
</tr>
<tr>
<td>Petty Larceny</td>
<td>5</td>
<td>4</td>
<td>1</td>
<td>4</td>
<td>14</td>
</tr>
<tr>
<td>Incorrigible</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>5</td>
<td>8</td>
</tr>
<tr>
<td>Hold for Court</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>Sex Offences</td>
<td>1</td>
<td>4</td>
<td>0</td>
<td>2</td>
<td>7</td>
</tr>
<tr>
<td>Assault</td>
<td>1</td>
<td>0</td>
<td>4</td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td>Attempted Murder</td>
<td>0</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>Robbery</td>
<td>2</td>
<td>0</td>
<td>2</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>Truancy (Habitual)</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Narcotics</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Strong Arm. Robb.</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Arson</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Fighting</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Intoxication</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Shooting</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>No Driver's Lic.</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Concealed Weapon</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>
It is quite evident that for the period of July and August, 1951, there were sixty-seven Catholic delinquent boys detained in the Arthur Audy Home for various delinquent acts. During the months of August and September, 1951, there were eighty-eight Catholic delinquent boys in the Home.

As was stated in the title of this Thesis, we were interested in the religious background of the child. We shall endeavor first of all, to give a clear picture of the laws of the State of Illinois with regards to the determining of the religion of a child who comes under the jurisdiction of the Court. This must be clearly understood when conducting a study of this nature. A child is considered a Catholic, and recognized to be such by law if the parents are Catholic, practical or non-practicing Catholics, unless the parents themselves state they desire the child to be considered contrariwise in the presence of the Court. "A child to be placed by the Court will be placed in a home or institution with people or an agency of the same religion as its parents wherever practicable."¹

In Table III, shown on the next page, we give the statistics concerning the religious background of the boy, and whether he was baptized, not baptized, or whether or not this

¹ Illinois Revised Statutes of 1952, Chapter 23, Section 211, Treatment of Dependent, Neglected and Delinquent Children, 385
information was available. In cases where parents have deserted the child, it is very difficult to get this information and a child would have to be baptized conditionally.

TABLE III

RELIGIOUS BACKGROUND
OF BOYS
UNDER STUDY

<table>
<thead>
<tr>
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<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>34</td>
<td>33</td>
<td>43</td>
<td>45</td>
<td>155</td>
</tr>
<tr>
<td>Boys Baptized</td>
<td>33</td>
<td>31</td>
<td>42</td>
<td>40</td>
<td>146</td>
</tr>
<tr>
<td>Boys Not-Baptized</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>Boys Baptism Unknown</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Boys Not-Interviewed</td>
<td>4</td>
<td>1</td>
<td>2</td>
<td>4</td>
<td>---</td>
</tr>
</tbody>
</table>

Most of these Catholic boys have received the Sacrament of Baptism according to the rite of the Roman Catholic Church and the total number of those was one hundred and forty-seven (147). Of these boys, nine were either not-baptized or this information was unavailable. There were eleven boys who were not interviewed because their period of detention was so short and they were released at the Court hearing or the Court had made a commitment to an institution.

When a child reaches the age of reason, it is customary in the Catholic Church for the child to receive the Sacraments of Penance, Holy Eucharist and Confirmation. We do not intend, in this Chapter II, to elaborate on the re-
ligious practices or fidelity of the boys but this will be dis-
cussed later.

**TABLE IV**

**BOYS WHO RECEIVED**
**SACRAMENTS OF Penance,**
**Holy EUCHARIST, AND CONFIRMATION.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys rec'd. Penance &amp; Holy Eucharist</td>
<td>30</td>
<td>26</td>
<td>39</td>
<td>38</td>
<td>133</td>
</tr>
<tr>
<td>Boys Confirmed</td>
<td>23</td>
<td>20</td>
<td>30</td>
<td>33</td>
<td>106</td>
</tr>
<tr>
<td>Boys not interviewed</td>
<td>4</td>
<td>1</td>
<td>2</td>
<td>4</td>
<td></td>
</tr>
</tbody>
</table>

From the statistics shown thus far, we can see that 85% of the Catholic boys received the Sacrament of Penance, and the Holy Eucharist. There were approximately 68% of these boys who received the Sacrament of Confirmation.

As long as we have just given the statistics on how many of these boys received the Sacraments mentioned, we would like to give a classification of the boys' fidelity to their religious obligations. The Catholic Chaplain of the Arthur Audy Home felt that we should follow a three-fold cate-
gory in determining the status of the boy in regards to fidelity to his religious obligations.

It was by the information obtained from the boy dur-
ing the interview, that he was placed in one of three cate-
categories: 1. Faithful, 2. Occasional, and 3. Not-Practical. We classified as Faithful, a boy who met the requirements of the Roman Catholic Church of all Harembers, namely, attendance at Sunday Mass and Mass on Holidays, and the reception of the Sacraments of Penance and Holy Eucharist at least once a year. Those boys who were placed in the second category - Occasional, were boys who assisted at Mass and received the Sacraments of Penance and Holy Eucharist irregularly. Boys placed in the third category, Not-Practical, were boys who had little or no religious instructions and never practiced their religion.

**TABLE V**

**RELIGIOUS FAITHFUL OF BOYS UNDER STUDY**

<table>
<thead>
<tr>
<th>Boys' Religious Fidelity</th>
<th>34</th>
<th>33</th>
<th>43</th>
<th>45</th>
<th>155</th>
</tr>
</thead>
<tbody>
<tr>
<td>Habitual</td>
<td>18</td>
<td>15</td>
<td>18</td>
<td>20</td>
<td>71</td>
</tr>
<tr>
<td>Occasional</td>
<td>10</td>
<td>9</td>
<td>17</td>
<td>11</td>
<td>47</td>
</tr>
<tr>
<td>Not-Practical</td>
<td>6</td>
<td>9</td>
<td>8</td>
<td>14</td>
<td>37</td>
</tr>
</tbody>
</table>

Table V shows us that the greater percentage of the boys under study are shown not to be practical Catholics. About 45.8 per cent of the total number of boys in this study were considered practical Catholics. They fulfilled the minimum requirements of the Church. We have no reason to doubt the veracity of the boys' statements during this interview. It was
clearly pointed out to the boys at the beginning of the interview that this was a study of Catholic boys. There would be no reason for the boys to feel that to make a false statement would in any way help them in their present difficulty. They knew that the interview had no connection whatsoever with their relationship to the Court.

Regardless of the statistics shown above, there are many other factors which must be considered in a study of this kind and we are reserving comments and more elaborate consideration for this in a later chapter.

As Dr. Ralph Bergen, a well known psychiatrist and Director of the Catholic Charities Guidance Clinic, has said time and again, "There is in addition to a Catholic boy's reception of the Sacraments, many other factors essential for normal and healthy personality development."

The time and manner in which the boys received their religious instructions is of very great importance. The Honorable G. Howland Shaw, as Chairman of a Discussion of "Present Day Moral Standards - Influence and Impact Upon Juvenile Delinquents," stated he now can understand why the Catholic Church has always insisted upon Her rights to educate her children. He said that this was best proven in the totalitarian dictatorships and their effect upon the educational
systems in their countries. Mr. Shaw made this statement at one of the conferences of the National Conference of Juvenile Agencies in Chicago, Illinois, on October 20, 1951.

TABLE VI

HOW RELIGIOUS INSTRUCTIONS WERE RECEIVED BY BOYS UNDER STUDY

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Rec'd. In</td>
<td>34</td>
<td>33</td>
<td>43</td>
<td>45</td>
<td>155</td>
</tr>
<tr>
<td>Catholic Schools</td>
<td>21</td>
<td>24</td>
<td>27</td>
<td>20</td>
<td>92</td>
</tr>
<tr>
<td>Released Time Program</td>
<td>6</td>
<td>3</td>
<td>7</td>
<td>9</td>
<td>25</td>
</tr>
<tr>
<td>Private Instruction</td>
<td>0</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>No Instructions</td>
<td>1</td>
<td>3</td>
<td>4</td>
<td>3</td>
<td>12</td>
</tr>
<tr>
<td>Both Cath. &amp; R.T.</td>
<td>6</td>
<td>0</td>
<td>4</td>
<td>12</td>
<td>22</td>
</tr>
</tbody>
</table>

Out of the total number of boys under study, 114 at some time or other have received some of their instruction in Catholic Schools. Forty-seven of these boys received their instructions under the Released Time Program which exists in our public school system in Chicago. Under this program, a child is released from the public school one day a week for an hour of catechism instruction at the parochial school in the community where the Public School is located. The parents of the child must sign a written note stating that they request the child be released for religious instructions. Frequently, the children leave the school but do not go to the instruction
classes. In many public schools, older children are placed in charge of the group while they are enroute to the parochial school for instructions. Often parents are negligent about cooperating with their Pastors in regards this important obligation.

Five of the boys received their religious instructions privately and thirteen of the boys had no instructions whatsoever. Yet, regardless of their having received no instructions at all, whatever the reason might be, these boys, by law, are considered Catholic boys because they were either baptized or their parents are Catholic even though the parents are not practical Catholics.

We feel that it would be significant in a study of this kind that we give the parents' marital status of the boys under study. We are not attempting to draw any bed-rock conclusions with regard to statistics but we want to show the home conditions as they exist. Experts in the field reiterate time and again the craving of the child for the satisfaction of his basic desires. Without a normal family life, it is difficult for the child to realize the fulfillment of these basic desires. A good parent-child relationship is very significant in the life of a child. It gives the child a feeling of security and belongingness.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Living Together</td>
<td>34</td>
<td>28</td>
<td>38</td>
<td>46</td>
</tr>
<tr>
<td>Deceased</td>
<td>8</td>
<td>9</td>
<td>11</td>
<td>8</td>
</tr>
<tr>
<td>Separated</td>
<td>10</td>
<td>2</td>
<td>8</td>
<td>4</td>
</tr>
<tr>
<td>Divorced</td>
<td>7</td>
<td>18</td>
<td>20</td>
<td>18</td>
</tr>
<tr>
<td>Remarried</td>
<td>5</td>
<td>16</td>
<td>14</td>
<td>6</td>
</tr>
<tr>
<td>Living Alone</td>
<td>7</td>
<td>4</td>
<td>4</td>
<td>7</td>
</tr>
<tr>
<td>Whereabouts Unknown</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>

From the statistics shown above in Table VII, it is evident that about one-half (50 per cent) of the boys were from a home where both parents were living together. We do not attempt to evaluate the conditions of these homes as this would be a subject for research in itself.

There were 36 parents deceased of the total number of boys and some of the boys were totally orphaned as both of their parents were deceased. Eighty-seven of the parents of the boys were either separated or divorced. The greater number, 63, being divorced, and 41 of the parents had remarried. Twelve remarried after the death of his or her partner in marriage.
In many of these homes, poor parent-child relationships existed and we can say honestly that these relationships had meaningful significance in the behavior pattern of the child.

The final table of statistics is concerned with the religion of the parents. We did not attempt to discover the parents' religious fidelity but we can feel sure that the example and training of the parents is in some measure reflected in the life of the child. Good example is a very potent factor in character training. The Rev. R. McCarthy, Ph.D., has stated that those charged with training the adolescent must employ three means; "instruction, discipline, and example. Example is the most potent force in the lives of adolescents, for example appeals to their natural impulse for imitation, it helps them in the formation of ideals, and is a concrete model for their own self-development."3 We ask who is more important in this regard but the parents of the child?

TABLE VIII

RELIGION OF BOYS' PARENTS

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Catholic</td>
<td>47</td>
<td>45</td>
<td>56</td>
<td>62</td>
<td>210</td>
</tr>
<tr>
<td>Protestant</td>
<td>7</td>
<td>8</td>
<td>10</td>
<td>14</td>
<td>39</td>
</tr>
<tr>
<td>Jewish</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>None</td>
<td>3</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>Unknown</td>
<td>2</td>
<td>3</td>
<td>9</td>
<td>6</td>
<td>20</td>
</tr>
<tr>
<td>Deceased</td>
<td>9</td>
<td>9</td>
<td>11</td>
<td>8</td>
<td>37</td>
</tr>
</tbody>
</table>

In Chapter II, we have seen the statistics pertaining to the religious background, religious training, and social environment of their homes. The facts give a clear indication of the conditions under which these boys are being trained and cared for. Perhaps they will shed some light on the need for us to do something to bring about necessary changes where such are possible.

We do not think it justifiable to blame Catholicism or any other particular religious sect for delinquency of its members. It is proven that it is a lack of morality and religious fidelity that is responsible for the criminals in our State and Federal penal institutions. The detailed study of Father Heir amply proves these facts.
Chapter III

We intend in this Chapter to give some cases which are typical examples of the kind of boys which were interviewed during our study. We tried to get an example of the boy who had committed the delinquencies which were most prevalent. We felt that five cases would be a fair cross section of the group and have concealed the identity of these individuals by changing in some minor detail, information which in anyway might give a clue to their personal identity.

The cases of these boys were handled by a private child placing agency after they were disposed of by the Court and we have obtained permission of that Agency to use their case records to give an accurate account of these cases.

Case I - This is the case of Joe Dokes, sixteen years of age. He lives with his parents and a younger sister in a very respectable neighborhood. The delinquency rate in this community is very low compared to other communities in Chicago. This boy has lived in the same community since birth. He attended the parochial school for about six years of his elementary education and then attended two public schools. Joe has had a history of truancy. He attended two public high schools and spent three months in the Chicago Parental School. He is at present in grade 1A in high school.

Joe began his pattern of truancy at the age of four-
In 1951, Joe was again in the custody of the Police for auto larceny, strong arm robbery, larceny of a purse, truancy and being a run away. While a runaway, Joe slept under porches and procured food by working at odd jobs in the community. At this time, he stated that up until the time of his trouble he had been going to the Sacraments regularly.

The boy’s I.Q. is in the upper normal range and he is capable of doing good school work. The main source of his difficulty was the result of a very unhappy home situation. His father has been unemployed for about four years and he spent most of his time correcting the boy and making plans for what type of career he would follow in life. Joe spent his Sundays at home even in the early grades doing homework which was not assigned but his father was trying to push the boy so that he would be an exceptional student. Joe had to repeat the work when the same assignment was given in school. This child finally reached a point where he ran away from home and refused to go to school. He was placed in a social adjustment school and eventually had to be placed in the Chicago Parental School. Joe adjusted well in these institutions but upon his return home, the same trouble began as his father was still unemployed. His mother was working and supporting the family to the best of her ability. There was a very good mother-son relationship established in this home but Joe disliked his father very much and freely expressed this feeling to us.
The Court saw fit to permit this boy to be placed in a protective school. His adjustment there has been excellent and his academic work of a high calibre. He is very happy and trying to do his best. His father now has written letters of reprimand to the boy for various things of no consequence.

Plans have now been made to place this boy in a very fine boarding school when he leaves this protective institution. He fears returning home and facing the same paternal influence as previously existed. A relative who has the means will defray the expenses of this boy's education as he realizes how difficult life has been for this boy and would be if he were to return to his own home.

Information concerning this case was verified by the Court, the Social Agency handling the case and the priest in the Parish in which the boy lived. The testimony of the boy was weighed very carefully.

This boy was in good health and mentally sound. He was examined by a psychiatrist and it was found that his emotional conflicts were the result of the home situation.

Case II - This is the case of Jake, age fifteen, who is an habitual runaway. This boy has been the subject of marital discord and he has never enjoyed the love and security of a home with his parents. He has a younger brother who is about ten years of age. The case came to the attention of the Court in 1947 as the children had been neglected and were playing truant.
He was placed in a protective institution in 1948 and ran away from it eleven times. A psychiatrist examined Jake and found that he had an I.Q. of about 105. His emotional instability was the result of parental rejection. The mother had deserted in 1949 and has not been heard of since. The father showed preference to the younger brother of Jake and this hurt him a great deal.

In 1949, Jake was placed in a camp for the summer but ran away after being there ten days. He was found after a month's absence and was placed in a Catholic orphanage. He ran away from this institution as well. He was finally placed in detention in order to prevent further runaways.

Jake was then placed in another protective institution in which he made a good adjustment. He received further religious instructions and learned more about his Catholic religion. He received the Sacrament of the Holy Eucharist while at this school. Jake was at this placement for the period of one year. His deportment was good and his academic progress fair. He was in the sixth grade and thirteen years of age.

Jake enjoyed very good health during his pre-adolescent and adolescent years. He was able to get along well with his peers. It was found that he pushed himself forward in order to secure self-recognition. He was very honest and trustworthy.

Jake was returned to the care of a private agency and placed in a foster home. He failed to adjust after two place-
ments and it was necessary to place him in a Home for boys. He made a good adjustment in this Home but on the slightest provocation he would truant. He remained at this institution six months and again ran away with no good reasons for doing so. Jake during his six months placement in the Home made a fairly good adjustment. He was going to graduate from grammar school but ran away two weeks before this time. Now it has been necessary to again place the boy in detention.

The boy is now upset because of his father's intention to remarry. His running away from the Boy's Home took place shortly after he was told of his father's plans. He had relied upon his father for love and attention and now he could not consider these being taken from him by a step-mother. His father has for the last year been building up a very good relationship with Jake and he couldn't yield any of the attention to another person. This case is a good example of an habitual runaway, whose greatest difficulty was parental desertion and neglect.

Case III - In this case we find a young boy by the name of Wayne Doe, fourteen years of age. He is a boy with above average intelligence and an I.Q. of 139. He is a boy from a broken home and both of his parents remarried. Wayne lived with his mother but refused to accept the authority of the step-father and his position in the home. The boy's mother and step-father were both employed and out of the home for a good
part of the day. This boy has a history of runaways, truancy and vandalism. His last delinquency involved a considerable amount of property damage and stealing of money.

This boy has been seen in three Guidance Clinics. It was only after Wayne realized his family situation that something could be done to help him. He was placed in a dependent institution for about a year and one-half and he made a satisfactory adjustment while there but the placement terminated with a series of runaways. He was returned to the custody of his mother until 1951 when he again was involved in some stealing and runaways. Wayne was then placed in a Home for Boys and he was making a fair adjustment. When he was being punished for misbehavior, he decided to run away and involve himself in some serious acts of vandalism. The boy stole over a hundred dollars and was apprehended about a month later. The boy was then placed in a protective institution where he is adjusting satisfactorily. His school work is excellent and he is capable of this type of academic progress.

This boy had received most of his religious training in a parochial school. His behavior patterns were used as an attention seeking device. The step-father felt that by disciplining the boy in the fashion of a spanking that he could meet the boy's problems satisfactorily. They were deep-seated and needed special treatment of people trained in the field. The parents are going to receive some special help from a
Guidance Clinic in how to help this boy upon his return to their home.

This boy was a lad with good health. We stress this point because it can easily happen that when a child is in poor health, it can have an effect upon his behavior pattern. A recent visit to the school in which this boy is placed revealed a very favorable report on the boy's adjustment after several months placement. The important factor to stress here is that the parents realize the necessity of their getting guidance which will equip them to meet the needs of this boy when he returns home.

Case IV - This is the case of Norb, 15 years of age, who also is a boy from a home where the parents were divorced and remarried. The boy lived in a very nice community with a low delinquency rate. This boy lived in a very wholesome community. He has been a problem, according to the reports of the parents, since the age of three. He was reported to have been lying and stealing from a very early age. Specific incidents could not be cited by the parents when they were asked for. Norb was always a healthy child and the same good health prevails at the present time.

At the age of 14, Norb ran away from home and was seen after his departure, apprehended by the police.

The boy's mother was an alcoholic and abused the boy to a considerable degree. It was discovered that as a child
she would leave the home and lock him in closets or chain him to the bed. The parents were separated and divorced in 1941, after two years of married life. Norb was shifted from place to place by his father after the mother left the home. The boy found it impossible to make a satisfactory adjustment while living with paternal relatives. The father remarried in 1946. Norb went to live with his father and step-mother and this plan did not work. The father and step-mother state that the boy had stolen for years, burglarized apartments at least 15 times, and frequently ran away from home. The last episode was an attempt on the part of the boy to do serious harm to the step-mother. The boy was then placed in a private institution.

Recent reports from the institution where Norb is placed give a good social adjustment report and an average academic report. Due to a rather recent placement, it is very difficult to tell what the prognosis will be. Visits to the school and interviews reveal that he is very happy in his present setting and he feels that he has profited by this placement. The parents of the boy are very pleased with the adjustment which the boy is making.

Case V - Abe is a 13 year old boy who comes from a community which has a rather high delinquency rate. His father is deceased and his mother has remarried. Abe's father was a Catholic and his mother is of the Protestant faith. The mother is reported to be of doubtful moral principles.

Abe has been raised a Catholic although he has not
been too faithful to the fulfillment of his religious obligations. His father died when he was nine years of age. He was left to the care of his mother who did not give him adequate supervision.

Abe has always enjoyed good health since he was an infant. He is a small boy for his age and conscious of the fact. However, he is a very aggressive young boy.

This boy is in sixth grade at the present time and making a fair school adjustment. He has an I.Q. of 85 which was determined by a psychometric exam administered in a Guidance Clinic. The psychiatric exam given to the boy revealed much inner emotional instability due to an emotionally depriving mother figure.

The boy was being held because of acts of perversion which he had committed and similar acts had been a reason for his being taken into custody on a previous occasion. The psychiatrist felt that the boy had no conception of the serious nature of his offenses.

The boy had never been exposed to good supervised recreation, which could have been a good way of his occupying his time advantageously. He was found going into taverns and bowling alleys in order to obtain money from people in a charitable manner. This child was found to be frustrated because of his maternal rejection.

There were nine people living in a four room apart-
ment in Abe's home. The housing conditions were deplorable, and it would not be difficult to see how immorality could become a part of the child's life being exposed to such crowded living conditions.

The home is definitely unsuited to this boy's needs and placement in a foster home or institution will be necessary where good supervision and proper motivation will be forthcoming. This boy has never been given the opportunity of decent home life and adequate care. The character of the mother has always been in question. The boy is interested in sports and has the normal interests of a boy of his age. These sexual deviations for the most part resulted from lack of guidance and supervision as well as the overcrowded home conditions and bad companions.

In the five typical cases which we cited in this study, we noted that the boys all enjoyed good health and had never suffered from any serious sicknesses. They were boys of average and above average intelligence who were capable of doing good in school. Many of them had made poor school adjustments but these were due to various causes other than school, the teachers or the curriculum.

In all but one case, the boys were from a home where a parent was deceased or the home was broken by divorce. The family tensions were a significant cause in the emotional instability and insecurity in the life of the young boy.

In most of the cases of the boys interviewed, we
found that they started their delinquency patterns with truancy, which very frequently was followed by running away from home. Perhaps with a more sincere effort on the part of the parents to be less egocentric and more child centered a good many of these problems could have been avoided.

A good percentage of the boys under study attended parochial schools for a considerable amount of time and received most of their religious instructions in these schools. However, the principles inculcated into their lives were not applied by the parents themselves and the child also failed then to apply these fundamental principles in their own lives. There was a conflict of values and the child followed the easier path and neglected to make full use of the Church's resources for its members to enable themselves to lead good lives.

In most cases, it was only after the problem was in a rather advanced stage that the aid of the Church, the pastor, and Catholic agencies was sought after. So frequently, parents will protect their child and refuse to be objective in their judgments concerning their child's behavior.
CHAPTER IV

THE INFLUENCE OF RELIGION IN THE LIFE OF A DELINQUENT BOY

A recent study in May, 1951, was conducted by the Reverend Gervase Brinkman, O.F.M., who is the Catholic Chaplain at the Joliet-Stateville Penitentiary in Joliet, Illinois. This study being a very recent one has some very interesting figures to offer us. The study concerned 4,685 cases, of which 1,176 cases were Catholic men. This represents a percentage of 25.1. Considering that most of the cases come from Chicago, a city which is considered about one-half Catholic, the percentage ratio in the penitentiary does not seem as large as some people would believe.

"We know that no man goes to a prison because he is a good Catholic, or a good Lutheran, or a good member of any church. His incarceration, if a just one, is because in some way he has been unfaithful to the tenets of the religious creed he professes.

It was found that only 24.7 percent of the Catholic inmates had made their Easter duty, within the year prior to their entrance into prison (a requirement of the Church each year); and that 28.4 percent had not received the Sacraments for more than ten years."


2 Ibid., 1.
Figures concerning the Catholic education background of these men were as follows: of the 1,176 men only 20 had completed a Catholic high school education. This represents a percentage figure of 1.7 percent.  

It is interesting that we take note of these statistics for men of the Catholic faith who have been incarcerated in the State Penitentiary in Illinois. We must keep in mind when going over the figures in this study that it was made concerning Catholic adult men and not juveniles. We did, however, want to quote this valuable study as a basis for comparison.

Our study was made of boys between the ages of nine and sixteen which is the age groups of juvenile offenders so deemed by the State laws of Illinois. We are dealing with a group of boys who are in the impressionable age and who are forming habits, some good and some bad, which will affect their entire lives. No one will dispute the effect that religion will have in the life of a young boy in helping him in his personality development. We regard man as a composite of body and soul and for total personality development the spiritual aspect of man's life must not be overlooked but needs to be cultivated if emotional stability is to be prevalent in his life.

We, as Catholics, knew the significance of grace in the life of the soul. As air and breath are necessary if the
body is to function properly, so also our even more so, is grace essential to the life of the soul. I wish to quote from a book of one of our well known and great contemporary writers, Fulton Oursler. In his book, "Why I Know There Is A God,"

the author stated:

"Recently I talked with a famous psychiatrist who confided to me that, while he was an atheist, his best cure of the mentally ill came through religion. He told me that the only way he could cure many of his patients was by appealing to their faith in God and insisting on their surrender to God's will. Surrender—not submission, he emphasized. When a man submits to the inevitable, he still has a gleam in his eye and he is saying to himself 'My time will come. I will get even for this.' This attitude is a passport to insanity."

If a well known psychiatrist makes such a statement concerning his patients who are mentally sick, how much more powerful is religion in the life of the healthy normal human being.

Young boys who for some or other reason have violated the law or are having difficulty must have several different reasons for their difficulty. It is not because they are Catholics that they are delinquents. It is frequently found that they have not been good Catholics, faithful to their religious obligations.

Very often, when interviewing a boy he would state that up until the time he started committing his delinquent acts

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he had been going to the Sacraments regularly. However, with continued and repeated delinquent acts he didn't even go to Mass on Sundays let alone receive the Sacraments of Penance and Holy Eucharist. He was drawing himself farther and farther away from Christ in the Holy Eucharist.

We are fortunate that these young juvenile offenders are young and very often they can make quick adjustments to new environments. Bad habits which they may have acquired can be more easily removed from their lives because they are not too deep-seated.

In making a study of this kind, we must keep in mind the fact that these boys in this age group are in a stage of their lives which is plastic and undesirable habits which may be prevalent can be more easily removed than in five or six years hence. It was the writer's experience to have interviewed hundreds of Catholic delinquent boys in the last several years. We always asked the boy about his religious background and his fidelity to his religious obligations. We found only a very few who would not admit that their faith and religious tenets were most helpful to them in living a good moral life.

It is not because they were Catholics that they became delinquents. But the fact that they didn't live up to their religious obligations for some or other reason and this was an important factor in their delinquent behavior pattern. A good moral code is essential to good living and without morality we can expect a boy to behave as a mere animal and not as
a human being. Without love for his neighbor and respect for his neighbor's rights and property, a boy will cease to live a social life conducive to the required norms of society.

We have talked to boys who have committed all sorts of crimes from murder, knifings, narcotics and armed robbery to petty larceny and truancy. In most cases, they readily admitted that they had rarely attended Mass and less frequently received the Sacraments. Of course, the example of their parents was frequently not one which instilled a zeal for living close to Christ.

We have had the opportunity of observing over a period of years the effect of religion in the rehabilitation of wayward boys. First hand casework experience has been carried on with delinquent boys who have been placed in Catholic protective institutions; e.g. Gibault School for Boys in Terre Haute, Indiana, and Mt. Alverne School in Cincinnati, Ohio. In these institutions, a religious program permeates and is an important part of the school program of treatment and care of delinquent boys. Mass, the Sacraments, Catholic Child Guidance and formal religious instruction and ceremonies all have a far-reaching effect in helping the boy confused in mind and body to know himself. This is the important thing in the life of every man, to know himself and in so doing to try more and more to imitate the Divine Architect of souls.

The opportunity of these boys in protective institutions of having the assistance of the Divine Psychiatrist
through the medium of his priests in Confession is a valuable aid to right living. The Sacraments which are channels of grace are potent forces in personality development.

"In psychiatry, unbroken and total dependencies upon other human beings are deplored as the sources of much functional illness. And yet, man cannot walk alone. He can accept and practice a dependency upon God without psychological loss of face. The right kind of dependency, loving God, imitating His love and mercy in our dealings and relations with our fellow man, is a source of strength and not weakness."

Religion gives to us a purpose for our existence and a goal to strive for. Without good ideals and a purpose in life, we can see how popular hedonism would be. It is by sound reasoning that we can lift ourselves higher than our animal appetites and look to the supernatural aspect of man and the satisfaction of the faculties of the soul of man.

We wish to quote the author of an excellent pamphlet in regards to the spiritual aspect of the child. He says that "parents make the tragic mistake of treating their child naturally and not supernaturally."

In Baptism, God gives the child a gift which might be

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5 Edward A. Strecker, M.D., Basic Psychiatry, Random House, New York, 364

called "his other eyes." It might be called the gift of faith. It opens the door to a world of knowledge which is not reached through the medium of bodily eyes. It is the world of God's own secrets, His mysteries which He has allowed men to see only through His Gift."7 We have been told by God that this Faith is necessary to salvation.

We Catholics believe that with their reception of the Sacrament of Baptism a person becomes a member of the Mystical Body of Christ. When the child receives this Sacrament, it then possesses a part of the Divine Nature of God. However, our Catholic faith must go further than this and the other Sacrament should be received by the child. These Sacraments of the Church are channels of grace which nurture the soul and help it grow more and more in the love and service of God.

In our interviews with boys, those who have been declared delinquent by the Family Court, it has been our experience that they have all conceded that if they had lived up to the fulfillment of their religious obligations they would not have been in trouble. Those who have been in protective institutions and have had a good environment permeated with the opportunities of living a good life have adjusted well. They frankly admitted that when they went to confession and Communion frequently, they were less prone to yield to delinquent behavior. We do not try to prove in this thesis that religion a-

7 Ibid., ll.
Ione will stifle all delinquency, but we do state very definitely that religion is one of the most potent forces in helping a person lead a morally good life and not be a detriment to the welfare of society.

In addition to faith, the boy needs to persevere in God. Confidence in his loved ones and in their help and guidance is essential to a good social adjustment. Boys who have been delinquent need counseling and good example which help them need to inculcate into their own life pattern. A young boy needs to be motivated. The Ideal for them to imitate is the Boy Christ who knows well the exigencies of our nature and the devastating effects of sin. Too many of our youth look upon sin as a black mark on the soul. It should be clearly pointed out to them that sin is a negative thing, a lack of something. This lack of something is the lack of resemblance of his soul to Christ. This resemblance exists only in the soul of a person in the state of sanctifying grace.

As Christ is the help of people who are physically and mentally sick, so also is He the refuge of those who are socially sick. Delinquent boys need help and that help is found in the Divine Prisoner of Love who gave to the Good Thief on Calvary the passport to Heaven.

It is in the confessional that the delinquent boy can find forgiveness and peace of soul. It is in Holy Communion that he can find genuine Love which is essential to ideal living.
We quote Father McCarthy in his Safeguarding Mental Health:

"Religion is not a mere scavenger of evil habits nor is it a therapeutic method that has its efficacy because of the specific comforting suggestions that it gives. Prayer and the Sacraments endow a man with new powers. They bring him graces which enable him to perform acts of which in himself he is incapable. Here we are simply emphasizing the truth that while Faith and Hope and Charity are necessary for the attainment of eternal life they are shields against the adversities of the present life. Instead of being a menace against mental health true religion is a most potent aid for the cure of mental diseases. It is still more potent in their prevention."

To further emphasize the significance of Confession which is an integral part of the Catholic religion and a most helpful force in the rehabilitation of souls, we wish to quote Pierre Janet, a psychiatrist of world renown, he was not a Catholic and hence could not be accused of being biased in favor of Catholic practices. Janet says:

"Regular confession nights have been instituted by some mental specialists of genius as the best means of treating the victims of obsession. Where is the man or woman who does not pass through periods of depression and bitterness? Between the extremes of meretricious obsession and that state of anxiousness which is fully justified by many of the circumstances of life there are a great many intermediary stages. Confession acts upon all these states of despondency like a healing balm to pacify trouble and quicken dying hopes. The abandonment of Confession may easily lead to a condition of anxious unrest."

All through the ages, the church has been zealous for

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9 Pierre Janet, Les Obsessiones et les Neurasthenies
the souls of all men. No matter how great the crime or the criminal, the Church is always there to comfort and forgive the strayed sheep. It is this love of God for those who have become delinquent that is most helpful to the boy who has perhaps gone astray. It is the renewed perseverance which in due time will bring renewed faith and hope to the boy who wants to be helped.
CHAPTER V

SOME CONTRIBUTORY INFLUENCES TO INTENSIFY DELINQUENCY

We have found in our study of these Catholic delinquent boys that very frequently it was the parents' example that had an influence on the behavior pattern of the child. Very often, a boy would say that he didn't go to Mass on Sundays because he stayed up late watching television with his parents and as a result nobody awakened him to go to Mass. If the parents do not go to church on Sundays and show their children a love and respect for God then how can we expect their children to do any better? Children have a very strong tendency to imitate their parents and parental example has a far reaching effect upon their children.

The same may be said with regards to use of language and the reading of bad literature. If a boy, hears his father or mother using obscene language or cursing and swearing, he will likewise be heard to repeat such language which he has heard his parents use. We have heard youngsters using language which for the most part has been unheard by our little boys but these children have witnessed such talk at home when their parents have quarreled or become upset for some reason.

Only a home permeated with true love and good example can be a source of edification and good influence upon the child.
A young boy in the stage of pre-adolescence or adolescence is in need of guidance and help. Who could have a better influence upon the child than parents? "The home is the child's school of schools." These are important words of Pius XI. A well-ordered and well disciplined home is the most effective means of education.

The man or woman who walks out on his family and breaks up his home is toying with salvation. They will be held responsible to God for their recklessness. "Their children warped in mind, broken in body and lost in soul,...may curse their memory,...and stand as their pitiful accusers on the Day of Judgment." 1 Christ never failed us on Calvary as he hung on the Cross. Parents in difficulty should turn to Him for help.

In some cases we found that the children have been raised in luxurious homes and had all of the material comforts of this world, however, they have never had the love and affection of their parents. Without this parental love a truly happy home cannot exist. We only find a superficial environment which on the surface appears to be a happy home. A child from the beginning of his life needs both security and love. This is a part of our human nature. Our psychiatrists the importance of this love and care in infancy and childhood. Too often these deprivations of our basic desires later causes delinquent be-

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Many parents have made an arena of their homes by quarreling and fighting. Their children have been exposed to this confusion and the desire to be around the home lessens every day. "When love is let to die in the home, the sin may be visited upon innocent children for generations." ²

Parents in many cases of this study were alcoholics, their immoral lives were a source of scandal to their boys. Not infrequently children are exposed to the conduct of a promiscuous mother and unfaithful father. These parents have, by their example, created a hatred by the children for them.

"Our divorce record is shameful. While recently there has been some improvement, yet the last complete accounting showed in the overall one divorce for every three marriages. In some large urban centers, the ratio was 1:2. In one city in 1946 there were 96 divorces to every 100 marriages." ³

If parents could see clearly in advance the evil effects of divorce and broken homes, we would have fewer divorces and broken homes today. We would also have fewer broken hearts and less children hating their parents for having deserted and rejected them. It is very difficult for us to think of parents rejecting their children but one needs to see the referrals and

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² Ibid., 58

³ Edward A. Strecker, M.D., Basic Psychiatry, Random House, New York, 1952, 360
cases of welfare agencies to learn of the sad plights of thou-

sands of our children today. We do not deny the fact that

parents may not be fully aware of the effects of this rejection.

Divorce, in most cases, is a result of the selfishness and

narrowmindedness of one or both parents. And with divorce

comes the neglect of children and so frequently another civil

contract which results in more children who are exposed to un-
happiness. These things are clearly exemplified in the cases

cited in Chapter IV. "It has been often noted and the fact

pointed out that delinquent children in an impressive percent-
age come from broken homes." 4

In the young boy, there are taking place many mental,

physical and psychophysical changes which are a complex process

in the personality development of the individual. How much a

boy needs help and assistance from a mother and father cannot

be overstressed. It is by no means easy for a child to possess

a well integrated personality if he is not being reared in a

normal home environment permeated with the presence and love

of both parents. The significance of meaningful child-parent

relationships should never be underestimated. "It is estimated

that 150,000 children are involved in the divorces which are

granted in this country in the course of a single year." 5

4 Maud A. Merrill, Problems of Child Delinquency,

5 Edwin Healy, S.J., S.T.D., Marriage Guidance,
We also have found that so frequently the absence of
the mother from the home has caused a considerable amount of
neglect and the children suffer in the final analysis. "In not
a few cases of Juvenile Delinquency, the blame must be placed
upon the mother who, because of her job...has not exercised the
proper surveillance over her children." With a mother absent
from the home due to employment, it is impossible to give the
children the necessary care during the hours of the day when
they are not in school.

In our study, we found that 63 parents of the 155 boys
under study had been divorced and 24 parents were separated.
We can see from our case studies the effect that the abnormal
home situations had on these boys. We are not saying that this
was the only cause for the boy's delinquency but it certainly
was a definite factor of influence. Only about 50% of the boys
under study came from a home where both parents were living in
the home. We did not even consider the employment factor and
its effect upon the boy's lack of supervision.

"Some students and prophets of history draw an alarming parallel between the present state of our civilization and
culture and that of great, artistic Greece in 300 B.C. and of
mighty, military Rome in 500 A.D. In Greece and Rome, divorce
was prevalent; the moral obligations of marriage were flagnantly flaunted by husband and wives; laxity was the rule;

6 Ibid., 96
there was a declining birth rate and much juvenile delinquency. In other words, ancient Greece and Rome disregarded something which no culture dares disregard, if it wishes to endure... the family. The family is the basis, the very foundation stone of society.\(^7\)

A boy is bound to look to his father and mother for a good example and if such is not forthcoming who will influence the child? So also in regards to the boy's religious fidelity, he looks to his mother and father for an example. Where parents were not going to church, we found the boy had an attitude of tepidity or total indifference to God and religion. A boy in his years of pre-adolescence and adolescence needs guidance and motivation. If he is not taught to love and respect God and His Law, how can there be any religious life in the boy? What respect will he have for the civil law if there is not respect for God and his neighbor and his rights? We had cases where children were taught to steal by their parents and were encouraged to do so. In one case the children were found to have developed habits of petty larceny at a very tender age and most of the children of this large family were placed in institutions for their delinquent behavior.

"Religion has important contributions to make to the

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Experts in the field of child welfare have agreed that religious training is important in the life of the child. As Murray stated so well, "The main purpose of the family is the physical, mental and moral training of the children." If parents are not fulfilling their obligation in all three of these aspects of family life, they are not helping their offspring to develop healthy personalities and live integrated lives. The children will be most confused and will have an improper scale of values and frequently be following delinquent behavior patterns because of the lack of good example on the part of the parents.

If there is ever a question which has been greatly discussed by educators today it is the subject of compulsory school attendance laws. More and more each day we see that truancy is very often the result of a boy's having learned all he is going to be able to in school and the State law which insists that he go to school in spite of the fact that he is learning little or nothing. School administrators will be the first to admit that there should be some changes in our legislation in regards this matter.

8 Governor's Committee for Illinois on the Midcentury White House Conference for Children and Youth, Children and Youth in Illinois; a report to the Honorable Adlai E. Stevenson, Governor of Illinois; Frank H. Woods, Jr., Chairman, 66

In Illinois, a boy must attend school until he has reached his sixteenth birthday. And after his sixteenth birthday, he must attend continuation school, if possible, until he has reached his seventeenth year. This is very impractical in many cases and boys and girls do not pay much attention to this continuation school regulation. It very frequently happens that a child is forced to attend school through fear of punishment. They learn absolutely nothing but just waste time. They also find themselves associating with boys and girls who are in the same situation as themselves. This gives them opportunity to find delinquent companions to help them commit acts of anti-social conduct which eventually will get them into more serious trouble.

Our experience has been that where boys have been forced to attend school we are adding greatly to his problems. We found boys who have been quite emotionally disturbed because of an unhappy school situation and their inability to do anything about it. It appears that educators should have more of a say so in making some provision for children who definitely should not continue school beyond a certain age, not only because of his age but because of physical or psychological characteristics.

Bad or undesirable companionship is a most potent force in the development of delinquent behavior patterns in youth. The desire for recognition and the status of the "group hero", we found to be one of the reasons for delinquent behavior.
Boys desire status in their gang or crowd and they are willing to submit to the pressure of the group to gain recognition and status.

Truancy itself is usually the stepping stone or symptom of a delinquent behavior problem. Parents take this matter all too lightly today. A boy who is a habitual truant can be guilty of committing a grave moral wrong, as such behavior usually causes the child to end up a confirmed delinquent. That is why parents should know where their children are, with whom they associate, and what they are doing in school. If a child is playing truant, parents should attempt to discover the reasons and cooperate with the schools in helping to remedy the causes if such are possible.

Parents are able to help their children to use their free time advantageously, parties can be given at home and properly supervised. If this policy is followed, parents will have the opportunity of knowing what type of companions their sons and daughters have. If co-recreation takes place at home and under the proper supervision, there would be fewer incidences of juvenile drinking and developing a habit of narcotics. Boys will enjoy having their parents interested in them and their desire to be friendly towards and interested in their friends. This interest may seem to some unimportant, but in reality it is a must if a boy is to have a wholesome and integrated home life.

In cases where selfish parents refuse to permit their
children to entertain at home and bring their friends into the home, we will find the children associating with the companions who will not always be a good influence upon them. The time and interest shown by parents will be most rewarding and would not begin to equal time spent in guidance clinics and at court hearings if their child be referred to the court.

We found in many cases that parents had failed to instruct their children with regard to matters of sex. They have learned about matters of sex from the "boys on the corner" and this is by no means the proper method of instruction. The primary responsibility for sex instruction rests with parents and not with the child's companions who may be older and have been improperly instructed. Much literature is written today to help parents in this regard. "How to Give Sex Instruction" by Father Bruckner, S.J. is a very excellent pamphlet which gives the parents excellent help in how to instruct their children.

Another very fine pamphlet was written by C.C. Martindale, S.J. entitled "The Difficult Commandment". This pamphlet contains helpful notes on self-control and was designed for use for young men.

The Christopher Movement in New York has had some records made by professional actors in which some actual techniques are shown in regards to instructing children in matters of sex. The writer thinks that these are perhaps the best aid at the disposal of parents. They have a very practical approach and religious overtones which are very helpful to parents.
In this Chapter, we have tried to point out some of the contributory influences which we found to be increasing the problem of delinquency in the lives of our Catholic boys today. We began to look at these influences from the importance of the source. It is only natural that we first look to the parents who must carry out their obligations to their children which are primary ends of marriage. The procreation and education of the children are the primary purposes of marriage. Parents must carry out their obligations to their children no matter how great the sacrifices may be. St. Paul has told us the keynote for rearing children is "to bring them up in the discipline and correction of the Lord". The home is the best seminary of moral discipline, and next the Church and the school. It is impossible for parents to neglect their responsibility and look to the Church and school to develop an integrated personality in their child, when the child spends such little time in Church and school.

Discipline is defined as "training which corrects, molds, strengthens and perfects; while punishment is defined as a penalty inflicted on an offender as retribution". How frequently parents have misconceived ideas between discipline and

punishment. We were able to see how little discipline is present in the homes today from our interviews with the boys. Punishment is most prevalent in so many of our homes and brutality has very often caused a child to become a delinquent. We have often been told by children that they do not want to live with their parents. The child has lost all respect and love for his parents because of what they have done to him and the manner in which they have cared for them.

Father Charles Hugo Doyle has clearly pointed out in his book entitled "Sins of Parents" the basic causes of divorce and separation. These boys whom we interviewed where the home was broken, painted rather clear pictures of their own homes. The situations as stated included one or several of the causes which Father Doyle mentions in his book. The causes we feel are certainly worth mentioning and are as follows:

1. Meddling and obnoxious relatives.
2. Deliberate childlessness and birth prevention.
3. Boredom, frustration and disappointment.
5. Mixed marriage or lack of religious practice.
7. Emotional, physical, intellectual and vocational immaturity.
8. Nagging.
10. The triangle.
11. Low mentality.

We feel that we covered most of these causes fairly well insofar as they had influence on our juvenile offenders in this study. The broken home frequently is the main cause of boys becoming delinquent, in that it necessitated a mother's employment and removed her from the home preventing her from giving care and supervision and above all, love and affection to her children.

There have been numerous studies made trying to evaluate the effect of the broken home and its correlation to delinquency. However, they tend to minimize the direct relationship of divorce to delinquency. The need for a control group is said to be essential. We must remember that in these cases where children who are delinquent and come from homes where both parents are living together that there are many other causal factors which are responsible for their conduct. This in no way means that delinquent children from broken homes have not been effected by having been reared in a home where the mother or father is absent from the home. The child's personality development depends a great deal on his being able to enjoy an integrated family life.
CHAPTER VI

SUMMARY

We have given in the various chapters of this study the purpose for which it was made and how it was conducted. We gave the statistics which we collected, hoping to give the reader an up to the minute idea of the current trends of delinquency among our boys who happen to be members of the Catholic faith. We cited in Chapter III, typical cases of boys that we interviewed in this study. We have tried to point out clearly that they are not delinquents because of their Catholicism but for reasons of different kinds. It was very often the case that there has not been one single cause but many causes for a child's anti-social behavior. The percentage of Catholic boys getting into trouble in comparison to the Catholic population of the City of Chicago is not too high.

Many of the experts in the field of juvenile delinquency have formed different opinions in regards to the effect of boys' clubs on the delinquency rate. We wish to quote Paul H. Furfey in his book, "The Gang Age". He states:

"The school and Church must interest themselves on a larger scale by means of organized recreational clubs, playgrounds and so forth. When church, home, and school take an active interest in the boy's recreation then, without conscious effort, the play itself may be made to acquire a moral tone. This is, if, it is carried on not without relations to the agencies of moral instruction. More and more we real-
ize that recreation is essentially a moral problem."1

This noted sociologist emphasized the joint responsibility of parents, church and school in regards to the social and spiritual welfare of children. We found that boys from communities with excellent recreational facilities tend to stay out of trouble.

The great effect of Bishop Sheil's Catholic Youth Organization on juvenile delinquency has been far reaching. His program of religious and social action has spread throughout the United States, Canada, and many other countries. Bishop Sheil realized that under-privileged youth did not have any place to play and therefore his program was to provide facilities for boys in urban areas which lacked them in order to help combat delinquency. We again wish to quote Father Furfey in speaking of the leisure time of boys.

"Now, if there is one part of a boy's time today when he acts freely and consequently forms moral habits, it is his leisure time, his time of play. In school he does what he is told and not much more. At home his time is more or less supervised. But when he is out with his own friends, then he is truly himself."2

We have found that supervised recreation in our neighborhood parks and field houses had done much to help stem the rate of delinquency in our larger cities. By developing the leadership qualities of our youth in a positive construc-


2 Ibid., 41
tive fashion, we are in effect helping these leaders to help the rest of the gang to stay on the right path. Boys in urban areas of the poor people have a greater tendency to form gangs and unite in order to seek excitement and adventure in the community. Too often, this behavior is channeled into anti-social conduct of a vandalistic nature. It is the responsibility of the churches, parents and schools to have organized recreation in the communities. One of the best studies made in the field of juvenile delinquency was conducted by Clifford Shaw. It was entitled "Juvenile Delinquency and Urban Areas". Mr. Shaw made extensive studies of delinquency in numerous cities throughout the United States. The findings in the greater number of cities were essentially the same. He found that the delinquency rates were higher in sections in the city where homes were situated in and around industrial areas. We found this same situation true in our own study.

No church or institution ought to be blamed for evil which they are trying to prevent. The Catholic Church, as well as churches of various denominations, are all interested in curbing delinquency and helping their members to live better lives and be better citizens. It has been very definitely found out through intensive research that religious people and particularly Catholics in good standing do not fill our prisons; that on the contrary, "the convicts who fill our prisons are quite exclusively people who have neglected religion or have
not had the chance to practice it." These facts were found by Father Weir in his research at Stateville Penitentiary while he was stationed as the Catholic Chaplain of the State prison.

In a study of the religious background of criminals or of juvenile delinquents as well, it is necessary to get the information from a source other than the official records of the prison. Frequently, a prisoner or parents of a child will give a particular religious preference for reasons of influence. Therefore, a fair evaluation of religious backgrounds of prisoners and juvenile delinquents can best be obtained from the records of the Chaplains of institutions of this kind.

There has to be an objective standard in which to base a man's religious preference. It is only by a personal interview with the delinquent that one can decide whether the child is a Catholic or not. In our study, we found boys saying that they were Catholics because they went to a Catholic Church to a service at one time. They placed their religious preference as Catholic upon their entrance to the Arthur Audy Home that we got the names of the boys who had registered a religious preference of Catholic. There is no doubt, we feel sure of the role of the Church and her influence in helping the Catholic delinquent boy. We want to further substantiate our statement by quoting from two Children's Bureau Publications

which treat on this subject. We will first quote from Publication 300.

"Adolescence is a time when children begin to tussle with the problems about themselves and their place in the universe. The church can give them spiritual faith and confidence in a rational order and appreciation of the ultimate truths that transcend the immediate confusion. It can help youth understand the issues now at stake and can imbue them with a sense of responsibility as citizens of the world."4

The Church and its members must take an active part in community life. It is the responsibility of every member of the community to help eradicate the causal factors of delinquency insofar as is possible. Community leadership is necessary and development of the youth in the community to be leaders is a wise step in having group control of youth as a positive effort in delinquency control.

The Church should avail the members of the community of the resources at its disposal for the use of the common good. Parish young people's clubs with discussion groups are very helpful and are coming more and more into vogue in Chicago today. In this manner, our youth can intelligently discuss their problems and look for solutions to them rather than to run rampant in patterns of delinquent behavior. Group leaders in Church activities, should be people whom the youth will respect, admire, and strive to imitate. Today, there are many commis-

4 Federal Security Agency, Social Security Administration, Children's Bureau Pub. 300, Rev. 1949, 25
sions and organizations formed to discuss crime and delinquency. But what positive efforts are being made to help the delinquent boy or girl to help themselves? We should not take over the responsibility of the children of our communities but get the community to assume its own responsibility and the boys and girls of the community to assume also a share of the program of curbing anti-social conduct among youth in the community.

We wish to quote from a second Children's Bureau Publication 301. This again reiterates the significance of the need for Church influence in community life. Since in most cases in our Study, the boy received his religious instructions for reception of the Sacraments, it is only proper that we should continue the training of the child whether or not he is still enrolled in a Catholic primary or secondary school.

"The church as an established and powerful force in community life, can play a dynamic part in the prevention of delinquency.

In fulfilling its primary responsibility for spiritual guidance, the church helps the child to develop regards for other persons, and respect for their rights. It can help the child to gain a perspective upon life that makes him able to distinguish between fundamental values in him-man conduct and transient ideas as to what constitutes acceptable and un-acceptable behavior. Through these positive values children are enabled to face difficulties and are given confidence in the ultimate meaning of life, thus they are fortified against delinquency."5

5 U.S. Department of Labor, Children's Bureau, Publication 301, Controlling Juvenile Delinquency, 1943, 7
We all know well how Christ went and left the ninety-nine sheep and went out to search for the one who was lost. So also, does the Church today carry on the example of her Founder and wants to in every way possible save especially her little ones who perhaps have gone wrong but with intensive guidance and help can be rehabilitated. In most cases, we can honestly say that the child is not necessarily totally responsible for his being a delinquent. We do not deny his freedom of will but we definitely must consider objectively the intensifying effects of bad example of parents, parental neglect, broken and deserted homes and unhappy school situations. The child cannot be expected to give what has not been given to him. If his parents have not shown him the way to lead a good life, if he has not been motivated to a proper sense of values, how can we expect the child to live a life other than the one in which by virtue of his environment he has been a part of, perhaps, an unstable home. If our probation officers were of greater number, we could see to it that parents were making a positive effort to rehabilitate a bad home. Today with the shortage of officers it is impossible frequently to give the supervision which is necessary in most of our homes. It has been found out through experience, that where parents received pressure from the Court through fines and punishments for their children's anti-social conduct that the delinquency rates of these areas diminished. Parents will take more of an interest in their children if they know that the damage their children do will be
paid for from the family income.

It would be well, if in our school systems there were an agency, where such powers would be vested to decide in particular cases whether or not a child should be compelled to attend school up until the age of sixteen. In many cases, as we mentioned before, it is definitely inadvisable to force a child to attend school when he would be better off working and developing a sense of self-responsibility. We are wasting time and money in trying to force a child to attend school when we know that little will be gained by the time he puts in at school.

Rev. Edgar Schmiedler, O.S.B. in "An introductory Study of the Family" states clearly that "the primary purpose of the family is the procreation and education of the offspring."

The same exact thought is contained in the Encyclical of Pius XI "On Christian Marriage". The Holy Father points out unmistakably the obligations of parents to their children with regards the care of children and their education. Murray in his "Introductory Sociology" reiterates the same idea of the purpose of marriage and the family. He states that the purpose of the family is the physical, mental and moral training of the children.

All of the experts in the field of crime and delinquency recognize the fact that the parents have the primary

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responsibility of providing for their children's education. However, parents must realize that in addition to seeing to the fact that their children are attending school they must carry that interest much further and take a personal interest in their child's training and progress. Participation in school organizations for parents and attending functions at the school all assure the child of a sincere interest on the parent's part.

There is definite need for an inculcation of moral standards and motivation in the lives of our adolescents of today. This should begin in the home by example of the parents. Adequate supervision is another essential factor in helping the boy or girl to make good social adjustments in their lives. Bad companions have been mentioned several times in this study and we again wish to point out the importance of knowing the associates of one's children.

We, by no means, wish to minimize the importance of integrated family life as a wholesome factor in the personality development of the child. Parental love and affection as well as satisfaction of the other basic desires in the child are essential for emotional stability. It is frequently because of a deficiency in these needs that the child satisfies these desires be anti-social conduct as a compensation. Where there are parents who fulfill their obligations to their children, we will find few children becoming delinquents.

The Church is ever ready to assist parents in educating and caring for their children. Its responsibility is not
to substitute for the parents but to assist in the spiritual life of the child. The Church must not neglect the physical needs of the individual and ergo should provide the children with good wholesome recreational activities for character development.

The School is another institution concerned with the welfare of the child. It supplements the parental education and the work of the Church. Its duty is to educate the child and help develop the child's rational faculties in order that it may become a good citizen. Our educational systems must never forget that man is a composite of body and soul and a philosophy of education which disregards the total man is useless.

Lastly, we turn to our community organizations to also assist in a fitting manner these other important institutions which help the child in his personality development. This is a complex process and all must help the child for the task of living a good life.

The significance of the child's attitude in his readjustment and rehabilitation is well stated in Herr's work, "How We Influence One Another". He states:

"The main factor contributing to delinquencies and delinquent attitudes is an erroneous personal view which the wayward child takes toward himself and society. Should the child become convinced, from one cause or another, that he is of no use whatever to himself and to others, or never come to realize that he can gain self-respect and the approval of others by accepting personal responsibility for
the public welfare, his attitude is definitely unhealthy."

It is by no means an easy task to develop in the delinquent a healthy attitude and a sense of personal responsibility for the welfare of society. Too frequently, the child has been so neglected and rejected that he has no feeling of belongingness. For this attitude of being unwanted, it means little to the boy to try and be a respectable individual. Sutherland tells us in his work, "Principles of Criminology", that:

"The family is potentially a most effective agency of control. It has exclusive contact with the child during the period of greatest dependency and greatest plasticity, and continued intimate contact over a subsequent period of several years." 8

There is no doubt about the prime importance of family life in the control of delinquent behavior patterns in youth. In our study, the statistics showed us the condition of the homes in regards to the marital status of the parents. About 50 percent of the boys came from homes which were broken by death, separation, or divorce.

We would recommend, in concluding this study, the great need for a volunteer group of men to work with the Catholic Chaplain at the Audy Home.

They could assist the Chaplain in visiting the boys

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8 Edwin H. Sutherland, Principles of Criminology, J.B. Lipincott Company, Chicago, 1924, 153.
and act as a liaison between the Pastor and the Catholic Chaplain. In this way, much good could be accomplished in helping these boys.

St. Vincent de Paul organizations could do this work which is very close to their work in parishes. These men could help in a home where a mother is alone and the lack of supervision caused her son to get into trouble.

Many of these boys have never had the guidance of a father. A Catholic layman frequently would be a model and inspiration to many of these boys. Should a boy be returned to his home, visits by a Vincent de Paul man would be of great service to the boy, his family and the community and above all, the Church.

In most of our cases boys came from lower middle class and poor families. Indeed a project like this is a challenge to the great men of St. Vincent de Paul who carry on his work with Christ's poor.
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