An Analysis of the Religious Influences in 100 Cases Known to the Juvenile Bureau of the Chicago Park District

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AN ANALYSIS OF THE RELIGIOUS INFLUENCES IN
100 CASES KNOWN TO THE JUVENILE BUREAU
OF THE CHICAGO PARK DISTRICT

BY

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AN ANALYSIS OF THE RELIGIOUS INFLUENCES IN 100 CASES KNOWN TO THE JUVENILE BUREAU OF THE CHICAGO PARK DISTRICT

INTRODUCTION

The carelessness and increase of criminality on the part of youth, which becomes especially noticeable in our time, gives rise to the question of how far on the one hand the spiritual individuality of youth and on the other economic and social conditions, may be considered as causes of the deterioration of the younger generation. Through the so-called youth movement which appeared at the start of the century and had reached its climax before the war, the youths themselves had attracted the attention of science. The youth movement — this emancipation of the younger from the older generation — could come about only because the youth began to feel that they were no longer understood by their elders, and so there was again the necessity for a more scientific comprehension of adolescent individuality.¹

Especially active is the religious and moral ferment wherever different kinds of environments influence the youth. This happens whenever, in play group or work shop, opinions belittling or denying religion come into opposition with the religious influences of the family and widen still more the chasm in the mental life of the adolescent. Actually not until the end of his period of puberty does he find the courage to make a decision; slowly he has formed his religious conviction, on the strength of which he rejects what is not suited to him or is alien to his nature.

Youth finds out for himself spontaneously the real meaning, the true significance of religious thoughts and values. He is not religious because he has to be, but because he wants to be. Therefore we may not speak of a religious development, of a steady growth from within, before adolescence. Religion is present in the first impression at the beginning of puberty, but it is not completely developed until the end of this period.

Religion must be given a chance to influence a child's life. If it has no chance, if the practice of religion is neglected, if religion is even positively repudiated in a youth's life, then it is the height of injustice to blame a child's shortcomings on his religion. They must rather be blamed on the conditions that contribute to his lack of religion.

The causes of delinquency are multiple. They grow out of the total situation of which the child is a part. The child is not responsible for the situation; he becomes the victim. He is born into an adult-made society, a social heritage over which he has no control. It is society's problem to study the situation scientifically and then take the child by the hand and lead him through the very intricacies of a strange maze, as it were. It is society's responsibility to aid him in this process of conformity.

As a result of my observation and study I find that one factor offenders as a class invariably lack is religious motivation and actuation if not all knowledge of and touch with religion.

As to Park District records, in the first place the pre-delinquent and delinquent class, with which we deal in the present work, represents only a discrete segment of the actual violators of social and legal codes in the community, and only a percentage of those who are actually brought to justice.
Many offenses, in populous communities particularly, are never brought to the notice of the police or of the public press. But unlike the cases of adult offenders where much of what comes to the notice of the police is never cleared up and no one is so much as brought to justice for it, the Park District's Juvenile Bureau can be pointed to as exemplary in their apprehension, treatment, and if necessary, detention referrals of juvenile offenders.

Yet, despite the notable work of this Bureau, I must insist at the very outset of this study that what this thesis presents is not a plan that any group of individuals is more or less law-abiding or law-breaking than any other. This thesis merely analyzes the 100 cases of youth actually found to be known to the Juvenile Bureau of the Chicago Park District, regardless of odds militated for or against their releases or detention. It merely seeks to determine whether and to what extent religion as one contributing factor exercised an influence for good or evil, in the lives of these juvenile offenders.

Replete are the causes of juvenile delinquency, many of which are active in the pre-delinquent stage, and many of which, contrary to general thought, are psychological resulting from social pressures. Despite the conclusions of eugenicists, in my opinion, few if any cases of delinquency are caused by biologic disturbances. As necessary as a more analytical treatise might be in order that the reader gain greater insight into the problems confronting the youth of today, this writer finds it regrettable that space and time do not permit such a treatment.

Yet it is hoped that the material following will serve as a guide to religionists who have become too satisfied with their approaches, and as an inspiration for further study by the Youth Bureau of the Chicago Park District.
which has made remarkable headway in aiding youths combat the anomalies projected onto them by our social maladjustments.
CHAPTER I

RELIGION IN THE FAMILY LIFE OF THE DELINQUENTS

The basic needs of the child as a part of the family group must be defined before the causes of juvenile delinquency can be discussed. When the family group meets these needs in a natural normal way, the socialization process of the child gets well under way. His adjustment will be in harmony with the demands of society. First of all, the family and the child need security. This need may be experienced by a feeling of belonging to one's own family, a feeling of harmony among the individual members, and economic stability. The child's whole life centers in his family; therefore any factor that interferes with his feeling of security becomes an emotional crisis which is not easily reconditioned.

The second need is growth -- a chance for the child to grow mentally, physically, socially, and spiritually. Conflicts between parents and children frequently are caused by the child's trying to grow up. There is a strong tendency for the parents to project their own personalities into the personalities of their children. This represents an unconscious desire to perpetuate culture patterns of the past.

In the family where relationship is harmonious and an understanding of the motives of all is well integrated this conflict may never reach the stage of consciousness. However, in less satisfying family group life, behavior may result that is not in harmony with the social standards. In such instances delinquency is likely to follow.

Of the 100 cases studied, 30 youths or 33.5 percent were found to live in an environment where thrived friction between parents, child and parents, or
child and siblings. Reasons for these conflicts are multifold, and without the privilege of interview techniques it would be impossible in most cases to determine the basic causes. However, it was noted upon examination of the records that some of the reasons given were: revolt against parental supervision, dislike of school, lack of enough spending money, absence of parental supervision, and over-crowded home conditions. Notable is the absence of antagonism toward religion or the church as such in these reasons for family friction. But a closer examination of the records revealed many of the frictional components were supported by parental failure or laxity in church attendance. Authorities are thereby furnished a strong basis for the belief that parental behavior toward the church and its tenets influences the attitudes of the child to the extent that such attitudes follow the path of least resistance.

Of the cases studied, 40 fathers and 50 mothers claimed membership in the Catholic Church. The word 'claimed' is used because the testimony of the parents in reference to church affiliation is taken at face value, but later investigation revealed that many of these parents never attended church, and in the majority of instances were unable to reveal the names of their churches. Thus 45 percent avowed the Catholic belief. Thirty-five fathers and 28 mothers, or 31.5 percent claimed Protestantism as their religion. Five fathers and seven mothers, or six percent, laid claim to Judaism; while ten fathers and five mothers, or 7.5 percent, professed no religion at all. Significantly absent were admissions of other faiths such as Moslems, Shintoism, Jehovah Witness, and others. Yet on the other hand, the parents who admitted no religion in no way indicated that failure to affiliate was due to agnosticism or atheism, although this writer, supported by Youth Bureau heads, is inclined to
place them in one or the other category, if for no other reason than failure
to know how to classify them. Significant, too, is the fact that for ten
fathers and ten mothers there is no record of religion due either to desertion
or death.

Church attendance varied anywhere from once a month to no record of attend-
dance, the latter again being due to parents who had deserted or divorced and
about whose activities the family had no subsequent knowledge. Three fathers
and twenty mothers, or 11.5 percent, attended church once a month; five
fathers and five mothers, or five percent, attended twice a month; ten fathers
and two mothers, or six percent, attended church three times a month; ten
fathers and twenty mothers, or fifteen percent, attended four times a month;
five fathers and six mothers, or 5.5 percent attended four times a year; five
fathers and five mothers, or five percent, attended six times a year; whereas
50 fathers and 35 mothers, or 42.5 percent, did not attend at all; while there
was no record of attendance for ten fathers and seven mothers, or 8.5 percent.

Where then would be the fairness of expecting religious in-
fluences to produce their congenital effect when these influ-
ces have never been brought into play, or when they have been
negated by opposite influences? Where is the fairness of ex-
pecting Catholic, Protestant or Jew to run true to type if his
religion never takes possession of his life? Where the fair-
ness of making no allowances in any instance for a misstep
despite the best religious influence, as one does in every art
despite the most favorable training? The more so as the perfect
externation of religious principles is subject at times to handi-
caps which may be well nigh beyond control, such as the sudden
impulses of passion in some cases of assault; influences to which
not only the best child religiously may succumb though it be a
rare occurrence, but no less the best man socially and the best
educated.2

2Leo Kalmer and Eligius Weir, Crime and Religion, p. 31, Franciscan
A paramount condition for a religious and law-abiding life in maturity is first of all a religious and law-abiding home — all other things being equal, a father and mother who are law-abiding and permeated with the principles of religion. It is idle to expect a virtuous Christian child to proceed from a home which is not virtuous and Christian. It is idle to seek the influence of any religion in a subject who has had little or no chance to imitate the religion from his elders. A child has a poor start in religion as well as in citizenship if its parents are vicious and ignorant, if they separate to go their respective ways, often to the total neglect of the child.

In particular a child has at best only a good half chance of learning a religion if its parents are of mixed religion. Mixed marriages being a fruitful source of domestic infelicity and a significant factor in the eventual total neglect of religion. Of the religious claims made by the parents in the cases studied, 61.7 percent were of mixed religious unions.

Therefore it is not surprising, when one considers the parentage of these offenders, that at the age when responsibility for the child's reception of the sacraments and practice of religion generally devolves from the partial shouldering of church and school to rest completely upon the parents or in the initiative of the child itself — at the age of graduation from elementary school — the youths known to the Juvenile Bureau had begun in formidable numbers to neglect the practices as well as the outward contact with their church.

Of the three primary groups, the family, the play group, and the neighborhood, the family is without question the most important. It is within this group that the child conceives his initial attitudes toward the play group and neighborhood, becomes conditioned in his reactions toward the school and
church, and formulates opinions concerning the larger community. Therefore it behooves society to do all within its power to remedy pathological conditions that arise within its fold and thus remove one of the chief groups of determinants in juvenile delinquency.3

It is more difficult to measure the influence of the family on juvenile delinquency today than ever before inasmuch as the family is undergoing a transition. Drastic changes in the family and the home greatly affect the child. Contacts of parents and children are greatly reduced. The home was once the sole training school of the child, but now it shares this responsibility with the church, the school, and many other organizations. The child's development now depends largely upon these outside influences. The problems of the child are not always his problems alone, as the life of the child is so closely interwoven with society as a whole. Our complex society cannot help but affect the child in the home.

Yet, though these excuses are present for the family, they do not exonerate this group from the violations they continue to provoke. With no intention of singling out any religious faith as a target for persecution, Youth Bureau authorities advise that, contrary to the experience of other agencies, the majority of parents in the total cases known to them since their inception, profess Catholicism. To support this fact, the reader need only review the statistics presented for 100 cases.

Close on the heels of the Catholic group come parents of Protestant faith, with the other categories more or less negligibly represented. There is a

reason for such high statistics in both cases, and the point to determine is whether the causes lie within the family itself, or rather are the results of conditions outside the family group.

There are provinces of the Catholic world where the religious education of children is totally neglected. The child is left to be instructed by its parents and moulded by its Catholic environment. This plan, sufficiently good two or three centuries back, must gradually grow less effective in process of time, and it has become quite inadequate under totally changed conditions of human society. New generations grow up Catholic because they know of nothing else, they practice religious observances from force of habit and example, without understanding them. They show themselves to be possessed of a strong innate sense of religion, but there is no intellectual foundation for it. They are ignorant of the internal spirit of Christianity, they attach an arbitrary value to certain of its externals, they exaggerate trifles to the verge of superstition. As soon as such persons move from their original habitat and fall in with the scoffer, and the bad Catholic, and the man in whom some natural virtues have survived the loss of faith, their Catholicity crumbles into small dust and is replaced by a diabolic hatred against the church of their heroic or martyr ancestors; and perhaps at last they are captured by howlings of some emotional sect. Thousands are ready to lose their faith in this way, and many are actually losing it every year. It is not that they have lost their reasoned faith in the Christian Church; they never had such a thing. They have fallen solely through want of the first elements of religious education.\footnote{James Bellord, Religious Education and Its Failures, p. 6, The Ave Maria, Notre Dame, 1901.}

If this condition is true for the child, what then can be hoped for the adult, the parent who is a product of the old school of religious thought? Is there any wonder that 80 percent of the parents noted admit no church attendance at all? Neither is the plight of Protestants any better if what authorities say is true.
The past twenty years have witnessed radical changes in the text of religious teaching available for Protestant churches. These changes reflect the increasing emphasis of theory on the immediate needs and experiences of the pupils as over against the older emphasis on the transmission of a fixed body of material. During the same period, the classroom methods of those using the newer courses have given greater and greater place to the activity of pupils. It is well known that this movement away from dogmatic teaching has met with opposition and that large sections of Protestantism are as yet little influenced by it. Indeed the most liberal churches have had serious obstacles to overcome in the way of traditional habits of thought and the lack of appropriate training among both lay and professional leaders. It should not have been a matter of surprise, perhaps to find that progress has been slow and that practice lags far behind theory in even the most progressive churches.

Conferences with supervisors and teachers reveal the usual difficulties that are caused by differences in points of view between some parents and teachers. Often parents do not understand the aims of religious education and make arbitrary demands upon the churches which influence the curriculum.5

So, with the facts before us, we cannot help but begin to see the picture developing of the disorganization to which the family and its youthful members are subjected. Whether the disorganization comes from within the family or outside of it, it remains that the neglect of religion is one of the important factors contributing to the delinquency of all and especially to the social retardation of the juvenile.

CHAPTER II
RELIGIOUS PURSUITS OF THE YOUTH BEFORE THE FIRST OFFENSE

Juvenile delinquency registration taken as it is found, is bound to reflect the religious complexion of the locality which the respective Park District offices serve. Since nearly all offenders assign some religious affiliation on apprehension, falling back on their childhood faith or their ancestry or their preference when they have no religion of their own, one may expect a Bureau which serves a community with large Catholic or Baptist or Methodist sympathies to show up also a large Catholic or Baptist or Methodist delinquency roster, with the tendency to bulk largest in the direction of the most popular or influential church for the time being. And since Catholics, Baptists, and Methodists have had and still have by far the greatest following among the religious peoples of the country, one must expect Catholics, Baptists and Methodists to form the most numerous contingent of our juvenile delinquent population.

Again there are sections of the city where the churches are less thoroughly organized and less widely established, and there you may look for a higher percentage of non-religious registration.

Of the 100 youths whose cases were carefully examined, 54 percent claimed the Catholic religion, 40 percent professed to be Protestant, five percent claimed Judaism, while only one admitted no religion. Comparing these figures to those of the parents as regards religious affiliations there is a definite unbalance and cause for great alarm when one considers religion as a basic factor in the formation of a stable personality.

Even more distorted is the picture of church attendance for only nine per-
cent attended church once a month, five percent twice a month, ten percent three times a month, but 40 percent attended four times a year, which is as much as the mothers and twice as much as the fathers. One claimed attendance twice a year, two admitted to four times a year, another two to six times a year, while 35 percent confessed to no attendance at all, a percentage much less than that found for the parents. To one girl we can point who attended church daily, and while it in no way minimizes her offense, especially since it was a sex offense, it can be stated in her behalf after reading her history, that even though she was rejected by her father and siblings, she sought repeated solace in the church. It is presumed that had she been the product of a more favorable home environment, she would have had no story of delinquency to tell.

The same youths present a further abnormal picture in the school they attend. Forty Protestants attended public schools, but also 45 Catholics attended public schools making a total of 85 percent attending non-sectarian schools. Only nine Catholics or nine percent attended parochial school, while the balance of six for other religions attended either.

With 54 Catholic youths noted, and 45 of these same youths attending schools whose basic ideas are contrary to those found in their schools and churches, is it any wonder that conflicts arose regarding religious practices? And if these same 45 youths return to a home, after school hours, where one or both parents are Catholic, it is not surprising to this author that friction develops between parent and/or parents and child.

Thus, it is quite possible that figures for grade completed in school can be related to conflicts which might arise from attendance in a school inconsis-
tent with the student's religious teachings. The reader has only to judge for himself in order to get a clear picture. Two offenders had finished the second grade, four had completed third grade, four had struggled through to fourth grade, five fifth grade, 25 sixth grade, fifteen seventh grade, ten eighth grade, seven first year high school including A and B grades, five second year high school, and only one third year student. And even that does not complete the story, for there remains seven in ungraded or special classes, and fifteen who were not attending school at all at the time of apprehension. Sixty-five percent had not finished eighth grade!

To add further emphasis to these figures, twenty of these juveniles or twenty percent were reported, either by teachers or parents, to be making a good adjustment in school, 35 percent reported making a fair adjustment, and 45 percent were definitely making a poor adjustment. Keeping in mind that 50, including the Jewish youths, were attending schools not established by their churches, what answer do you get? Included in the number of those who were making a poor or fair adjustment, were 28 youths who had previously attended either Mosley or Montefiore schools.

This is not to say that public schools rather than parochial schools are a cause of delinquency among those youths in attendance of the Catholic faith, but it does point out that the basic tenets taught in the church are not followed through in the teachings disseminated by non-sectarian schools. The child, as a result of his attendance in these schools, comes in contact with those whose religious training is foreign, and it is doubtful whether, in order not to become a member of the out-group, any child in such an environment, be he Catholic, Protestant, or Jewish, would have the courage of his conviction and combat such social pressures.
Above everything, the teachers and the pastors who instruct the youths in religion must take care that no consideration is to be traced between their teachings and living. For the youth who is naturally critical and inclined toward radical interpretations, such contradiction is sure to lead to considerable emotional disturbance.\(^1\)

It seems to be socio-ethical considerations which lead to the earliest religious doubts. Doubts of a purely intellectual sort, clearly point to succeeding stages of development. How come this?

From the different investigations of Stanley Hall, Coe, Starbuck, and Lancaster it appears that the religious awakening begins between twelve and twenty years of age.\(^2\)

It is presumed that the child, in a normal manner, accepts credulously and uncritically the religious tradition of his environment. With increasing years, when he has sharpened his eye for reality and his thought processes have strengthened, like others he begins to review and examine his religious ideas more closely. He discovers contradictions between sensuously experienced reality, the conception of the world furnished by natural science, on the one hand, and the world of religious thought on the other. He tries to harmonise his whole experience and knowledge, but he has to recognise that many of the religious thoughts transmitted to him and the thoughts further developed by him in imagination cannot be retained or reconciled. In them, doubt begins. First, such matters of faith are questioned and overthrown as

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\(^2\)Ibid, p. 66.
appear to contradict sensuously experienced reality: "There are no devils with horns and pitchforks, or someone must have seen them" or "Heaven is only the sky, nobody knows where Heaven is". Biblical miracles are questioned: "No man can walk on water". Then his doubts transfer to church dogmas, the divinity of Christ, the Trinity. More and more of the church dogmas are discarded, until at last the whole structure falls in ruins along with the belief in the personality and existence of God.

Here little more can be done than to sketch the religious attitudes in connection with other social processes and define and describe some of the peculiarities of each. In so doing, the stimuli giving rise to the religious life and the influences promoting and limiting it as the individual experiences them in his environment, must be established; and their significance must be evaluated in order that their tendency and inner structure may be distinguished all the more clearly. Thus, somewhere along the road of careful analysis and comparison of the given phenomena we hope to arrive at an understanding of the religious development of youth.

Unimportant are the races of the 100 offenders, although the reader may be interested in knowing that 75 were white, twenty were Negroes and five were denoted as "other", in which the Youth Bureau includes Mexicans, Filipinos and Indiana. Yet, extremely important are the ages of these offenders, for thirteen were under eleven years old, and three of these were only eight years of age, which accounts for so few having completed school grades two and three. Twenty-five were between ages eleven and thirteen, not including age thirteen; 42 were thirteen and fourteen; and nineteen were fifteen and sixteen. The Youth Bureau deals only with boys under seventeen years, boys of that age and over being considered subject to adult criminal laws. However, one girl is
included in the 100 cases who was seventeen years old, and that is because the
Bureau includes girls under eighteen years of age as juveniles.

Significant is the fact that the greater concentration of juveniles are
found in the age bracket thirteen to fifteen, inclusive. What could be the
reason? Perhaps the answer can be found in the work histories of these youths.
Of the 100 cases studied, 71 youths reported the age they first began to work
as from nine to sixteen. Two youths began work at age nine, five at age ten,
six at age eleven. Age twelve claimed six of the offenders, age thirteen
claimed fifteen youths, while age fourteen claimed the highest of eighteen,
with ages fifteen and sixteen claiming twelve and seven, respectively. Thus,
from ages thirteen through fifteen or 32 percent of the 71 youths working were
represented by the highest amount of offenders. Many of these were repeaters,
and the occupations participated in ranged from errand boy to factory worker.

Child labor is a premature toil that interferes with
the normal development of children. It prevents legitimate
expression of the child's natural tendencies and desires
and deprives him of proper opportunity for schooling, play,
and training for suitable work. It also interferes with
the child's physical growth. When these normal rights of
the child are interfered with, he becomes more susceptible
to the social and moral evils that are so frequently asso-
ciated with child labor. Occupations of children seem to
be conducive to delinquency.3

Very few studies have been made in this field. Sutherland points out
that about 38 percent of the delinquents in the Manhattan Children's Court in
a single year have been employed prior to court proceedings, though only about
ten percent of the children of Manhattan in general were employed. The working

3T. Earl Sullenger, op. cit., p. 156.
boys committed more serious offenses and had a higher percentage of recidivism—43 percent of the workers were recidivists as compared with 28 percent of the non-workers. About the same conclusions were drawn from other studies.¹

A great many of the 71 youths, 28 to be exact, were engaged in selling newspapers. There can be nothing but condemnation of street trades for boys, since this occupation almost always involves moral defiling of the youths. The pittance they earn is bought at a great sacrifice. Authorities point out that the spending of their earnings without supervision is the worst thing that can befall them; that the life leads to gambling, dishonesty, and spendthrift habits; that it abounds in evil temptations; that the boys are comparatively idle and see and hear the worst that is to be seen and heard on the street; that the work subjects boys to bad influences before they are strong enough to resist them; and that delinquency results from their enforced association with all classes of boys.

The errand and delivery boys are engaged in very irregular work which frequently involves excellent opportunities for stealing small articles or money. Their associations are also likely to be demoralizing. The two most demoralizing street trades which contribute to juvenile delinquency are the messenger service and that of the newsboys who sell on downtown streets. The newspaper contributes to modern criminality, in this way, probably more than any other agency. The messenger boys are subjected to temptations of the underworld. They are often compelled to deliver messages at unreasonable hours and into demoralizing localities. They therefore form close associations with vice, which result in juvenile delinquency. The newsboy who sells on the street corners must be distinguished from the carrier boys, who have routes in the residential sections and are found very seldom,

¹E. H. Sutherland, Principles of Criminology, p. 159 Lippincott, Chicago, 1934.
if ever, in the juvenile court. Of course, there are exceptions, but most of these boys are from good homes. They are engaged in a wholesome and healthful occupation which affords an opportunity to secure training in the basic principles of business. But on the contrary, the little fellow who stands on the street corners of a busy business section and cries his wares, rain or shine, from the end of the school day to late in the night in many cases, and all day and evening in the summer time, is the future citizen who is in great danger. 

Since 85 of the youths were boys and only fifteen were girls, this writer concentrates on the evils which beset the majority, although since the same drives are present in both sex, the same is probably true in the cases of the girls, depending on whether or not they are employed.

Can the church or religion be blamed for such conditions? It would be absurd to say so, for here again is illustrated the fact that the church is given little chance to exert its influence. Sad indeed, is the picture presented by these youths before the first offense, but even more sad is the fact that the factors contributing to their anti-social behaviors could be decreased in magnitude if the church was allowed to play a more important part.

5 T. Earl Sullenger, op. cit., pp. 157-158.
CHAPTER III

PARTICIPATION IN RELIGIOUS ENVIRONMENT AFTER RELEASE

Very few, if any, studies have been made relative to the religious pursuits of the juvenile offender after release by police, or even for that matter, the courts.

Lt. Szarat, Director of the Chicago Park District's Youth Bureau, states that the estimate of youths who participate actively in church activities and religious practices after release is quite low without the intervention of the Youth Bureau.

On the whole, the majority of offenders are forced to return to the same environment, and unless testimony is given voluntarily by either the parents or the offender, that there is a need for closer communication with the church, there can be no referrals made to religious organizations.

We have seen that most parents as well as offenders claim a religious faith, although the records of their attendance certainly serves as a point for dispute. We have also seen that mixed marriages exist in the statistics presented, which would of necessity negate to a large extent any voluntary effort of the youth to conscientiously pursue the religion of his choice.

We know, too, that twenty of these youths do not attend church, and without the complete adjustment of the negative factors in their lives, these same twenty may never be able to admit church attendance. Yet, there are some who claim regular participation, and still the records indicate quite blatant offenses for them. The following case is an illustration.

R. S. V. is a lad sixteen years old of Mexican parentage. R. is a Catholic who claims he attends church four times a month. No work history is noted
for him, and from all indications there are no notable physical defects. He attended a vocational high school, and had completed the first semester of the first year. At the time of apprehension he was not attending school. The school reported his adjustment to the environment and the requirements as poor. He had previously attended Montefiore school, and was known as a habitual truant. He had been given psychiatric and psychological examinations by the Cook County Behavior Clinic in December of 1948.

R. lived with his mother and three siblings in a rented four-room apartment which is located in a poor residential area. The home is undesirable, crowded, dirty, and there is no supervision. The father and mother are both Catholics, but were divorced in 1935 after the father deserted in 1934. The mother married again, and the stepfather died in 1942. Though the record indicated Catholic affiliation there was no record of the father's church attendance, while the mother only admitted attendance twice a month.

The mother worked as a domestic, and the income of between $1500 to $3000 a year was contributed to by two older brothers who worked.

The subject's leisure time interests were baseball, football, and roller-skating. Although none of these activities were supervised recreation, he participated in these pursuits regularly, and used Park facilities. However, he was not enrolled in a private agency for leisure time activities, because there were no such agencies nearby. He was, unfortunately, a member and leader of a gang whose name he refused to disclose.

He had a favorable attitude toward his mother and siblings, but only a fair attitude toward his home. His attitude toward school was poor, claiming he "didn't like it". Yet, his attitude, when questioned about the church, was good.
R. was definitely not a lone wolf, which may have been due in part to home conditions and the lack of adequate supervision.

The family had been known to A.D.C. from which they had received aid, while the boy was known to Juvenile Court, and at the time this information was recorded by a Juvenile Bureau officer, was active to that court.

This boy had committed several offenses, the first of which brought him to the Bureau's attention for being truant. In 1946 he was again apprehended for possession of a 22 caliber revolver, and subsequently released by Juvenile Court in the custody of his mother. In 1947 he returned for breaking a store window and was again released to his mother. In 1948 he committed a sex murder resulting from sodomy. Held to the Grand Jury and indicted, he was released to Juvenile Court on Probation in November, 1948. Subsequent to the act of murder, he had witnessed the rape of a fourteen year old girl in September, 1948, but was released to his mother when it was established that he had not been active in the offense.

The last offense, that of oral fellatio, where he was accused of compelling another boy to commit the act at the point of a knife, and threatening him with death if he refused, again brought him to the Juvenile Bureau's attention since the offense was committed in a park. Though the youth denied the charge, he was sentenced and committed to the Illinois State Training School in 1949, after being found guilty as an incorrigible and a delinquent.¹

Here, in this case, we see a boy who might have turned out to be socially

¹One of the 100 cases selected and studied from the files of the Youth Bureau of the Chicago Park District for 1949.
acceptable, if all other factors, like that of his religion, had been equal.

This writer wonders what would have been the story had his leisure time activities been supervised by the church, and what further benefit would have accrued to this particular individual had he attended a parochial school. Unfortunately, this will never be known, but an interesting study could be made of his life after release from the Illinois State Training School, in order to record the positive and negative influences which affect his life after release, and to determine which of these influences were the strongest. What we do know in this case, is that the subject may have attended church four times a month, but his attendance was purely observation, not assimilation.

Of the other extreme, with no church attendance, the following case is illustrative.

E. R. was a fifteen year old male who also claimed the Catholic faith, but whose record showed no attendance at all. E's first job was obtained at the age of twelve when he functioned as a delivery boy in a grocery store. He is of good health, but no notable physical defects. He attended a non-sectarian high school where he had completed grade 18. It is recorded that his adjustment here was poor, and that he was an habitual truant. Psychological and psychiatric examinations were given by private psychiatrists from 1944 to 1947, and from the County Psychopathic Hospital in 1946.

His parents owned their six room home in a good residential neighborhood. There were seven persons in the household, and the home environment was recorded as fair. E. sleeps with a younger brother in a bedroom outfitted with a double bunk bed.

Several agencies had previously been interested in the family, including the Y.M.C.A., Juvenile Court, Church Social Welfare, and Loyola University,
from whom the respective aid given was summer placement, supervision and case work, and psychiatry. The latter diagnosed the subject as responsive and capable of adjustment.

E's mother and father are native Americans. The father is an architect, and the mother is a school teacher. The father claims the Protestant religion and no church attendance, while the mother admits to Catholicism and attendance four times a year.

The parents are living together. The male parent is the only employed member of the family, and his income is in excess of $3000 a year. There are five siblings, one brother age seven, being a Mongolian who since nine months of age has been confined to Dixon State Hospital.

E's interests are movies and sports, in which he participates actively and uses park facilities for the latter. He gave as his reason for not enrolling in a private recreation agency "not interested". He is not a gang member, but neither is he a lone wolf.

His reaction toward his parents is very poor, and he seemed to have no love or respect for either of them. Toward siblings, his reaction is likewise poor. It was learned he was compelled to assume his sister's home chores. Consequently, his attitude toward home is poor, and he ran away frequently because of home work. Toward school he maintained an average reaction, and though he maintained his grades he was a habitual truant. Finally, his attitude toward church was fair, despite no attendance.

The officer who visited the home noted that emotional instability in the home had contributed to the boy's difficulties.

E's offenses were larceny, truancy and runaway. Larceny consisted of stealing eighteen dollars from his father, and attempts to steal both parent's
wrist watches, but they caught him in the act. He had been known to the city police prior to Juvenile Bureau apprehension. At that time his case was referred to Juvenile Court where he was detained for 30 days. Subsequently, he was placed in Gibault School in Terre Haute, Indiana.

It was found that since the above contact with the Youth Bureau the subject had again resorted to larceny and association with homosexuals from whom he accepted money, thus allowing him to pay for lodging in cheap hotels on Clark Street. Prior to apprehension he had been absent from home an entire week. Two adult males were arrested in connection with the subject for crimes against nature.

E. was released to parental supervision with probation to the Youth Bureau. The latter agency enlisted the services of the Park supervisor in his neighborhood whose facilities the subject was to use.

One outstanding factor in E's difficulties was the fact that his father worked eleven hours a day and was too tired and not too interested in accepting the initiative in the boy's adjustment. It appeared that the mother was the dominant one, and she is known to be emotionally immature.

E. is now active with Juvenile Court who suggested that the mother quit her job and devote her time to the children. This she resented, but it was learned that she finally made arrangements for part-time teaching in order to maintain her Civil Service rating.2

Here again can we be assured that after release by the court, the subject did not attend church, or participate in church activities.

In many instances, however, the Youth Bureau takes an active part in the

2Ibid, 1946.
religious adjustment of the cases known to them, by actually introducing the offender to the priest or minister of his Church. In so doing, the minister is made familiar with the factors surrounding the individual offender, so that he can work more closely with the youth. It has not been possible to do this in every case, according to Lt. Szarat, due to the lack of adequate staff for follow-up.

If the offenders are forced to return to home conditions where little encouragement is given them regarding religious activity, or if even the parents fail to attend church regularly and participate in church activities, then there is little use in insisting that the child attend. Example is more than precept. For not only must a minister work closely with the child, he must also work just as closely with the rest of the family.

How can these conditions be brought to the church's attention. Only through voluntary seeking of aid by the parents, or through referral by an agency. This writer is of the opinion that the former source is not too alert to the aid the church can supply, but agencies are, and with more staff members added these agencies can become active in the youth's participation in religious environment after release.
CHAPTER IV

ASSISTANCE OF RELIGIOUS ORGANIZATIONS IN REHABILITATION

The church with its various auxiliaries is a potential force in preventing juvenile delinquency. The church program may be arranged so that it gives the young people something to do, something to talk about, and something to enjoy. It thus attracts and holds the children of juvenile court age by developing the three passions of youth: work, play, and love. The local church has a definite responsibility for the social and moral needs of its community and should meet that responsibility in every possible way.

With the home and the school doing their share in religious education, the efforts of the church and the church school would be much more effective than they possibly can be now.

It is only natural to expect that the church should take the initiative in securing the cooperation of all the other agencies of religious education (home, school, community, radio, cinema, and press) and that it should coordinate the efforts of these agencies. This function of initiative and leadership calls for men of superior intellect, character, and personality, men carefully trained for this specific function. The Church certainly has such men in its ranks, and it should not spare its efforts to increase their number by appealing to the idealism of gifted young men, eager to devote their lives to worthy causes.1

Every church should provide for the recreational life of its young people. Urban churches especially should serve as social centers equipped with a gymnasium, play rooms for parties, club rooms, playground for the smaller children, and reading rooms well stocked with good current literature. As far as

possible trained leaders should be in charge of these activities. In studying
the 100 cases, this writer found that juvenile delinquency frequently thrives
within a short distance from many of the urban churches where no such provi-
sions are made. This phase of the church program is a means of preventing de-
linquency that has not yet been given a thorough test except on a small scale.
Yet it has many possibilities.

Is crime, which is an expression of selfishness, cruelty, cowardice, and of many other undesirable attitudes, a rare phenomenon of our times? Are selfishness and laziness, though not classified as crimes, reasonably rare in our epoch? Is religious education, as it now exists, sufficiently effective? Should we blame the Church and the Sunday School when a study of human behavior and conduct yields a picture not altogether rosy?

I do not see how we could. The Church and the Sunday school are not the only agencies providing stimuli calling out responses from children and adults. Home, school, street, cinema, radio, newspapers, magazines, books, vacations — all these stimulate people in a great variety of ways, and should therefore share the burden of responsibility for the quality of human-kind and for the behavior and conduct it displays. If these agencies, in some cases, provide stimulation leading to responses conflicting with those looked for by the Church and the Sunday school, how may these agencies be expected to outweigh the effect of all other agencies taken together?

The very first step for those who are interested in religious education should be to demonstrate to the agencies outside the Church the value of the attitudes religious education aims to develop and to secure the active cooperation of all those agencies.

The cooperation of the following agencies is necessary for the effectiveness of religious education: home, school (secular, both public and private), community (village, town, city), radio, cinema, press.²

Certainly of the agencies the home is the most important one. It is in
the home that the child receives the very first stimuli in his life — stimuli

which, according to human psychology, are the most lasting.

How strange it is that most parents venture into the hazards of parenthood without any preparation, without any specific training, yet with the lightest of hearts. They evidently expect to "pick up" the necessary skills, technical knowledge, and wisdom right there on the job, the realization of the fact that the pick-up method of learning involves a tremendous number of errors, waste of time and human energy, it seems, never worrying them much.

It is the child who has to pay for such errors, and the school, the church, the community, the nation, and finally, humankind all have to share the burden of suffering resulting from wrong early education.

A religious home and a religious school is in the mind of the informed religionist the only competent source at which the child can habituate itself to the ways of religious thought and reaction which shall have power to govern all its later life. If religious motives shall govern its later life and save the public the grief and expense entailed by criminality, the child must not be forced to live in childhood under circumstances such that religious motives are perforce precluded from so great a portion and so prominent a business of its existence as is its school life or its home life.\(^3\)

The most common condition accompanying criminality next to lack of religion itself is lack of favorable home conditions — homes broken through the removal of one or both parents by death, separation, desertion, divorce, and their reaction on the children as well as on the parents, homes forgone by children through separation from parental influence at immature ages, married life rashly entered upon, wretchedly eked out, and unfaithfully lived up to.

Mr. T. S. Marriner, assistant to Lt. Saarat of the Youth Bureau, defi-
nately states that there is no positive correlation between the type of crime and home conditions except in the instances of truancy and larceny which can be positively correlated to home conditions; the latter being more a phenomenon of broken homes.

Among juvenile offenders the effect of broken homes is far more pronounced than is the case of adult offenders. At the State School for Boys situated in St. Charles, Ill. "broken homes caused by parental troubles and misfortunes, such as divorces, separation, desertion, and death of one or both parents, are the primary factors leading to delinquency with the majority of boys between the ages ten to seventeen years."4

The writer found that 35 percent of the parents were living together, 25 percent were divorced, twenty percent were separated, seven percent had deserted, ten percent were dead and three percent were unmarried.

Related to these figures are those noting with whom the child lives -- where the parents lived together, the child lived with them. In 40 cases the child lived with only the mother, and in five instances the child lived with the father only. Five children lived with mother and stepfather, five with father and stepmother, four with grandparents, five with other relatives, and only one lived in a foster home.

The Gluecks, Eleanor and Sheldon, in their follow-up studies of 510 offenders who had been inmates of the Massachusetts Reformatory found that "in 60 percent of the cases an abnormal, frequently unhealthy, home situation existed by reason of the long complete absence of one or both parents; in a large proportion of these cases (70 percent) the rift in the home occurred

when the young offenders were at the impressionable, formative years of fourteen or less."

The church and church school can hardly expect to be effective in the religious education they are offering, when the home is not cooperating with them. How can even the best church school imaginable succeed in building up desired attitudes in children who come in contact with it for only a comparatively short period of time, especially, if these children approach the school with certain well-established attitudes, tendencies, and habits of the type of which the church school disapproves?

This is why the very first step in the direction of religious education should be the securing of cooperation from the home. It should not be too difficult to make it evident to parents that it is in the best interests of their children, themselves, and other people, if they get as much light as possible shed on parental duties.

On the other hand, "without question, the churches could contribute much more to the important task of crime prevention if they frankly faced the fact that large groups in every community, children as well as adults, are outside the influence of any church, and that too often the religious instruction given to those who do attend is unadapted to the everyday life of the people."

This writer found that of the churches making an effort to assist in the problems of juvenile delinquency, or to offset the negative conditions present in pre-delinquent years, the Catholic Church was doing the better job. One

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reason for this may be the fact that this Church is known as the "poor man's" Church, and consequently has included in its diocese the greater amount of youths from low income families. Present too, was evidence that this Church was making a brave stand in revising its church school programs so that religious teachings would be of interest to the children who attend.

Catholic methods of religious instruction have not kept pace with those adopted for secular subjects. Education in religion is carried on in the obsolete, wearisome manner of past centuries. The character of the child's mind and the special needs of the time have not been considered in our methods, and consequently the child's willing cooperation is notably absent. 7

The Protestant churches have not been as alert to the needs of their congregations, primarily due to the schism within the church organizations. But gradually they are awakening to their responsibilities to the community, and are slowly revising their programs to meet the needs of the people who support them.

Teaching is not called good just because the children happen to present no problems. All teachers are exposed to these difficulties. Some meet them, others succumb to them. Pupils come with certain needs, habits, weaknesses and interests. The teacher comes with certain theories and skills. In traditional teaching, the term "discipline" is often applied to the process by which the teacher is able to keep the pupils interest from interfering with the carrying out of her plans. A "creative" kind of discipline is that which places the children in situations that will enable them to engage in fruitful experiences. Desires and interests that are unworthy will tend to be weakened, and fruitful interests will tend to be strengthened. 8

7James Bellord, op. cit., p. 15.
8Hugh Hartshorne and Elsa Lotz, op. cit., p. 236.
The Big Brother and Big Sister Federation is a distinctive protective society concerned with adolescents and assisting churches in their work in the field of delinquency. Its purposes are to promote the welfare of children, particularly by individual and personal effort, and to save boys and girls from delinquency through special volunteer organizations and through cooperation with other agencies. This organization has undertaken two major programs of research: surveys of pre-delinquent children in the public schools; and a study of the measurement of attitudes toward property, authority, fair play, and loyalty. Some of the local organizations limit intake to pre-delinquent children. Others concentrate on underprivileged boys, boys with special handicaps and problems which may lead to delinquency, and boys who are already delinquent. Some accept any girls or boys under sixteen who, because of definite lacks in environment, heredity, and personality, need the guidance of a helpful friend to prevent them from becoming delinquent, neglected, maladjusted, or in any way anti-social, and some accept those who are referred by schools, other social agencies, or policewomen. Cases are carried until the boy or girl has made an adjustment and is no longer in need of the society's services. Effort is made to supplement lack in personality and environment and build constructive interests. In 1941 the Big Brother and Big Sister Federation had 397 Catholic, Protestant, and Jewish groups. It is international in scope.

The Young Men's and Young Women's Christian Associations, the Young Men's and Young Women's Hebrew Associations, the Knights of Columbus, and the Columbian Squires, representing a religious and moral way of life on the one hand, and the development of physical manhood and womanhood by participation in sports on the other, hold a favorable position in preventing juvenile delinquency.
linquency. Without being charitable organizations, they have placed clubs with recreation, companionship, shelter, helpful influence, and a degree of ease and dignity within the reach of many. However, the prophylactic value of these organizations may be limited to a great degree; first, because of the class of boys and girls they serve; and second, because for the greater part, their programs are designed for young men and young women older than juvenile delinquency age.
CHAPTER V

ROLE OF THE YOUTH BUREAU IN AIDING RELIGIOUS ACCEPTANCE

The Bureau began to function as a distinct unit of the Police Department on January 1, 1946. Its objective was to provide the necessary services to children, who came to the attention of the police, by total integration of effort of all interested agencies, both public and private, in an attempt to bring about a satisfactory adjustment.¹

Since its inception, the Youth Bureau has really performed work of a prophylactic nature. In 1946, 2,037 cases were referred to this bureau for investigation, in 1947 the number referred decreased to 1,576, an increase was indicated for 1948 to 1,880, with a small decline to 1,851 in 1949. The sharp difference between the 1946 and 1947 figures are in the main due to the novelty of the work and the fact that it took time to weed out those cases which did not come under the bureau's jurisdiction.

The year 1949, accordingly shows a decrease of 1.5 percent under the preceding year. This might well indicate that a median achievement has been attained as a result of four years of selective enforcement in the area of juvenile delinquency prevention, with the added participation of the Chicago Park District Recreation Division and other related departments in the Youth Bureau Program. Possibly, from this point on, future Youth Bureau experience might indicate a substantial decrease in delinquent behavior in the Chicago Park District.²

In addition to the Headquarters Youth Bureau office located in the Chicago Park District Administration Building, four outlying offices are maintained in the buildings housing the four district police stations. These

²Ibid, p. 2.
Youth Bureau offices are segregated from the regular police department offices, thus providing a very wholesome, informal atmosphere for the children referred to the Bureau.

Assigned to the Bureau are carefully selected and specially trained police officers.

The aims and objectives of the Youth Bureau are:

1. To make a careful study of the community's juvenile delinquency problem.
2. To devise techniques for the handling of juveniles taken into custody by the police and of other juvenile cases presenting special problems.
3. To assume leadership in informing and guiding the entire department in techniques and methods by which police can control and prevent delinquency.
4. To act as liaison or referral officers between the police department and those welfare agencies, public or private, which can provide services to the socially maladjusted child.
5. To develop cooperative relations with civic, social, and church groups to improve certain conditions in the community which may be contributing to delinquency.
6. To develop services of various kinds to meet the needs found in the course of the experience of the Bureau.
7. To investigate each individual case in a positive and progressive manner and to determine the causal and contributing factors for the child's anti-social behavior.
8. To create in youth, respect for law enforcement and respect for the rights and properties of others.3

All of us are disturbed by the many indications of an increase in juvenile delinquency. Therefore, law enforcement must assume a more important role in the field of practical delinquency prevention. What the police officers needs to work successfully with the socially maladjusted youth is what the good teacher and the good parent needs, what we all need — a better understanding of human behavior. This is the basic philosophy of the Youth Bureau.4

3Ibid, preface.
4Ibid, p. 1
Unfortunately, at the time of this study the complete figures for 1950 had not been compiled into manual form, so that the writer's figures for the 100 cases studied will have to suffice by way of illustration.

The offenses committed by the juveniles referred to the Youth Bureau are many and varied, and although the exact offense is recorded on the child's case history, the Youth Bureau, for purposes of compilation, reduces all offenses to thirteen classifications. Three of these classifications include more than one general type of offense: malicious mischief, disorderly conduct, and others.

During 1949 the offenses for which the greatest number of referrals were made to the Youth Bureau are disorderly conduct (29.3 percent); truancy (25.6 percent); and larceny (10.6 percent). For comparison, the Bureau crime experience in these three classifications for 1948 were truancy (26.5 percent); disorderly conduct (24.1 percent); and larceny (10.5 percent).\(^5\)

With the cases selected by the writer it was found that 25 percent committed larceny, 35 percent truancy, and twenty percent disorderly conduct. The reason the last two offenses are so high in percentage is due to the fact that several offenses were found to have been committed simultaneously.

Strangely enough, yet gratifying, is the fact that of these 100 cases only five percent had previous contact with the Youth Bureau. Which shows a low degree of recidivism. In fact, recidivists known to the Bureau are few compared with other agencies. The Bureau can boast of only 8 percent for the time it has been in existence.

We have seen that the causal factors of larceny and truancy are broken

\(^5\)Ibid, p. 3.
homes and poor home conditions. But added to the offenses resulting from broken homes is disorderly conduct. Prevalent though truancy may be, it is not considered a park problem, but a Board of Education problem. It is, however, considered to be the first step up the ladder of delinquency.

Each Juvenile Bureau officer is commissioned as a police probation officer of Juvenile Court, and as such has the authority to place offenders on probation to the Bureau.

Of the cases referred to the Youth Bureau, 85 percent are referred to other agencies, excluding the Juvenile Court. Twenty-five percent are referred to family or Juvenile Court, and of these twelve or thirteen percent are detailed. This writer found that Youth Bureau disposition in 100 cases was as follows: 25 percent were released to parental supervision; twenty percent to one parent's supervision; five percent released to teacher, sister, or others; fifteen percent to other agencies for supervision; fifteen percent on probation to Youth Bureau, and twenty percent were referred to Juvenile Court. Those whose offense did not warrant Juvenile Court referral were worked with by the Youth Bureau officers, who were able to attempt to provide a better supervision at home; and, where it appeared that such supervision would remain inadequate, to complement the home supervision by that of the Youth Bureau or another interested agency. This again indicates that the Bureau's program places great stress on prevention and treatment, whereby every community resource is utilized in an attempt to bring about adjustment.

What about the Youth Bureau's role in aiding religious acceptance? Where a situation warrants referral to a religious organization, the parents of the offenders are first interviewed in order to solicit their help. If the parents
are not cooperative, and the home condition is of such that little or no en-
couragement can be gleaned from it, the officer proceeds on his own, without
the help of the parents, in effecting an arrangement which will be of benefit
to the child. As we have seen, the child is introduced to the priest or
minister of his church, who in turn works closely with the Youth Bureau officer
to effect a better adjustment.

Though the positive influence of the church takes time in off-setting the
negative influences of unfavorable environment, be it home, school, or what
have you, Youth Bureau personnel feel that this is the only way a child can be
brought closer to the church.

A more indirect method might be to leave it to the child's initiative,
but the flaws in such a plan are readily observable. How many youths who al-
ready feel that the world is against them, does not include in this world the
church? Therefore, an officer acting as a liaison person, who first gains the
confidence of the youth, is better able to promote the idea of adding to his
number of adult friends the pastor or priest.
CHAPTER VI

SUMMARY AND CONCLUSIONS

This author has made this study to evaluate the theory that the church or religion as such is a cause of juvenile delinquency. By showing the strong influence which various other conditions (besides religion) of the family have in the failures of juveniles to adjust to the demands of society, the author has attempted to pass on her conviction that the negligence of religious participation is a direct result of unfavorable home conditions.

In Chapter II, an attempt was made to illustrate the negative influences exerted by the family and the community which in no way contribute to youth's acceptance of the religion of his birth or acquisition. There is strong evidence that psychological and socio-ethical factors are the causes of juvenile delinquency, and that religion can be included in the latter consideration only insofar as it is contributory, not causal.

In this same chapter there is strong evidence that there needs to be a closer relationship between church and school, church and community, in order that the child receive consistent treatment throughout.

If we remember Kierkegaard's warning how difficult if imperative is the use of power to make men free, we shall see that if the democratic state is to serve the community and make it more of a democratic community it will need the help of every bit of inspiration and every bit of illumination which free churches and free schools can give it. This is not to suggest that the ordinary machinery of democratic government can be superseded by a good government of superior persons. The states power is to serve the freedom of the common man.1

1 Alexander D. Lindsay, Religion, Science and Society in the Modern World, p. 70, Yale University Press, New Haven, 1943.
Chapter III treated the religious pursuits of youths after release, and with the absence of any such studies, as well as failure of the Youth Bureau records to clearly indicate this behavior, the writer was forced to draw her own conclusions. One factor seems conclusive, it being that return to the same environment, without remedial work being done in the youth's absence, negates any attempts by outside agencies to whom the offender was active, to establish a good adjustment.

The following chapter emphasized the need for church and church school programs. We have seen that both Protestant and Catholic religions are becoming increasingly aware of the need for improved religious education. It remains for the schools to see the handwriting on the wall, and take an active part in promoting a better social environment.

If the schools are to play their share in this great task, they will find it is two-fold. To say that they will have to integrate themselves again with the spirit of the community is far too simple a way to put it. The trouble is that the spirit of the community itself needs to be rescued from disintegration. They will have to get inside all the many centers of the community which there are, get the feel of them from inside, see which gives the greatest promise of breaking down the walls of division and misunderstanding between us, and so re-create and become united with the spirit of the community at the same time.2

Yet, we cannot stop at church and school. Other agencies, it was pointed out, must help in the rehabilitation of the youth. And if all agencies, including social, recreational, community, and the family, cooperate in this effort, there will be few if any stories of delinquency to relate.

The last chapter dealt with the exemplary work of the Youth Bureau since its beginning in 1946, in helping pre-delinquent and delinquent youths to adjust favorably to their environment. This is another agency which has been quite active in aiding the juvenile who has lost his way in the path of religion. This writer feels assured that with additional members added to the staff of this bureau, there can be no end to the prophylactic work it will perform.

Thus, the writer can complete this thesis with the following conclusions:

1. That the broken home contributes to the highest incidence of antisocial behavior exhibited by juveniles, and in every such home can be found a notable absence of regular church attendance.

2. That parental attitudes are definitely on the wane in both the continuous and broken home as regards religious acceptance and as such are a direct cause of neglect by the offspring of their religious faiths.

3. That the offender's lack of religion is not a cause, nor even a contributor, to his delinquency, but rather, is a contributor to the establishment of his antisocial attitudes.

4. That youthful offenders are not as hopeless a group of converts as adult offenders after release by given authorities though they may be forced to return to environments that have not, in the interim, been favorably adjusted, because of the efforts of the Youth Bureau to make satisfactory religious referrals.

5. That there is definitely a need in every community for an agency working mainly with juveniles which will act in a liaison capacity in order that youths receive full benefits of community facilities.

6. That no organization has better therapeutic tools with which to work with the juvenile than the Church, inasmuch as more youths attend church more
frequently than their parents. As a result youth is more susceptible to re-
ligious molding.
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