



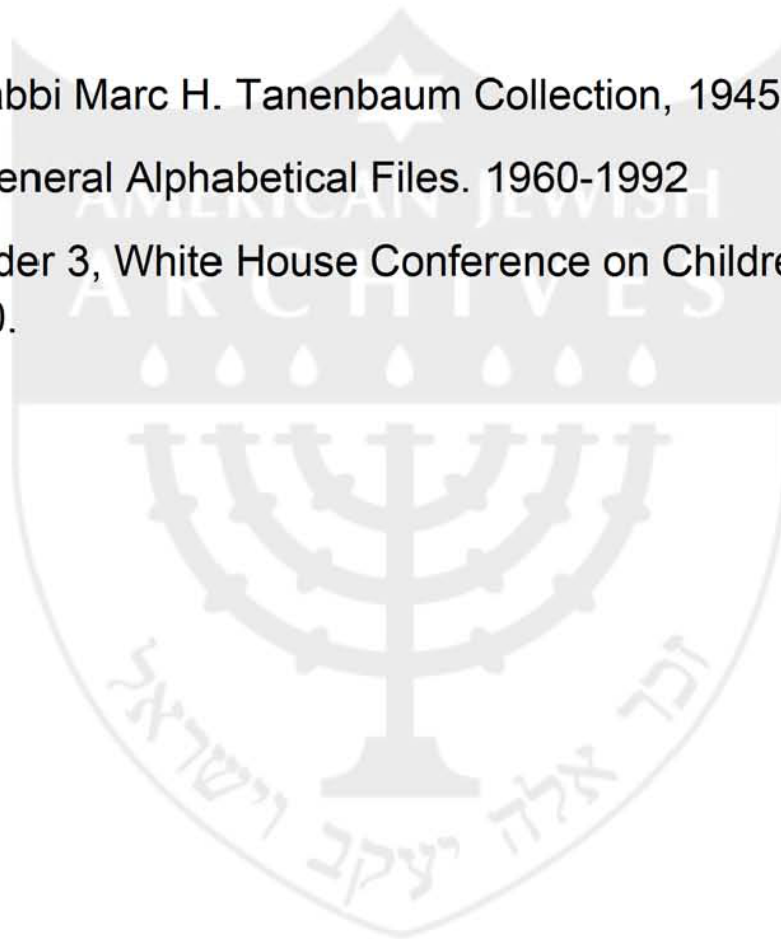
THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series E: General Alphabetical Files. 1960-1992

Box 94, Folder 3, White House Conference on Children and Youth, 1960.





WHITE HOUSE CONFERENCE ON CHILDREN AND YOUTH

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Mrs. Rollin Brown

CONFERENCE DIRECTOR

Ephraim R. Gombert

MEMORANDUM

TO: JEWISH PARTICIPANTS IN THE 1960 WHITE HOUSE CONFERENCE
ON CHILDREN AND YOUTH

FROM: RABBI MARC H. TANENBAUM, VICE-CHAIRMAN

DATE: MARCH 14, 1960

RE: (A) ORIENTATION MEETING, SUNDAY, MARCH 27, 4 P.M. IN WASHINGTON, D.C.
(B) BACKGROUND ON CONFERENCE ORGANIZATION AND PROGRAM

In response to many requests from Jewish participants in the 1960 Conference on Children and Youth, both from state committees and national organizations, I have arranged for an orientation meeting to be held in Washington, D.C., on Sunday afternoon, March 27, at 4 P.M. B'nai B'rith has graciously consented to serve as host and has offered the facilities of their Exhibit Hall for a reception in their new building, 1640 Rhode Island Ave., N.W.

Preliminary to that meeting, I thought it would be useful to share with you information regarding the organization and "mechanics" of the conference, as well vital issues, in order to help render more effective your participation, both as citizen and as representative of the Jewish community.

PROGRAM

Sunday, March 27, 9:00 A.M. - 10:00 P.M.: Registration will take place at the Shoreham Hotel. Only registered delegates, who have paid their \$20 fee and have received credentials, will be permitted to attend the Conference sessions. At the time of your registration, you will be assigned to your Theme Assembly (9:00 A.M. - 10:15 A.M., Monday, Tuesday, Wednesday), your Forum 10:45 A.M. - 12 Noon, Monday, Tuesday, Wednesday), and your Workgroup (2:30 - 5:00 P.M., Monday, Tuesday, Wednesday).

These will be fixed assignments, meaning that you will be required "to stick with" your Assembly, (about 1,500 members) Forum, (about 400 members) and Workgroup, (about 30 members) throughout the Conference.

You will be permitted to vote as an official participant only if you are present in the Workgroup and Forum for which you are given credentials.

PRESIDENT'S NATIONAL COMMITTEE
for the
WHITE HOUSE CONFERENCE ON CHILDREN AND YOUTH

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Dr. Ralph W. Tyler
Miss Harriet L. Tynes
Mrs. Bowden D. Ward
Miss Collier Webb
Dr. Ellen Winston
Dr. Dorothy Woodward
Mr. Whitney M. Young, Jr.

EXECUTIVE COMMITTEE

Executive Committee is comprised of the officers and members at large whose names are followed by an asterisk.

CONFERENCE VOTING PROCEDURE

FIRST

After meeting on Monday, Tuesday, and Wednesday afternoons (2:30 - 5:00 P.M.), each Workgroup - by the close of its deliberations on Wednesday - will formulate several recommendations. Thus, it is in the workgroup that points of view and positions must be effectively articulated if these are to be reflected in later Conference thinking and voting.

SECOND

Each Workgroup will elect one of its members to report these recommendations to "Workgroup Committees". These committees will convene Wednesday, 6:30 - 9:00 P.M. to pool their proposals for Forum recommendations.

THIRD

The "Forum Recommendation Committees" will meet Thursday morning, 9:00 A.M. - 12 Noon, to formulate a composite of the recommendations proposed by the Workgroups.

FOURTH

On Thursday afternoon, 2:30 - 5:00 P.M., the Eighteen Forums which comprise the Conference will be called upon to vote on the "Composite Forum Recommendations".

IT IS HERE THAT THE CRUCIAL DECISIONS OF THE CONFERENCE WILL BE MADE.

Resolutions emanating from individual workgroups will be adopted as the report of the Forum by majority vote. Majority-approved resolutions will be presented to the closing plenary session of the Conference (Friday, 10:30 A.M. - 1:00 P.M.) for approval or disapproval without debate from the floor.

Minority views will be included in the reports of the Forums, but only if they represent at least fifteen (15%) percent of the Forum membership (average Forums will number between 400-500 persons, meaning that between 60-75 like-minded voters will constitute an acknowledged minority). A minority of less than fifteen percent can have its opinion filed in the final conference report, but will not be reported in the closing plenary.

ISSUES

As citizens, participants who are Jewish will be concerned with their fellow-Americans about the broad spectrum of problems that will be encompassed by the subject-matter of the 18 Forums. (See your "Preliminary Program" the yellow booklet - for a listing of the Forum topics.)

There are a number of vital issues, however, which have engaged particularly the concern of national Jewish organizations, local Jewish community relations councils, and Synagogue social actions committees over the years, and Jewish participants would be well advised to acquaint themselves with the positions adopted by the Jewish agencies on such questions.

It is essential that participants come to the Conference well informed about these positions. Uninformed and irresponsible statements of "Jewish views" can do untold damage to the Jewish community. For this reason, I am enclosing a copy of "Safeguarding Religious Liberty", a compendium of statements of policy and positions on church-state relationships and on religion and public education, jointly adopted by the Synagogue Council of America and the National Community Relations Advisory Council. Virtually identical positions on these issues have been adopted by the other major national Jewish agencies which are not members of the Joint Advisory Committee.

For general background on other issues of broad Jewish community relations concern, I am enclosing an article by Dr. John Slawson, executive vice-president of the American Jewish Committee. I urge you to study both of these documents in preparing yourself for Workgroup and Forum participation.

* * *

It is clear that the following issues will be discussed, debated, and voted upon in the Workgroups and Forums. (Note: While Forums and Workgroups are specified below, there is no assurance that these issues will come up in all of these; nor that they might not come up in other Forums and Workgroups not listed here. It is safe to predict, however, that if these issues arise anywhere, they will undoubtedly be confronted in the Forums and Workgroups herewith specified.)

1 - THE TEACHING OF RELIGION IN THE PUBLIC SCHOOLS

FORUM IX, "Beliefs"

"The Significance of Personal Faith for Children and Youth" - Workgroups 87, 88, 89, 90

"The Significance of the Values and Ideals of our Nation and Society for Children and Youth" - Workgroups 91, 92, 93, 94

"The Significance of Ethical Principles and a Personal Code of Conduct for Children and Youth" - Workgroups 95, 96, 97, 98

FORUM XII - "The Young as Learners and Thinkers"

"Education for Children and Youth in Elementary and Secondary Schools" - Workgroups 121, 122, 123, 124

"Education for Youth in Colleges and Universities" - Workgroups 125, 126

2 - GOVERNMENTAL AID TO RELIGIOUSLY-SPONSORED SCHOOLS

Same Forums and Workgroups as in #1

3 - RELEASED TIME AND DISMISSAL TIME

Same Forums and Workgroups as in #1; also FORUM VI, "Free Time"

"Resources for Participation in Religious and Community Life" - Workgroups 63, 64, 65, 66

4 - CENSORSHIP

FORUM VII, "Mass Communication"

"Radio and TV and their Effects on Children and Youth" - Workgroups
67, 68, 69, 70

"Films and Plays and their Effects on Children and Youth" - Workgroups
71, 72

"Books, Magazines, and Newspapers and their Effect on Children and Youth"
- Workgroups 73, 74, 75

"Comic Books and Comic Strips and their Effects on Children and Youth -
Workgroups 76, 77, 78

5 - CIVIL RIGHTS (DESEGREGATION, DISCRIMINATION IN HOUSING, EMPLOYMENT,
EDUCATION, ETC.)

FORUM I, "Environment"

"The Improvement of Urban Environments through Physical and Social Planning"
(What are the present laws regulating standards for these facilities -
housing, schools, recreation, health facilities, transportation, etc?)
- Workgroups 1, 2, 3, 4

"The Improvement of Suburban and Exurban Environments through Physical
and Social Planning" - Workgroups 5, 6, 7, 8

FORUM II, "Mobility"

"The Effects of Mobility on Health and Living Condition"
- Workgroups 11, 12

"The Effects of Mobility on Education"
- Workgroups 13, 14

"The Effects of Mobility on Employment"
- Workgroups 15, 16

"The Effects of Mobility on Social and Cultural Relationships"
- Workgroups 17, 18

"The Effects of Social Mobility on the Development of the Young"
- Workgroups 19, 20

FORUM V, "Opportunity"

"Health, Welfare, Housing and Recreational Situations that Limit Opportunities for Children and Youth" - Workgroups 43, 44, 45

"Educational Situations that Limit Opportunities for Children and Youth" - Workgroups 46, 47, 48

"Employment Situations that Limit Opportunities for Children and Youth"- Workgroups 49, 50, 51

"Civic and Social Situations that Limit Opportunities for Children and Youth" Workgroups 52, 53, 54

FORUM XVIII, "The Young with Social Handicaps"

"Minority Children and Youth" - Workgroups 205, 206, 207, 208, 209, 210

6 - EQUAL JOB OPPORTUNITY (while this issue is included under #5, "CIVIL RIGHTS", it will receive special consideration in the Forums and Workshops below)

FORUM III, "Support"

"The Effects of Changing Employment Conditions on Family life and Standards of Living" - Workgroups 23, 24

"The Effects of Family Unemployment on Children and Youth" - Workgroups 25, 26

"The Effects of Inadequate Family Income on Children and Youth" - Workgroups 27, 28

FORUM VIII- "Human Resources"

"Immediate Personnel Needs and Ways of Meeting Them" - Workgroups 79, 80, 81, 82

"Future Personnel Needs and Ways of Meeting Them" - Workgroups 83, 84, 85, 86

FORUM XIII, "The Young as Doers"

"Youth in Transition from School or College to Work" - Workgroups 138, 139, 140, 141

"Youth at Work" - Workgroups 142, 143, 144

7 - FEDERAL SUPPORT OF SECTARIAN-SPONSORED SOCIAL WELFARE INSTITUTIONS

FORUM I, "Environment" - Workgroups 1, 2, 3, 4, 5, 6, 7, 8, (See #5)

FORUM II, "Mobility" - Workgroups 11, 12 (see #5)

FORUM V, "Opportunity" - Workgroups 43, 44, 45 (see #5)

8 - BIRTH CONTROL

FORUM IV, "Nurture"

"Current Trends in Marriage and Family Size and their Influence on the Young" -
Workgroups 31, 32, 33, 34

"Family Relationships and their Influence on the Young" - Workgroups 35, 36, 37,
38

9 - CHILD ADOPTION

FORUM IV, "Nurture" - See #8

10 - RESIDENCE LAWS

FORUM III, "Support" - See #6

FORUM V, "Opportunity" - Workgroups 49, 50, 51 - See #5

11 - JUVENILE DELINQUENCY

FORUM III, "Support" - Workgroups 21, 22 ("The Effects of the Affluent
Society")

FORUM IV, "Nurture" - See #8

FORUM XV, "The Young with Mental Handicaps"

"Identification and Treatment" - Workgroups 155, 156

"The Role of the Schools" - Workgroups 157, 158

"The Role of the Family" - Workgroups 159-160

"The Role of Institutions" - Workgroups 161, 162

"The Role of the Community" - Workgroups 163, 164

FORUM XVII - "The Young In Conflict" - Workgroups 177 through 194 (consult
"Preliminary Program")

12 - FAMILY LIFE

FORUM IV, "Nurture" - Workgroups 31, 32, 33, 34, 35, 36, 37, 38 - See #8

FORUM XV, "The Young with Mental Handicaps" - Workgroups 159, 160 - See #11

SUMMARY

The position of the major Jewish agencies and their local affiliates on issues #1, 2, and 3 (and related church-state questions) are spelled out in the accompanying pamphlet, "Safeguarding Religious Liberty".

On Issue 4 (Censorship), Jewish agencies generally have opposed censorship, urging that "the public should be educated, informed and alerted to the danger inherent in pornographic and salacious publications to provide a climate of opinion unfavorable to their dissemination." They have also held that "magazine editors, publishers and distributors should be held strictly accountable for the quality of material found in their magazines".

On issue 5 (Civil Rights) and 6 (Equal Job Opportunity), all Jewish organizations without exception have supported the extension of full rights to all Americans. These include "the right to work, to education, to housing, to the use of public accommodations, of health and welfare services and facilities, and the right to live in peace and dignity without discrimination, segregation or distinction based on race, religion, color ancestry, or national origin." Jewish organizations actively support civil rights legislation that will guarantee maximum assurance of these rights.

On issue 7 (Federal Support of Sectarian-Support Social Welfare Institutions), the Jewish organizations involved have not taken a clear position. The Joint Advisory Committee of the Synagogue Council and NCRAC is now planning a conference to study the church-state implications of this issue. While a number of Jewish-sponsored social welfare agencies (hospitals, old age home, etc.) have received Federal allocations under the Hill-Burton legislation, Jewish leadership is becoming concerned over church-sponsored institutions being maintained by state tax-funds. The implications for other church-state issues are quite serious.

On Issue 8 (Birth Control), the religious Jewish agencies are divided. The Orthodox community is opposed to planned parenthood on halachic grounds. The Reform group believes in birth control; the Conservative group will allow birth control under certain conditions.

On Issue 9 (Child Adoption), the Jewish agencies are divided. One segment is opposed to inter-religious adoption under any circumstances. Another segment supports religious protection clauses in adoption legislation provided that an exception is incorporated allowing for the natural parents' consent to an inter-religious adoption.

On Issue 10 (Residence Laws), the Council of Jewish Federations and Welfare Funds is vigorously opposed to residence laws and has taken a position calling for their abolition wherever they exist. The Synagogue Council of America and its constituent organizations are currently studying the problem.

On Issue 11 (Juvenile Delinquency) and 12 (Family Life) - these are highlighted because it is felt that the Jewish community, with its long history of fruitful family life and relatively low incidence of juvenile delinquency, can make a useful contribution to the deliberations of the conference on these questions. The roles of the Synagogues and Jewish social welfare and youth agencies in combatting juvenile delinquency and in strengthening family life have caused non-Jewish agencies to look to them for insights and experience.

IN WASHINGTON

THERE WILL UNDOUBTEDLY BE NEED FOR CONSULTATION OR GENERAL INFORMATION DURING THE WHITE HOUSE CONFERENCE SESSIONS. MAY I THEREFORE INVITE YOU TO FEEL FREE TO CONTACT ME AT THE SHOREHAM HOTEL. IN MY ABSENCE, I SUGGEST YOU CONTACT THE JEWISH COMMUNITY COUNCIL, 1420 NEW YORK AVE., N. W. DISTRICT 7-4628.

Rabbi Marc H. Tanenbaum

AMERICAN JEWISH
ARCHIVES
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WHITE HOUSE CONFERENCE ON CHILDREN AND YOUTH

1960

Youth in a Changing World

Prepared for the Golden Anniversary White House Conference on Children and Youth by the Young Adult Services Division of the American Library Association - 50 East Huron Street, Chicago 11, Illinois

Youth in a Changing World in Fiction and Fact

An understanding of youth today comes first with an understanding of varied individuals as they struggle with problems and seek solutions and values in a changing world. These books - fiction, plays, and biographies for the most part - recreate in personal terms youth's quests for freedom, dignity, and maturity. Young people as well as parents and youth leaders through such books gain insight and perspective on an age group which seems puzzling and promising in every generation.

The book list was compiled by a committee of the Young Adult Services Division of the American Library Association - Margaret A. Edwards, Enoch Pratt Free Library, Baltimore; Lillian Morrison and Margaret C. Scoggin, New York Public Library. The books on the list are in many public, college and high school libraries and librarians will gladly supplement it with other titles available.

IN FICTION

SUNDAYS FROM TWO TO SIX by Virginia Abaunza. Bobbs-Merrill, 1956. Sixteen-year-old Cody finds it difficult to accept her parents' separation until she learns to forgive rather than justify the actions of her loved ones.

THE BARREN BEACHES OF HELL by Boyd Cochrell. Holt, 1959. All the odds were against Andy Willy - a shoddy family, bloody action in the Pacific during World War II, a "Dear John" letter from his girl, but somehow he survives with his high ideals intact, to find meaning in life.

THE RED BADGE OF COURAGE by Stephen Crane. Several editions. A Southern boy who had thought "war is glory" fights a successful battle with his own fear when he experiences the horrors and atrocities of the Battle of Chancellorsville.

TAKE CARE OF MY LITTLE GIRL by Peggy Goodin. Dutton, 1950. Liz Ericson is pledged by a college sorority and goes through the sacred ceremonies before she suspects fake standards and false goals.

A RAISIN IN THE SUN by Lorraine Hansberry. Random, 1959. The aspirations of a Negro family on Chicago's South Side meet grim reality when white residents of a "good" neighborhood oppose their purchase of a house.

BLUE DENIM by James L. Herlihy and William Noble. Random, 1958. When sixteen-year-old Arthur Bartley forges a check to get himself out of trouble, the Bartleys are rudely awakened to their children's need for understanding.

THE WORLD OF HENRY ORIENT by Nora Johnson. Little, 1958. Two teen-age girls from broken homes imagine a romance with a second-rate musician but eventually learn to face reality and make the most of the cards life has dealt them.

BROWN GIRL, BROWNSTONES by Paule Marshall. Random, 1959. The tragic conflict between her Barbadian parents living in Brooklyn, the difficult situation of a Negro in a white world, and her personal problems all influence Selina in her quest for security.

OF HUMAN BONDAGE by Somerset Maugham. Several editions. Various forces of pain, ambition, love, failure and success play upon Philip Carey from childhood to maturity to effect at last his mental and spiritual development.

BIG DOC'S GIRL by Mary Medearis. Lippincott, 1942. Mary plans to marry young Dr. Sheehan and work with him in the backwoods of Arkansas, until she discovers he has his eye on a more glamorous position.

THE COOL WORLD by Warren Miller. Little, 1959. Fourteen-year-old Duke recreates the half-world of Harlem gangs as he tells in his own words of his efforts to earn money and equip his group for a rumble.

HARD HEARTS ARE FOR CABBAGES by Vii Putnam. Crown, 1959. An irrepressible Gypsy girl describes her people's pursuit of tribal ways with little regard for American custom or law and frequent conflicts with both.

ALL QUIET ON THE WESTERN FRONT by Eric Remarque. Little, 1929. An eighteen-

year-old German boy sent to fight on the Western front in World War I endures the unspeakable horrors of war with the same terrible stoicism as do all men who go to war at any time anywhere.

THE CATCHER IN THE RYE by J. D. Salinger. Little, 1951. The moving, realistic story of sixteen-year-old Holden Caulfield who is overwhelmed by the perplexing problems of his life and tries to find himself in his forty-eight hours "on the town" in New York.

A TREE GROWS IN BROOKLYN by Betty Smith. Harper, 1943. Francie Nolan grows up in a Brooklyn tenement like the indestructible Tree of Heaven; for her mother's strength and her father's love are greater than the squalor of the city and her own imagination sees only beauty in the sordid slums.

WINTER WHEAT by Mildred Walker. Harcourt, 1944. At college, Ellen falls in love with Gil Borden but when he visits her on the Montana wheat farm where she lives, the engagement is broken and this, for Ellen, spells the end of happiness.

CRESS DELAHANTY by Jessamyn West. Harcourt, 1953. Cress falls in love with Calvin Dean and Edwin; she buys the wrong hat, overplays her hand, and learns about "life" in a series of stories dealing with the dramatic events in her life.

LOST BOUNDARIES by William L. White. Harcourt, 1948. When Albert Johnston, at sixteen, learns for the first time that his family are Negroes, he has to decide where to live and what to do about his heritage.

OUR TOWN by Thornton N. Wilder. Coward-McCann, 1938. The everyday living and marrying and dying of the people of Grover's Corners, New Hampshire, is portrayed in all of its poignancy in this Pulitzer Prize play.

LOOK HOMEWARD, ANGEL by Thomas Wolfe. Scribner, 1930. Eugene Gant has his problems: a strange family, poverty, unhappy first love, and above all a need for something of his own, for a place in the world.

THE CAINE MUTINY by Herman Wouk. Doubleday, 1951. Aboard a decrepit minesweeper under the command of an inefficient bully in World War II, Willie Keith, the spoiled son of a wealthy mother, learns to face dangers at sea and to work out his love affair at home without his mother's interference.

IN FACT

AT HOME IN INDIA by Cynthia Bowles. Harcourt, 1956. The fifteen-year-old daughter of the American ambassador makes friends with young Indians in their schools and villages, finds that much of what the two countries think about one another is false, and proves that youth everywhere has the same basic problems and hopes.

THE AMERICAN HIGH SCHOOL TODAY by James B. Conant. McGraw-Hill, 1959. After an intensive study and analysis of high schools throughout the country, Dr. Conant lists flaws in organization and curriculum and makes twenty-one specific recommendations for improving secondary education.

ONLY IN AMERICA by Harry Golden. World, 1958. The editor of The Carolina Israelite is a light-hearted philosopher who looks affectionately at yesterday's Lower East Side in New York City and candidly at prejudice and sham in the country today.

PAINT THE WIND by Alberta Hannum. Viking, 1958. A young Navajo artist returns from a tour of duty with the Marines in World War II and tries to readjust to his people now in transition.

FACE TO FACE by Ved Mehta. Little, 1957. A blind young Hindu who traveled half way around the world to study at the Arkansas School for the Blind describes his reactions to American schools and social freedom.

TWENTY-ONE STAYED by Virginia Pasley. Farrar, 1955. The bitter, sad, true, uncomfortable, but revealing story of the American GI prisoners who renounced their citizenship to remain in Communist China.

THE AMERICAN TEENAGER by H. H. Remmers and D. H. Radler. Bobbs-Merrill, 1957. Purdue University's researchers present here the typical American teenager's beliefs, attitudes, and problems as deduced from the findings of their Purdue Opinion Polls.

THE SHOOK-UP GENERATION by Harrison E. Salisbury. Harper, 1958. A veteran reporter describes teen-age gang members he interviewed and observed, attributes their instability to such factors as neglect, lack of affection, and lack of status, and suggests some community attacks on the situation.

ISLAND IN THE CITY by Dan Wakefield. Houghton, 1959. The world of Spanish Harlem comes to life in this personal report on New York's Puerto Ricans with something of their Island traditions, difficulties in adjusting to the mainland, and problems with housing, schools, gangs, jobs, and politics.

FIFTH CHINESE DAUGHTER by Jade Snow Wong. Harper, 1950. A girl born in San Francisco to Chinese parents remembers the perplexities and the satisfaction which come with her two heritages of Old World and New.

Lists of Materials

to Aid in Preparation for and Follow up of

THE GOLDEN ANNIVERSARY WHITE HOUSE CONFERENCE ON CHILDREN AND YOUTH

Prepared by the AMERICAN LIBRARY ASSOCIATION. In addition to this list there are the following:

A MANUAL OF LIBRARY COOPERATION. 4 pages. Outlines conference participants' needs for library service, and ways in which libraries can help them

BOOKS FOR CHILDREN PORTRAYING THE VALUES STRESSED IN THE WHITE HOUSE CONFERENCE ON CHILDREN AND YOUTH 1960. 16 pages. An annotated list compiled by a committee of the ALA Children's Services Division. It is arranged under the subjects of the forums to be held during the conference. Planned for leaders and parents to indicate the role books may play in clarifying and solving problems

READINGS FOR STUDY AND UNDERSTANDING. 16 PAGES. A list of books, pamphlets and films designed for use by conferees and the general public for gaining information and understanding of the conference topics, prepared by an ALA Adult Services Division Committee

DISCUSSING THE CONFERENCE THEME. 4 pages. A guide to materials which can be used for discussion purposes, on the topics: Youth in the Market Place; Limits of Learning; Leisure Time - Profit or Loss? and, Challenge of Change; prepared by an ALA Adult Services Division Committee

A copy of each of the above was sent to each one of the over 500 organizations in the Council of National Organizations on Children and Youth, to state library agencies, other state library leaders, and to each larger public and school library system. State or local reproduction and distribution of the materials prepared by ALA for the White House Conference on Children and Youth are encouraged. Single copies of the ALA lists of materials may be obtained on request to 50 East Huron Street, Chicago 11, Ill.

Prepared by the CHILDREN'S BOOK COUNCIL, INC.

THE OPPORTUNITIES THAT BOOKS OFFER. Prepared by Dorothy M. Broderick. 12 pages. "A bibliographic survey of current literature in which books are discussed as they pertain to the theme" of the White House Conference on Children and Youth. Prepared at the request of the Children's Book Council, Inc., it is available from the Council office, 175 Fifth Avenue, New York 10. Single copies 15 cents, 25 copies \$2.25. First appeared in December 15, 1959 Library Journal p 3891-3901.

Prepared by the GOLDEN ANNIVERSARY WHITE HOUSE CONFERENCE ON CHILDREN AND YOUTH

The Nation's Children, edited by Eli Ginzberg 3 vol. Penetrating observations on the conditions, problems and outlook of the nation's young people.

Children In a Changing World. Graphic statistical data prepared by the Interdepartmental Committee on Children and Youth made up of federal government representatives

State Reports Digest
National Organizations Digest
Conference Proceedings

Available if ordered as a package before March 1, 1960 for \$10.00 (plus \$1.30 handling and postage.) Order from Publications Division, White House Conference on Children and Youth, 330 Independence Ave., S.W., Washington 25, D.C.



WHITE HOUSE CONFERENCE ON CHILDREN AND YOUTH

HONORARY CHAIRMAN
Dwight D. Eisenhower, President
of the United States

HONORARY VICE CHAIRMAN
Arthur S. Flemming, Secretary
Health, Education and Welfare

NATIONAL CHAIRMAN
Mrs. Rollin Brown

CONFERENCE DIRECTOR
Ephraim R. Gomberg

MEMORANDUM

TO: JEWISH PARTICIPANTS IN THE 1960 WHITE HOUSE CONFERENCE
ON CHILDREN AND YOUTH

FROM: RABBI MARC H. TANENBAUM, VICE-CHAIRMAN

DATE: MARCH 14, 1960

RE: (A) ORIENTATION MEETING, SUNDAY, MARCH 27, 4 P.M. IN WASHINGTON, D.C.
(B) BACKGROUND ON CONFERENCE ORGANIZATION AND PROGRAM

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These will be fixed assignments, meaning that you will be required "to stick with" your Assembly, (about 1,500 members) Forum, (about 400 members) and Workgroup, (about 30 members) throughout the Conference.

You will be permitted to vote as an official participant only if you are present in the Workgroup and Forum for which you are given credentials.

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for the
WHITE HOUSE CONFERENCE ON CHILDREN AND YOUTH

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EXECUTIVE COMMITTEE

Executive Committee is comprised of the officers and members at large whose names are followed by an asterisk.

CONFERENCE VOTING PROCEDURE

FIRST

After meeting on Monday, Tuesday, and Wednesday afternoons (2:30 - 5:00 P.M.), each Workgroup - by the close of its deliberations on Wednesday - will formulate several recommendations. Thus, it is in the workgroup that points of view and positions must be effectively articulated if these are to be reflected in later Conference thinking and voting.

SECOND

Each Workgroup will elect one of its members to report these recommendations to "Workgroup Committees". These committees will convene Wednesday, 6:30 - 9:00 P.M. to pool their proposals for Forum recommendations.

THIRD

The "Forum Recommendation Committees" will meet Thursday morning, 9:00 A.M. - 12 Noon, to formulate a composite of the recommendations proposed by the Workgroups.

FOURTH

On Thursday afternoon, 2:30 - 5:00 P.M., the Eighteen Forums which comprise the Conference will be called upon to vote on the "Composite Forum Recommendations".

IT IS HERE THAT THE CRUCIAL DECISIONS OF THE CONFERENCE WILL BE MADE,

Resolutions emanating from individual workgroups will be adopted as the report of the Forum by majority vote. Majority-approved resolutions will be presented to the closing plenary session of the Conference (Friday, 10:30 A.M. - 1:00 P.M.) for approval or disapproval without debate from the floor.

Minority views will be included in the reports of the Forums, but only if they represent at least fifteen (15%) percent of the Forum membership (average Forums will number between 400-500 persons, meaning that between 60-75 like-minded voters will constitute an acknowledged minority). A minority of less than fifteen percent can have its opinion filed in the final conference report, but will not be reported in the closing plenary.

ISSUES

As citizens, participants who are Jewish will be concerned with their fellow-Americans about the broad spectrum of problems that will be encompassed by the subject-matter of the 18 Forums. (See your "Preliminary Program" the yellow booklet - for a listing of the Forum topics.)

There are a number of vital issues, however, which have engaged particularly the concern of national Jewish organizations, local Jewish community relations councils, and Synagogue social actions committees over the years, and Jewish participants would be well advised to acquaint themselves with the positions adopted by the Jewish agencies on such questions.

It is essential that participants come to the Conference well informed about these positions. Uninformed and irresponsible statements of "Jewish views" can do untold damage to the Jewish community. For this reason, I am enclosing a copy of "Safeguarding Religious Liberty", a compendium of statements of policy and positions on church-state relationships and on religion and public education, jointly adopted by the Synagogue Council of America and the National Community Relations Advisory Council. Virtually identical positions on these issues have been adopted by the other major national Jewish agencies which are not members of the Joint Advisory Committee.

For general background on other issues of broad Jewish community relations concern, I am enclosing an article by Dr. John Slawson, executive vice-president of the American Jewish Committee. I urge you to study both of these documents in preparing yourself for Workgroup and Forum participation.

* * *

It is clear that the following issues will be discussed, debated, and voted upon in the Workgroups and Forums. (Note: While Forums and Workgroups are specified below, there is no assurance that these issues will come up in all of these; nor that they might not come up in other Forums and Workgroups not listed here. It is safe to predict, however, that if these issues arise anywhere, they will undoubtedly be confronted in the Forums and Workgroups herewith specified.)

1 - THE TEACHING OF RELIGION IN THE PUBLIC SCHOOLS

FORUM IX, "Beliefs"

"The Significance of Personal Faith for Children and Youth" - Workgroups 87, 88, 89, 90

"The Significance of the Values and Ideals of our Nation and Society for Children and Youth" - Workgroups 91, 92, 93, 94

"The Significance of Ethical Principles and a Personal Code of Conduct for Children and Youth" - Workgroups 95, 96, 97, 98

FORUM XII - "The Young as Learners and Thinkers"

"Education for Children and Youth in Elementary and Secondary Schools" - Workgroups 121, 122, 123, 124

"Education for Youth in Colleges and Universities" - Workgroups 125, 126

2 - GOVERNMENTAL AID TO RELIGIOUSLY-SPONSORED SCHOOLS

Same Forums and Workgroups as in #1

3 - RELEASED TIME AND DISMISSAL TIME

Same Forums and Workgroups as in #1; also FORUM VI, "Free Time"

"Resources for Participation in Religious and Community Life" - Workgroups 63, 64, 65, 66

4 - CENSORSHIP

FORUM VII, "Mass Communication"

"Radio and TV and their Effects on Children and Youth" - Workgroups
67, 68, 69, 70

"Films and Plays and their Effects on Children and Youth" - Workgroups
71, 72

"Books, Magazines, and Newspapers and their Effect on Children and Youth"
- Workgroups 73, 74, 75

"Comic Books and Comic Strips and their Effects on Children and Youth -
Workgroups 76, 77, 78

5 - CIVIL RIGHTS (DESEGREGATION, DISCRIMINATION IN HOUSING, EMPLOYMENT,
EDUCATION, ETC.)

FORUM I, "Environment"

"The Improvement of Urban Environments through Physical and Social Planning"
(What are the present laws regulating standards for these facilities -
housing, schools, recreation, health facilities, transportation, etc?)
- Workgroups 1, 2, 3, 4

"The Improvement of Suburban and Exurban Environments through Physical
and Social Planning" - Workgroups 5, 6, 7, 8

FORUM II, "Mobility"

"The Effects of Mobility on Health and Living Condition"
- Workgroups 11, 12

"The Effects of Mobility on Education"
- Workgroups 13, 14

"The Effects of Mobility on Employment"
- Workgroups 15, 16

"The Effects of Mobility on Social and Cultural Relationships"
- Workgroups 17, 18

"The Effects of Social Mobility on the Development of the Young"
- Workgroups 19, 20

FORUM V, "Opportunity"

"Health, Welfare, Housing and Recreational Situations that Limit Opportunities for Children and Youth" - Workgroups 43, 44, 45

"Educational Situations that Limit Opportunities for Children and Youth" - Workgroups 46, 47, 48

"Employment Situations that Limit Opportunities for Children and Youth"- Workgroups 49, 50, 51

"Civic and Social Situations that Limit Opportunities for Children and Youth" Workgroups 52, 53, 54

FORUM XVIII, "The Young with Social Handicaps"

"Minority Children and Youth" - Workgroups 205, 206, 207, 208, 209, 210

6 - EQUAL JOB OPPORTUNITY (while this issue is included under #5, "CIVIL RIGHTS", it will receive special consideration in the Forums and Workshops below)

FORUM III, "Support"

"The Effects of Changing Employment Conditions on Family life and Standards of Living" - Workgroups 23, 24

"The Effects of Family Unemployment on Children and Youth" - Workgroups 25, 26

"The Effects of Inadequate Family Income on Children and Youth" - Workgroups 27, 28

FORUM VIII- "Human Resources"

"Immediate Personnel Needs and Ways of Meeting Them" - Workgroups 79, 80, 81, 82

"Future Personnel Needs and Ways of Meeting Them" - Workgroups 83, 84, 85, 86

FORUM XIII, "The Young as Doers"

"Youth in Transition from School or College to Work" - Workgroups 138, 139, 140, 141

"Youth at Work" - Workgroups 142, 143, 144

7 - FEDERAL SUPPORT OF SECTARIAN-SPONSORED SOCIAL WELFARE INSTITUTIONS

FORUM I, "Environment" - Workgroups 1, 2, 3, 4, 5, 6, 7, 8, (See #5)

FORUM II, "Mobility" - Workgroups 11, 12 (see #5)

FORUM V, "Opportunity" - Workgroups 43, 44, 45 (see #5)

8 - BIRTH CONTROL

FORUM IV, "Nurture"

"Current Trends in Marriage and Family Size and their Influence on the Young" -
Workgroups 31, 32, 33, 34

"Family Relationships and their Influence on the Young" - Workgroups 35, 36, 37,
38

9 - CHILD ADOPTION

FORUM IV, "Nurture" - See #8

10 - RESIDENCE LAWS

FORUM III, "Support" - See #6

FORUM V, "Opportunity" - Workgroups 49, 50, 51 - See #5

11 - JUVENILE DELINQUENCY

FORUM III, "Support" - Workgroups 21, 22 ("The Effects of the Affluent
Society")

FORUM IV, "Nurture" - See #8

FORUM XV, "The Young with Mental Handicaps"

"Identification and Treatment" - Workgroups 155, 156

"The Role of the Schools" - Workgroups 157, 158

"The Role of the Family" - Workgroups 159-160

"The Role of Institutions" - Workgroups 161, 162

"The Role of the Community" - Workgroups 163, 164

FORUM XVII - "The Young In Conflict" - Workgroups 177 through 194 (consult
"Preliminary Program")

12 - FAMILY LIFE

FORUM IV, "Nurture" - Workgroups 31, 32, 33, 34, 35, 36, 37, 38 - See #8

FORUM XV, "The Young with Mental Handicaps" - Workgroups 159, 160 - See #11

SUMMARY

The position of the major Jewish agencies and their local affiliates on issues #1, 2, and 3 (and related church-state questions) are spelled out in the accompanying pamphlet, "Safeguarding Religious Liberty".

On Issue 4 (Censorship), Jewish agencies generally have opposed censorship, urging that "the public should be educated, informed and alerted to the danger inherent in pornographic and salacious publications to provide a climate of opinion unfavorable to their dissemination." They have also held that "magazine editors, publishers and distributors should be held strictly accountable for the quality of material found in their magazines".

On issue 5 (Civil Rights) and 6 (Equal Job Opportunity), all Jewish organizations without exception have supported the extension of full rights to all Americans. These include "the right to work, to education, to housing, to the use of public accommodations, of health and welfare services and facilities, and the right to live in peace and dignity without discrimination, segregation or distinction based on race, religion, color ancestry, or national origin." Jewish organizations actively support civil rights legislation that will guarantee maximum assurance of these rights.

On issue 7 (Federal Support of Sectarian-Support Social Welfare Institutions), the Jewish organizations involved have not taken a clear position. The Joint Advisory Committee of the Synagogue Council and NCRAC is now planning a conference to study the church-state implications of this issue. While a number of Jewish-sponsored social welfare agencies (hospitals, old age home, etc.) have received Federal allocations under the Hill-Burton legislation, Jewish leadership is becoming concerned over church-sponsored institutions being maintained by state tax-funds. The implications for other church-state issues are quite serious.

On Issue 8 (Birth Control), the religious Jewish agencies are divided. The Orthodox community is opposed to planned parenthood on halachic grounds. The Reform group believes in birth control; the Conservative group will allow birth control under certain conditions.

On Issue 9 (Child Adoption), the Jewish agencies are divided. One segment is opposed to inter-religious adoption under any circumstances. Another segment supports religious protection clauses in adoption legislation provided that an exception is incorporated allowing for the natural parents' consent to an inter-religious adoption.

On Issue 10 (Residence Laws), the Council of Jewish Federations and Welfare Funds is vigorously opposed to residence laws and has taken a position calling for their abolition wherever they exist. The Synagogue Council of America and its constituent organizations are currently studying the problem.

On Issue 11 (Juvenile Delinquency) and 12 (Family Life) - these are highlighted because it is felt that the Jewish community, with its long history of fruitful family life and relatively low incidence of juvenile delinquency, can make a useful contribution to the deliberations of the conference on these questions. The roles of the Synagogues and Jewish social welfare and youth agencies in combatting juvenile delinquency and in strengthening family life have caused non-Jewish agencies to look to them for insights and experience.

IN WASHINGTON

THERE WILL UNDOUBTEDLY BE NEED FOR CONSULTATION OR GENERAL INFORMATION DURING THE WHITE HOUSE CONFERENCE SESSIONS. MAY I THEREFORE INVITE YOU TO FEEL FREE TO CONTACT ME AT THE SHOREHAM HOTEL. IN MY ABSENCE, I SUGGEST YOU CONTACT THE JEWISH COMMUNITY COUNCIL, 1420 NEW YORK AVE., N. W. District 7-4628.

Rabbi Marc H. Tanenbaum

AMERICAN JEWISH
ARCHIVES
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YOUNG AMERICANS

Magazine

YOUTH SURVEY

in support of the

AMERICAN JEWISH
ARCS 1960 VES

White House Conference on Children and Youth

by

Dr. Martin Deutsch

Co-Director, Mental Health Research Center
in Learning Disabilities

Downstate Medical Center
State University of New York

Prepared for Young Americans Magazine, Strong Publications, Inc., Superior Publications for Youth — 654 Madison Avenue, New York 21, N. Y.

This information must be included in all presentations of data extracted from this report.

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Enclosed in the October 1959 issue of YOUNG AMERICANS Magazine was a questionnaire dealing with the attitudes of youth toward issues like education, the future, family autonomy, and the like. While the respondents were asked not to sign their names, certain other data were requested: age, sex, father's occupation, and the state of residence and approximate size of the community. The answers to the questionnaires were analyzed in terms of these variables,

and the results are reported here.

It must be emphasized that the conclusions which can be drawn from the questionnaire are applicable *only* to the sample of American youth tapped by its distribution: we cannot generalize to American youth as a whole on the basis of this questionnaire. The characteristics of the population to whom the results apply are discussed below.

CHARACTERISTICS OF RESPONDENTS

Of the 19,887 questionnaires sent out in the magazine to household subscribers, completed questionnaires were returned by 2,669, more than one out of every eight subscribers. Now, schools, libraries, and institutions account for an additional 30,000 subscriptions to the magazine, and the readers of these copies are an unknown population, and one which could not be tapped by the present questionnaire. Therefore, the present results can be generalized only to household subscribers of the magazine.

As can be seen from the tables and discussion below, the respondents are well representative of the total population of household subscribers. The sample, like the total population, is concentrated in the Northeast and North Central United States, including metropolitan

New York. The ratio of girls to boys is approximately 1.5 to 1. As judged by classification of the answers to "father's occupation," the sample is mainly upper socio-economic. Population and sample are compared by age, sex, and region in Tables I and II.

Regional distribution of respondents: There are approximately equal percentages of respondents in the Northeast (28.5%), North Central (27.5%), and New York metropolitan area (27.5%). The West (9%), South (4%), and Border South (3%) make up a small portion of the sample, while Alaska, Hawaii, and other respondents outside the continental United States accounted for less than 0.5%.

TABLE I POPULATION AND SAMPLE COMPARED BY REGION AND SEX

	MALE		FEMALE		Comments
	Pop.	Sample	Pop.	Sample	
New York	26%	27%	30%	28%	
Northeast	30%	25%	34%	31%	Sample slightly underrepresents
North Central	23%	31%	20%	25%	Sample slightly overrepresents
West	11%	10%	8%	9%	
South	5%	4%	4%	4%	
Border South	4%	3%	3%	3%	
Outside U. S.	1%	--	1%	--	

TABLE II POPULATION AND SAMPLE COMPARED BY AGE AND SEX

	MALE		FEMALE		Comments
	Pop. / Sample		Pop. / Sample		
8-12	39%	50%	39%	47%	Sample slightly overrepresents
13-14	47%	39%	49%	41%	Sample slightly underrepresents
15-18	14%	11%	12%	12%	

Age distribution of respondents: Younger readers, between the ages of 8 and 12, are overrepresented when the sample is compared with the total population of home subscribers to YOUNG AMERICANS Magazine. Perhaps young persons at this age tend to reply more often because it gives them a feeling of importance to be asked for their opinions. This age group numbered 1,278, or 48% of the total, and included 529 boys (50% of the male group of the respondents) and 749 girls (47% of all the girls who responded).

The 13-to-14-year-old group was underrepresented, in terms again of the total number of home subscribers to the magazine. There were 1,077 in this group (40% of the total), including 417 boys (39% of male respondents) and 660 girls (41% of female respondents).

The oldest group, 15 to 18, was slightly underrepresented. There were 313, or 12% of respondents, in this age bracket: 115 boys (11% of male respondents) and 198 girls (12% of female respondents).

Sex distribution of respondents: As can be inferred from the above figures, there are more female respondents, as there are more girls who are home sub-

scribers. The ratio of girls to boys is approximately 1.5 to 1; this is a uniform difference throughout the sample.

Socio-economic Position: Using Hollingshead's Index of Social Position (hereafter referred to as ISP), 28% of the respondents come from homes where the father's work puts the family in the highest ISP—"higher executives and major professionals." 20% are in the second ISP of "managers and lesser professionals," 16% in the third ISP of "administrators," 14% in the fourth ISP of "clerical and sales," and 15% in the combined fifth, sixth, and seventh ISP of "skilled, semi-skilled, and unskilled labor." It should be noted that the designations used for each ISP category are shorthand ones, i.e. each grouping includes many different occupations in many areas. [This ISP scale is the one currently in widest use in social science research.]

An additional indicator, of course, of the economic position of the respondents, and the readership of YOUNG AMERICANS Magazine generally, is the price of the magazine, which makes it available only to a limited number of subscribers.

RESULTS OF QUESTIONNAIRE

Following are the results of the questionnaire, analyzed by categories of attitudes. As was stated earlier, the results may be generalized to the population of home subscribers to YOUNG AMERICANS Magazine—and not beyond. This population is predominantly in the 8 to 14 year age group, largely in the upper socio-economic levels, mostly in the northern United States, and consists of about one and a half times as many girls as boys.

The differences among the sub-groups of the sample (socio-economic groups, age groups, and the like) were tested statistically. In the specific discussion which follows, statistically significant differences are shown by the use of asterisks: two asterisks (**) are

used to indicate significant differences at the one per cent level of confidence (i.e., differences such as those obtained could have been found by chance only one time in a hundred), and one asterisk (*) denotes results significant at the five per cent level of confidence (i.e., differences such as those obtained could have been found by chance only five times in a hundred). These are, of course, the confidence levels commonly used in social science research, and the assurance with which we can accept results is directly related to the confidence limit of the statistical findings. Confidence limits poorer than five per cent are not considered indicative of significant differences, and have not, therefore, been included in the present report.

GENERAL STATEMENT

Perhaps the most striking aspect of the results obtained was the relatively few sub-group differences found. There is a uniformity of reply among the respondents which would argue for the operation of some general factor of determination of replies and, therefore, of the attitudes of these youths. This general factor could be the tendencies to conformity so widely commented on by current social theorists. Such conforming behavior, further, is more characteristic of the adolescent than of the adult in American society, and the respondents to the questionnaire are, all of them, in the adolescent group. If it is indeed conformity pressure operating here, then it must be a fairly subtle variety, since the questionnaires were filled out individually and come from widely separated parts of the country. The fact that the pressure would have to be subtle, however, does not argue against its existence. As mass media, especially, have increased in variety and influence, people all over the country—all over the world, in fact—are exposed to very similar articulated values. No longer does our country have many isolated groups living in their own ways and according to their own codes. While there are regional and other differences, the culture has become more uniform as we are all confronted with the same news and the same events faster than ever before. Therefore, it is entirely possible that the sample of respondents to the questionnaire have, for all the sub-group differences, been exposed to almost identical values and identical figures with whom to identify, and have as a result built up very similar attitudes toward the things inquired about on the questionnaire.

But there is probably yet another variable operating here. These respondents come from much higher than average socio-economic circumstances (average being taken to mean the general country-wide norms). Occupations requiring higher educational levels and more success and ability to deal with people contribute heavily to those higher social position categories. It is in such homes that children are most encouraged to do well in school, to place emphasis on education, and (probably above all for purposes of analyzing this questionnaire) to behave in such a way that the adult community will like and approve of them. To fulfill the latter, it is necessary for the child or adolescent to be able to determine accurately what is desirable behavior in a particular circumstance and to produce that behavior, much as the "test-wise" student can determine fairly accurately what is going to be asked on an essay examination and try to come up with the ideas he believes are expected by the teacher. Therefore, with regard to the questionnaire, the respondents may well have brought such attitudes to the task of filling it out. With the kind of uniformity of value exposure referred to above, the whole sample can

be considered to have been exposed to largely similar ideas of what attitudes are desired by the adult world. Hence all the respondents may have tended to express similar attitudes when asked questions by an impersonal adult-controlled group. To put it simply, the respondents may have wanted to be approved of by the agency to whom their replies were directed, even though they were asked *not* to sign their names.

Now some of this is a general plague of all attitude measurement. It is almost impossible to be completely sure that the attitudes expressed are the *real* attitudes rather than those which the respondent thinks are the *correct* ones. It is equally true, however, that people act and believe not only in terms of what their initial impulses and proclivities may be, but also in terms of what they think is right and what they know or assume to be expected of them.

In statistical analysis some differences among sub-groups were found and, against a background of so many similarities, these differences become even more significant.

One more point in regard to these similarities and differences. The parameter on which the respondents were least different was socio-economic level. Sixty-four per cent of the group is in the top three ISP categories. There are many research studies which show that social class is a strong determinant of child-rearing practices—including the inculcation of values and attitudes. Hence, this one factor of social class may well be the major determinant, operating in the manner discussed earlier, of the similarities among respondents. An inference which may be drawn from this supposition is that **YOUNG AMERICANS** Magazine reaches a fairly homogeneous audience.

In regard to choice of future occupation (see Appendix), males at all ages seem to list science first, though this is somewhat less so with the lower age groups. Children of administrators tend more toward medicine than toward science (interestingly, more toward the concrete than the theoretical). The vast majority of all males, about 75%, list their occupational choices in the top two ISP's regardless of father's level. There is some increase in first ISP choices by second and third ISP sons. This might suggest a certain strong vertical mobility desire, as well as perhaps an insufficient realism.

Females are very significantly disinterested in science and this does not change with age group. In general, females seem to be more realistic but have considerably lower expectations. They list more medicine than science. They are highest in teaching, tend to be less upwardly mobile than boys, and do not seem to have been successfully brought into the new emphasis on a scientific frame of reference.

SPECIFIC RESULTS

For purposes of analysis and clarity of report, the various items were grouped and put into four general categories: 1) self- and self-related attitudes, 2) parent and family attitudes, 3) attitudes toward education, 4) attitudes relating to political and social issues. Question 16 (see below) could fall into various categories, according to what the responses to it were, and for this reason the item was treated independently. Question 20 ("Would you describe yourself as generally happy and satisfied with your life?") resulted in 90 to 95% affirmative re-

sponse, and was therefore not further dealt with. However, it is very unlikely that such an overwhelming proportion of young people from any sample would actually be happy and satisfied with life. Though the percentage here could be expected to be strongly positive, the extent to which it might indicate an inclination of adolescents always to put on the best facade before adults.

The specific results follow, item by item, arranged according to the above-mentioned categories.

ATTITUDES TOWARD SELF

QUESTION 4. *In general, most of my friends would rather do something by themselves than do something they weren't interested in with a group of friends.*

Agree 51½%. Disagree 47%.

Of these totals, 10% agree very much, 12% disagree very much.

Boys were less likely to think of their friends as group-oriented, 55% agreeing with this statement as against 48% girls.**

Both boys and girls in the early teens were less likely to agree with the statement than either the youngest** or the oldest.**

No significant differences by region or father's occupation.

QUESTION 7. *It is probably better in the long run to make a great deal of money when you're young than to win fame and prestige as a scientist or artist later in life.*

Agree 20%. Disagree 78%.

Of this total, 3% agree very much, 27½% disagree very much. Almost 4 out of 5 (79%) put fame ahead of making money early. Boys were somewhat more money-minded, 24% disagreeing, compared with 16% girls.**

Older girls were more inclined than younger girls to put fame first.**

Among boys there were no significant trends by age.

Southern girls were more likely to put fame ahead of money.* There was no difference among boys by region and no differences by occupational group.

QUESTION 10. *The future is full of so much uncertainty it is best to not even think about it.*

Agree 10%. Disagree 89%.*

Of this total, 3½% agree very much, 53½% disagree very much.

More of the youngest group, about twice as high a proportion as the oldest group, agree.**

In the New York metropolitan area, more agree, particularly boys.* No significant differences by father's occupation.

QUESTION 11. *In general, studying to be a scientist involves too much effort for too long a time for what amounts to very few personal rewards.*

Agree 11.5%. Disagree 87.5%.

Of this total, 2% agree very much, 48½% disagree very much.

More boys (13%) than girls (10%) agree with this.*

There were no significant differences by age, region, or father's occupation.

QUESTION 15. *Respondents were given six choices to "If you had the opportunity to spend a weekday evening in one of the following ways, which would you select?"*

Among boys, the preferred ways to spend an evening were:

Hobby	30%
Reading a book	21%
Watching T. V.	14%
Movies	14%
Friends	13%
Parents	6%

Among girls, the greatest preference was for reading books, followed by chatting with friends:

Reading a book	34%
Friends	22%
Talking with parents	12%
Movies	11%
Hobby	10%
T. V.	9%

By age, among boys, considerably more of the older boys checked "chat with friends" (30%)** and fewer checked hobby (20%).**

Fewer of the older girls, 15 to 18, mentioned T.V. (4%).*

No significant differences were found by region or father's occupation.

QUESTION 17. *At what age (12, 14, 16, 18, 20, never) do you think a person should be free to make up his own mind about the following?*

A substantial majority of both boys and girls feel they should be free to decide for themselves at ages 12-14 on *cleaning own room, eating habits, spending allowance, money earned and household responsibilities*. About half think that 12-14 is old enough to decide about bedtime. Almost half think 12-14 is the age to decide about dating.

A majority think that 18-20 is the age to decide freely about *drinking and smoking*. Quite a few

(10-15%) think they should never be free to decide on these activities; this response comes from the younger group and extends to necking.

On *necking*, the decision age mentioned most often is 18-20, but substantial numbers think they should be free to decide at 16 and quite a few at 12-14.

In respect to *career*, about half think 18-20 is the right time for free decision.

There is no great differences between boys and girls on these questions.

Young persons over 12 set an earlier age for free decision on *dating, necking and career* than do those under 12.

When it comes to duties, responsibilities, and money matters, the tendency is reversed. The older group tend to specify a later age for free decision on these matters.

No consistent differences were found by geographic region or by father's occupation.

ATTITUDES TOWARD PARENTS AND FAMILY

QUESTION 6. *The majority of important family decisions should be made by parents.*

Agree 76%.* Disagree 24%.

Of these totals, 25% agree very much, 6% disagree very much. The great majority agree that parents should make the important family decisions. Males (80%) were more in agreement than females (71%).**

There were no significant differences by region and father's occupation.

QUESTION 9. *Every family decision involving children should be the joint decision of both children and parents.*

Agree 80%. Disagree 19%.

Of these totals, 37% agree very much, 2% disagree very much.

Both boys and girls 15 to 18 (33%) disagree with this more than younger persons (18%).**

The second ISP tended to disagree with the statement slightly more than other occupational groups.* There were no regional differences.

QUESTION 18. *How much do your parents have to say about your activities?*

The list below shows what percent of young people indicated that their parents had a considerable amount of control (they answered "a great deal" or "quite a bit," rather than "very little").

	All Youth	Boys	Girls
How late you can stay out	89%	87%	90%
Bedtime	82%	83%	81%
Clothes	73%	74%	73%
T. V.	66%	67%	65%
Movies	62%	59%	64%
Friends	51%	49%	53%
Magazines	46%	47%	45%
Books	40%	38%	42%
Telephone Time	40%	31%	48%

Girls indicated that their parents had considerable control on several activities: *telephone time*,** to a lesser degree on *what books they read*,* on *what movies they see*,* and on *their friends*.* Sex differences are minor, however, in all choices except telephone time.

QUESTION 19. *How much do you think they should have to say?*

The tables below report boys and girls who say their parents *should* exercise considerable control; these are boys and girls who say their parents *do* exercise "considerable control" or "very little" control.

		Of those who say their parents do exercise <i>considerable</i> control, the following say their parents <i>should</i> exercise considerable control.	Of those who say their parents do exercise <i>very little</i> , the following say their parents <i>should</i> exercise considerable control.
Boys	How late you can stay out	87%	55%
	Bedtime	86%	38%
	Clothes	74%	22%
	T. V.	78%	39%
	Movies	80%	33%
	Friends	84%	27%
	Magazines	39%	25%
	Books	84%	25%
	Telephone Time	81%	29%
Girls	How late you can stay out	87%	55%
	Bedtime	89%	28%
	Clothes	84%	19%
	T. V.	91%	27%
	Movies	80%	29%
	Friends	83%	22%
	Magazines	87%	19%
	Books	86%	19%
	Telephone Time	73%	26%

Generally for both boys and girls in homes where parents exercise considerable control over a certain activity, more than 4 out of 5 young persons think that parents *should* exercise considerable control. Where parents exercise very little control, only a minority of young people think that parents should exercise considerable control. The activities mentioned most frequently on which young people wanted more control are

how late they can stay out, bedtime, T.V. watching and movies.

A comparison was made between questions 18 and 19, concerning the percentage of young people whose parents *do* exercise considerable control and the percentage who *want* parents to exercise a considerable amount of control.

	Percent Whose Parents <u>Do</u> Exercise Considerable Control	Percent Who <u>Want</u> Parents to Exercise Considerable Control
How late you can stay out	89%	85%
Bedtime	82%	77%
Clothes	73%	66%
T. V.	66%	63%
Movies	62%	60%
Friends	51%	50%
Magazines	46%	50%
Books	40%	47%
Telephone Time	40%	46%

Note that the rank order on these items in respect to parental control is exactly the same for control actually exercised as for control that young people feel should be exercised.

Where a high percentage of young people say parents do have considerable control on activities, the tendency

is for slightly fewer to say they think parents should have this considerable control. Where parents have little control on activities, a somewhat higher proportion of young people say parents should have greater control. However, overall, young people seem to agree with the existing situation.

ATTITUDES TOWARD EDUCATION

QUESTION 1. *Generally youth today is receiving good preparation for future responsibility in society.*

Agree 73%. Disagree 26%.

On this total, 8% agree very much, 3% disagree very much.

Older boys and girls (15 to 18) were more in disagreement* with this statement than those under 15. In the 15 to 18 group, 38% boys and 35% girls disagree; under 15, disagreement comes from 28% boys and 23% girls. This is significant for girls at the one per cent level.**

There were no differences by region or occupational group.

QUESTION 3. *If teachers could be divided into two groups, "tough" ones and "easy" ones, it would be pretty accurate to say that the tough ones tend to be the better teachers.*

Agree 71.5%. Disagree 28.5%.

Of this total, 30% agree very much, 8% disagree very much.

Girls held this view more often than boys (75% to 68%).** Among boys, agreement declined consistently with age from 75% for the 8 to 12 year olds to 60% for the 15 to 18 year olds.** No corresponding decline is observable among females.

New York metropolitan area boys and girls tended to disagree with this view more than young people in other regions.*

There were no significant differences by father's occupation.

QUESTION 8. *Society tends to make school a much too important aspect of a person's life*

Agree 25%. Disagree 73%.

Of this total, 6% agree very much, 26% disagree very much.

No significant differences by age, sex, region, or father's occupation.

ATTITUDES TOWARD POLITICAL AND SOCIAL ISSUES

QUESTION 2. *If people feel strongly about some national issue, generally if they write a letter to their congressman, their point of view will be seriously considered.*

Agree 55%.** Disagree 44%.

Of this total, 8% agree very much, 6½% disagree very much.

The older boys and girls tended to disagree more than the younger group, as shown by differences between 8-12 and 15-18 significant at one per cent,** and 8-12 and 13-14 significant at one per cent.**

New York metropolitan area young people were somewhat more in disagreement with this statement than were young people elsewhere, particularly among boys.* (Metropolitan New York boys, 43%).

There were no significant differences by father's occupation.

QUESTION 5. *Democracy in America should include equality and full rights for everyone, regardless of race.*

Agree 98%. Disagree 1.5%.

Of this total, 74% agree very much, ½% disagree very much.

A significantly higher proportion of Southern youth (9%) did not agree on full rights for all regardless of race.*

There were no significant differences by father's occupation, age, or sex.

QUESTION 13. *Do you feel that our present concept of freedom of speech is (circle one): inadequate and should be broadened, should be left as is, too broad and should be redefined more strictly.*

About one in six (17%) feel that our present concept of freedom of speech is inadequate and should be broadened; 8% feel it is too broad, while the majority (three in four) feel it should be left as is.

There were no significant differences by any variable.

QUESTION 14. *Equal rights for everybody is of least importance in (check one): housing, schools, job rights, intermarriage, free speech, voting, none of these.*

Almost 3 in 4 did not check a single one of these areas as one in which equal rights are of least importance. The only two boxes checked with any degree of frequency were intermarriage (10%) and housing (6%). There were no differences by any variable.

Percentage of girls listing housewife,
by geographical area

Area	Percentage
New York (Metropolitan area)	3%
Northeast (not New York Metropolitan)	3%
North Central	3%
West	4%
South	7%
Border South	3%

FOR MALES

	Father's ISP	Teaching	Science	Medicine	Minor Science	Art-Entertainment	Non-Professional	Business	Military	Athletics	Religious	Others
Age 8-12	I	3%	39%	16%	15%	7%	1%	3%	5%	3%	3%	2%
	II	7%	28%	17%	14%	7%	--	3%	10%	5%	3%	--
	III	5%	32%	20%	11%	5%	3%	5%	4%	5%	4%	4%
	IV	1%	32%	18%	9%	7%	3%	3%	5%	9%	5%	1%
	V	6%	40%	8%	11%	5%	6%	2%	6%	5%	5%	3%
Age 13-14	I	6%	36%	20%	16%	3%	--	6%	3%	2%	1%	2%
	II	5%	25%	23%	20%	9%	2%	2%	5%	2%	2%	2%
	III	6%	26%	13%	13%	10%	2%	5%	7%	1%	2%	7%
	IV	7%	29%	13%	14%	12%	4%	3%	9%	1%	--	1%
	V	9%	30%	12%	11%	8%	3%	3%	9%	1%	4%	1%
Age 15-18	I	9%	32%	12%	23%	9%	--	3%	--	--	--	9%
	II	9%	29%	9%	24%	9%	--	5%	5%	--	--	5%
	III	16%	6%	22%	6%	6%	--	--	16%	--	6%	16%
	IV	6%	28%	22%	6%	6%	5%	--	5%	--	--	11%
	V	6%	39%	11%	22%	6%	11%	--	--	--	--	--

FOR FEMALES

Age 8-12	I	24%	6%	21%	10%	21%	3%	--	1%	1%	2%	5%
	II	28%	6%	18%	7%	23%	3%	1%	--	--	2%	9%
	III	28%	5%	21%	10%	21%	7%	--	--	--	1%	4%
	IV	32%	6%	27%	3%	16%	6%	--	3%	--	3%	2%
	V	33%	4%	15%	6%	17%	12%	--	--	--	5%	7%
Age 13-14	I	26%	7%	21%	11%	18%	7%	1%	--	1%	2%	3%
	II	32%	4%	17%	13%	16%	6%	1%	1%	1%	1%	5%
	III	24%	9%	20%	5%	24%	7%	--	--	1%	2%	6%
	IV	28%	9%	19%	6%	17%	10%	1%	2%	--	--	4%
	V	21%	3%	30%	8%	12%	12%	--	3%	2%	3%	3%
Age 15-18	I	29%	4%	10%	21%	14%	6%	4%	--	--	4%	6%
	II	27%	12%	12%	12%	19%	12%	--	--	--	3%	3%
	III	26%	6%	22%	20%	4%	6%	2%	2%	6%	2%	2%
	IV	18%	3%	14%	3%	35%	18%	--	3%	--	--	3%
	V	29%	5%	13%	3%	10%	16%	--	8%	--	--	8%

Percentage choosing -- ISP

Age	Father ISP	I	II	III	IV	V
BOYS 8-12	I (higher executives, major professionals, etc.)	84%	6%	6%	2%	2%
	II (managers, etc.)	73%	14%	9%	1%	3%
	III (administrators, etc.)	72%	14%	12%	1%	1%
	IV (clerical and sales, etc.)	70%	3%	18%	5%	4%
	* V (skilled, semi-skilled, unskilled, etc.)	70%	10%	5%	3%	12%
	Total for age group	76%	9%	9%	2%	4%
13-14	I	85%	13%	1%	--	1%
	II	84%	8%	4%	--	4%
	III	69%	10%	15%	2%	4%
	IV	66%	13%	11%	7%	3%
	V	66%	18%	6%	1%	9%
	Total for age group	74%	13%	7%	2%	4%
15-18	I	75%	19%	6%	--	--
	II	75%	15%	5%	--	5%
	III	47%	18%	18%	--	17%
	IV	65%	7%	--	14%	14%
	V	64%	12%	12%	6%	6%
	Total for age group	65%	17%	8%	3%	7%
Total for boys all ages, all ISP levels		74%	12%	8%	2%	4%

GIRLS 8-12	I	35%	46%	13%	2%	1%
	II	31%	48%	11%	5%	--
	III	27%	50%	15%	7%	--
	IV	23%	63%	6%	7%	--
	V	17%	55%	8%	12%	1%
	Total for age group	28%	52%	11%	6%	--
13-14	I	34%	43%	15%	6%	--
	II	24%	52%	13%	7%	--
	III	29%	40%	16%	8%	--
	IV	23%	49%	14%	12%	1%
	V	19%	50%	18%	10%	2%
	Total for age group	27%	46%	15%	8%	1%
15-18	I	33%	46%	15%	6%	--
	II	24%	44%	16%	12%	--
	III	20%	49%	20%	9%	2%
	IV	28%	28%	20%	16%	8%
	V	17%	45%	9%	17%	3%
	Total for age group	24%	44%	16%	11%	2%
Total for girls, all ages, all ISP groups		25%	46%	12%	7%	--
Percentage of girls choosing housewife, listed by age group and ISP						
8-12		3%	5%	1%	1%	7%
13-14		2%	4%	7%	1%	1%
15-18		--	4%	--	--	9%

BOYS	Geographical Area of U. S.					
	New York (Metropolitan area)	74%	9%	5%	2%	2%
	Northeast (not New York Metropolitan)	69%	9%	8%	3%	3%
	North Central	61%	12%	10%	1%	5%
	West	68%	12%	5%	1%	7%
	South	61%	11%	16%	4%	4%
	Border South	69%	18%	3%	--	--
GIRLS	New York (Metropolitan area)	32%	48%	9%	8%	--
	Northeast (not New York Metropolitan)	26%	49%	15%	6%	1%
	North Central	21%	5%	14%	9%	1%
	West	27%	47%	14%	7%	1%
	South	31%	36%	18%	8%	--
	Border South	28%	46%	10%	10%	3%

*ISP's V, VI, and VII of the Hollingshead scale have been collapsed into ISP V for purposes of this report.

At what age do you think a person should be free to make up his own mind about the following? Check one box after each item.

	Male 12-14	16	18-20	Never		Female 12-14	16	18	Never
Drinking	2%	4%	77%	17%		1%	3%	80%	16%
Smoking	5%	18%	62%	15%		3%	18%	68%	10%
Dating	48%	39%	12%	--		47%	40%	12%	--
Cleaning Own Room	79%	7%	9%	5%		84%	6%	6%	4%
Eating Habits	66%	10%	18%	5%		68%	11%	15%	5%
Bedtime	48%	24%	25%	1%		53%	24%	22%	--
Spending Allowance	74%	12%	10%	3%		80%	11%	7%	1%
Money Earned	66%	21%	12%	--		62%	23%	13%	1%
Household Responsibilities	66%	13%	16%	5%		67%	13%	15%	4%
Necking	19%	28%	42%	8%		14%	30%	38%	15%
Career	26%	21%	52%	--		27%	26%	46%	--

How much do your parents have to say about the following? Check one box after each item.

	Males			Females		
	A great deal	Quite a bit	Very little	A great deal	Quite a bit	Very little
Bedtime	34%	49%	16%	33%	48%	18%
Clothes	26%	48%	23%	22%	51%	26%
Friends	15%	34%	51%	15%	38%	46%
How late you can stay out	53%	34%	11%	61%	29%	10%
T. V. watching hours	30%	37%	31%	25%	40%	33%
Telephone time	13%	18%	66%	20%	28%	50%
Movies	30%	29%	40%	30%	34%	35%
Books	15%	23%	61%	13%	29%	58%
Magazines	20%	27%	52%	18%	28%	53%

How much do you think your parents should have to say about the following? Check one box after each item.

Bedtime	23%	54%	22%	23%	54%	22%
Clothes	18%	49%	32%	17%	49%	33%
Friends	16%	39%	45%	17%	37%	45%
How late you can stay out	37%	45%	16%	44%	43%	11%
T. V. watching hours	19%	45%	33%	15%	47%	36%
Telephone time	14%	30%	53%	11%	37%	50%
Movies	24%	36%	39%	24%	40%	35%
Books	18%	29%	52%	16%	31%	53%
Magazines	21%	31%	47%	18%	31%	50%

HOW READERS FEEL ABOUT EDUCATION

QUESTION	AGE AND SEX	REGION AND FATHER'S OCCUPATION
<p>QUALITY</p> <p>"Generally youth today is receiving good preparation for future responsibility in society."</p> <p>Agree 73% Disagree 26%</p> <p>Of this total, 8% agree very much 3% disagree very much</p>	<p>Older boys and girls (15-18) were more in disagreement than those under 15: 38% boys and 35% girls 15-18 disagree; 28% boys and 23% girls under 15 disagree. Boys (28%) were somewhat more likely to disagree than girls (24%).</p>	<p>No differences by region or occupational group.</p>
<p>TEACHERS</p> <p>"If teachers could be divided into two groups, tough ones and easy ones, it would be perfectly accurate to say that the tough ones tend to be the better teachers."</p> <p>Agree 71.5% Disagree 28.5%</p> <p>Of this total, 30% agree very much 8% disagree very much</p>	<p>Girls held this view more often than boys (75% to 68%). Among boys agreement declined consistently with age from 75% for the 8-12 year olds to 60% for the 15-18 year olds. No corresponding decline is observable among females.</p>	<p>New York metropolitan area boys and girls tended to disagree with this view more than young people in other regions.</p> <p>No significant differences by father's occupation.</p>
<p>IMPORTANCE</p> <p>"Society tends to make school a much too important aspect of a person's life."</p> <p>Agree 25% Disagree 73%</p> <p>Of this total, 6% agree very much 26% disagree very much</p>	<p>No significant differences</p>	<p>No significant differences.</p>

HOW READERS FEEL ABOUT AMERICAN POLITICS AND SOCIETY

<p>WRITE CONGRESSMAN</p> <p>"If people feel strongly about some national issue, generally if they write a letter to their congressman their point of view will be seriously considered."</p> <p>Agree 55% Disagree 44%</p> <p>Of this total, 8% agree very much 6-1/2% disagree very much.</p>	<p>The older boys and girls tended to disagree more than the younger group.</p> <p>No significant differences by sex.</p>	<p>New York Metropolitan area young people were somewhat more in disagreement with this statement than were youth elsewhere, particularly among boys. (New York boys 43%.)</p> <p>No significant differences by father's occupation.</p>
<p>RACIAL EQUALITY</p> <p>"Democracy in America should include equality and full rights for every one, regardless of race."</p> <p>Agree 98% Disagree 1.5%</p> <p>Of this total, 74% agree very much 1/2% disagree very much</p>	<p>No observable differences.</p>	<p>A significantly higher proportion of Southern youth (9%) did not agree on full rights for all regardless of race.</p> <p>No significant differences by father's occupation.</p>
<p>JUVENILE DELINQUENCY</p> <p>Two factors considered most important in contributing to juvenile delinquency.</p> <p>PARENTAL NEGLECT 94% SLUMS 58% POOR SCHOOLS 16% LOW INTELLIGENCE 16%</p>	<p>Males mentioned slums and low intelligence a little more often than females, with parental neglect and poor schools a little less often. (While these differences are significant, they are small.)</p> <p>There are no age differences.</p>	<p>A somewhat higher proportion of Southern youth mentioned parental neglect and a lower proportion cited poor schools. There were no significant differences by father's occupation.</p>
<p>EQUAL RIGHTS</p> <p>Equal rights for everybody is of least importance in (check one): housing, schools, job rights, intermarriage, free speech, voting, none of these.</p> <p>Almost 3 in 4 did not check a single one of these areas as one in which equal rights are of least importance. The only two boxes checked with any degree of frequency were intermarriage (10%) and housing (6%). There were no differences by any variable.</p>		
<p>FREE SPEECH</p> <p>Do you feel that our present concept of freedom of speech is (circle one): inadequate and should be broadened, should be left as it, too broad and should be redefined more strictly.</p> <p>About 1 in 6 (17%) feel that our present concept of freedom of speech is inadequate and should be broadened; 8% feel it is too broad, while the great majority (3 in 4) feel it should be left as is.</p> <p>No significant differences by any variable.</p>		

HOW READERS FEEL ABOUT SELF

QUESTION	AGE AND SEX	REGION AND FATHER'S OCCUPATION			
<p>FUTURE</p> <p>"The future is full of so much uncertainty it is best to not even think about it."</p> <p>Agree 10% Disagree 89%</p> <p>Of this total, 3-1/2% agree very much 53-1/2% disagree very much</p>	<p>More of the youngest group, about twice as high a proportion as the oldest group, agree.</p>	<p>In New York Metropolitan area more agree, particularly boys. No significant differences by father's occupation.</p>			
<p>STUDY</p> <p>"In general, studying to be a scientist involves too much effort for too long a time for what amounts to very few personal rewards."</p> <p>Agree 11.5% Disagree 87.5%</p> <p>Of this total, 2% agree very much 48-1/2% disagree very much</p>	<p>More boys (13%) than girls (10%) agreed with this.</p>	<p>No significant differences by region or father's occupation.</p>			
<p>MONEY</p> <p>"It is probably better in the long run to make a great deal of money when you're young than to win fame and prestige as a scientist or artist later in life."</p> <p>Agree 20% Disagree 78%</p> <p>Of this total, 3% agree very much 27-1/2% disagree very much</p>	<p>Almost 4 out of 5 (79%) put fame ahead of making much money early. Boys were somewhat more money-minded, 24% disagreeing compared with 16% girls. Older girls more inclined than younger girls to put fame first. Among boys no significant trend by age.</p>	<p>Southern girls more likely to put fame ahead of money. No difference among boys by region. No differences for occupational group.</p>			
<p>FRIENDS</p> <p>"In general, most of my friends would rather do something by themselves than do something they weren't interested in with a group of friends."</p> <p>Agree 51-1/2% Disagree 47%</p> <p>Of this total, 10% agree very much 12% disagree very much</p>	<p>Boys less likely to think of their friends as group-oriented, 55% agreeing with statement as against 48% girls. Youths in early teens less likely to agree with statement than either youngest or oldest.</p>	<p>No significant differences by region or father's occupation.</p>			
<p>JOINT DECISION</p> <p>"Every family decision involving children should be the joint decision of both children and parents."</p> <p>Agree 80% Disagree 19%</p> <p>Of this total, 37% agree very much 2% disagree very much</p>	<p>4 in 5 agreed that decisions involving children should be made jointly by self and parents. Both boys and girls 15-18 (33%) disagreed with this more than younger children (18%).</p>	<p>The 2nd ISP tended to disagree with the statement slightly more than other occupational groups. No regional differences.</p>			
<p>FAMILY ALIENATION</p> <p>"The majority of important family decisions should be made by parents."</p> <p>Agree 76% Disagree 24%</p> <p>Of this total, 25% agree very much 6% disagree very much</p>	<p>Great majority agreed that parents should make the important family decisions. Males (80%) were more in agreement than females (71%).</p>	<p>No significant differences.</p>			
<p>WEEKDAY EVENING</p> <p>Respondents were given six choices to "If you had the opportunity to spend a weekday evening in one of the following ways, which would you select?"</p> <table border="0" style="width: 100%;"> <tr> <td style="width: 33%; vertical-align: top;"> <p>Among boys, the preferred ways to spend an evening were:</p> <p>Hobby 30%</p> <p>Reading a book 21%</p> <p>Watching T. V. 14%</p> <p>Movies 14%</p> <p>Friends 13%</p> <p>Parents 6%</p> </td> <td style="width: 33%; vertical-align: top;"> <p>Among girls the greatest preference was for reading books, followed by chatting with friends:</p> <p>Reading a book 34%</p> <p>Friends 22%</p> <p>Talking with parents 12%</p> <p>Movies 11%</p> <p>Hobby 10%</p> <p>T. V. 9%</p> </td> <td style="width: 33%;"></td> </tr> </table> <p>By age, among boys, considerably more of the older boys checked chat with friends (30%) and fewer checked hobby (20%). Fewer of the older girls, 15-18, mentioned T. V. (4%).</p> <p>No significant differences were noted by region or father's occupation.</p>			<p>Among boys, the preferred ways to spend an evening were:</p> <p>Hobby 30%</p> <p>Reading a book 21%</p> <p>Watching T. V. 14%</p> <p>Movies 14%</p> <p>Friends 13%</p> <p>Parents 6%</p>	<p>Among girls the greatest preference was for reading books, followed by chatting with friends:</p> <p>Reading a book 34%</p> <p>Friends 22%</p> <p>Talking with parents 12%</p> <p>Movies 11%</p> <p>Hobby 10%</p> <p>T. V. 9%</p>	
<p>Among boys, the preferred ways to spend an evening were:</p> <p>Hobby 30%</p> <p>Reading a book 21%</p> <p>Watching T. V. 14%</p> <p>Movies 14%</p> <p>Friends 13%</p> <p>Parents 6%</p>	<p>Among girls the greatest preference was for reading books, followed by chatting with friends:</p> <p>Reading a book 34%</p> <p>Friends 22%</p> <p>Talking with parents 12%</p> <p>Movies 11%</p> <p>Hobby 10%</p> <p>T. V. 9%</p>				

larger social criticism. Thus, if the sample had more older youth, one might anticipate a considerably higher percentage who, for example, might feel that youth are not receiving good preparation for life. This whole question of greater criticism might also be related to the fact that 30% "agree very much" (the strongest expression of feeling possible to check on the questionnaire) that "tough" teachers are the better ones. Thus, again, there is also the general desire for structure and control shown by these youth, be it in school or in the home.

One of the major splits in opinion on the whole questionnaire is on the following question: "If people feel strongly about some national issue, generally if they write a letter to their congressman, their point of view will be seriously considered." Here the older youth especially show a significant tendency toward disagreement with the statement. This might indicate increasing cynicism with age as to one's possible political influence or effectiveness. It is possible that, for younger respondents, a congressman might more likely be seen as "our representative in Washington" than might be the case with older respondents. Younger respondents to this item who live in the New York metropolitan area tend to respond similarly to older respondents outside the metropolitan area. This might reflect the fact that one way in which democracy in America has changed is that people in large cities now have practically no contact with their political representatives, while in smaller communities a greater degree of contact is still maintained.

On all the items relating to democracy in America and equal rights, the overwhelming majority of respondents agree very much or feel positively inclined toward democratic values, regardless of ISP, age, sex, and largely regardless of regional variables. The only exception here is that a higher proportion of Southern youth—though still a small number—did not agree on full rights where racial issues were concerned. Apparently, with some Southern youth, racial issues are of such importance that they supersede the similarities ordinarily present, countrywide, in our respondent sample on these issues.

It is interesting that, of the present respondents, 17% feel that the present concept of freedom of speech should be broadened, while only 8% feel it is now too broad.

This whole area of democratic values seems to yield different results here than those reported from other polls. For example, on other polls, when questions related to the Bill of Rights are posed, such as "people with wild ideas should not be allowed to vote," as many as 65% will agree. To reconcile these differences, one might hypothesize that youth seem to take a pro-democratic position when it is stated in broader terms but, as it becomes more specific, they are not as able to offer democratic alternatives to the non-conformist in the house across the street. Of course, it must be remembered that the present questionnaire uses a different

sample and different questions than the poll referred to above but, nevertheless, the tendency in these directions seems to be very strong, suggesting that the package of democracy is more easily accepted than are its contents.

When it comes to racial issues, the degree of acceptance seeming to exist is very interesting, with only small minorities, mostly from the South, raising questions.

When social problems such as juvenile delinquency are considered, we again see the important role assigned to parents, with a much lesser role attributed to social conditions. This again is consistent with the desire for more adult control and parental authority and direction remarked on in connection with other responses.

When answers to the question that asked for favorite national figures are considered, it is seen that 60% of the responses fall within the current political scene, with the majority mentioning the party in power and almost one fourth of all respondents listing the President (the national "father image"?). It might be that he represents the all-encompassing parent and authority, and the choices therefore might have little to do with the actual evaluation of the person. When other responses to this question are considered, it is seen that entertainers outrank scientists in number of choices, with teen-age heroes among entertainers accounting for 13% of choices, as opposed to 16% for scientists. We don't know to what extent future career choices might be related to one or the other category, but certainly the national will to train more scientists is not facilitated by Pat Boone and Dick Clark having equal status with Albert Einstein. It is also interesting that despite the emphasis on sports in our culture, no single sports figure received more than 1% of the choices and the selection of sports figures declines with age. Unfortunately, it is not possible to tell if the respondents choosing scientists were the ones who felt most strongly about the value of a scientific career, nor if those who chose entertainers might be also the respondents who placed more emphasis on earning more money earlier.

When considering the questionnaire responses in general, the impression of uniformity is inescapable, with a surprisingly minimal amount of intergroup and interregional differences. The agreement on some issues in the direction of that which is closest to what is probably socially most acceptable suggests agreement, particularly in the democratic value area, without very much depth of conviction. One might feel that schools should invite debate and thoughtful disagreement, and generally attempt to make a real effort to counter the conformity influences of mass media. At least that is what the present results would indicate. Democracy has more meaning when children are exposed to differing opinions, and acceptance of and desire for parental authority is similarly more meaningful when there is freedom to express independence.

SUMMARY AND CONCLUSIONS

The three questions relating to future orientation (all of which are stated in the negative) show, for these largely middle-class children, disagreement with conclusions about the future that are either pessimistic or cynical. The opposite, namely that these respondents are optimistic and idealistic about the future, does not necessarily follow. But there was a definitive rejection of pessimistic and cynical postulations.

Similarly, the overwhelming majority of respondents seem to feel that what is involved in becoming a scientist is worthwhile. However, the 20% (composed mostly of boys) who would put money ahead of scientific or artistic efforts is still a large group and one which it would be good to know more about, in terms of other attributes and characteristics. The fact that this group is composed mainly of boys is probably related to the fact that they are the ones who would view the situation most personally and most realistically. Girls are more likely to be onlookers, both when it comes to making money early and to scientific education later, and may, therefore, be freer to express more socially valued feelings.

Much has been said about the emphasis of the adolescent on group activity. Here, when the respondents were asked to place group activity ahead of or behind a desirable solitary activity, 50% of the group places group activity first. But when they are asked a similar question in a less structured form, fewer do place group activities first.

It can be noted that boys rate hobbies highly, while girls place working on hobbies near the bottom of the preference continuum. While there is no proven relationship between early hobby interests and later scientific pursuits, one wonders what the effects might be if girls were encouraged to engage in more hobbies, and if boys were encouraged to pursue their earlier hobbies as they get older.

Apparently, it is the personal freedoms, such as eating habits and what to do with one's own money, that youth values at an earlier age. The older group evidently feels a greater need for some direction in the realm of duty and money matters, and a large group reserves independent career decisions for a later period—18 to 20 years of age. Interestingly, sometimes socially loaded issues such as drinking and smoking are closer to the age of career decisions, with youth allowing parental participation in such decisions. But there seems to be a feeling of a little more permissiveness about necking than about drinking and smoking. Parenthetically, one might wonder, in regard to a significant younger group who feel that one should *never* be free to decide for himself on matters such as drinking and smoking, if this might not be a religious sub-group being tapped.

When we turn to attitudes toward family and

parents, it might be somewhat surprising to find that three quarters of the respondents, despite the "togetherness" themes of the past ten years, indicate that most important family decisions should be decided by the parents. However, 80% of the respondents indicated that decisions involving children should be joint ones. This inconsistency might suggest that "family" decisions are thought of as those which don't involve children, and such decisions the children are willing to let parents make themselves. It is on this question that we find the first social class difference so far: the second ISP group disagrees more with the idea that children should participate in decisions which involve them.

Responses to direct questions about parental control are consistent with the earlier findings: youth ask for a certain degree of control; they do not reject it. There is general agreement in the sample about the order of activities along the parameter of how much control is desirable. In general, this sample does indicate a desire for parental control, especially in such matters as staying out, bedtime, and the like. The main sex difference on this item is in regard to telephone time, with girls indicating the presence of more parental regulation. However, all through the questionnaire girls have indicated more emphasis on friendship and activities with friends, and this is probably reflected in the actual amount of telephone use of girls as compared with boys. So their greater emphasis on parental control in this area may simply reflect a somewhat different reality.

Knowing what we do about child-rearing practices and their effects, we might say that the present findings bear out the hypothesis that children feel more confident in the presence of more structure.

In general, one would be impressed here with the homogeneity of attitudes. This is, of course, partly a function of the narrow sample but, even within that small percentage whose ISP is dissimilar from most of the respondents, there are no substantial differences in response. One must consider the extent to which this is a function of the leveling effects of a mass-media culture. We see here that small towns, large urban areas, geographical areas, and social class differences play little role in determining these attitudes. The only variable that sometimes shows significant differences is sex, and even there, despite emphatic role differences, the differences in attitude as measured here are not substantial.

Considering the overall pattern of agreement, whenever as many as 25% disagree with 75%, one can interpret an important difference. This kind of split happens on all three questions dealing with education. It would appear from these data that as children get older and come nearer to making important decisions, they become more critical—and perhaps more aware of the

QUESTION 12. Circle the two factors that you consider most important in contributing to juvenile delinquency:

Parental neglect 94%, Slums 58%, Poor schools 16%, Low intelligence 16% (other choices included inadequate diet, T.V., police brutality, and political graft).

Males mentioned slums and low intelligence a little more often than females, with parental neglect and poor schools a little less often. (While these differences are significant*, they are small.)

There are no age differences.

A somewhat higher proportion of Southern youth* mentioned parental neglect and a lower proportion cited poor schools. There were no significant differences by father's occupation.

QUESTION 16. Of all the people who have gained a national reputation in any area, name two individuals who might be considered your favorites.

The chief figures, and the chief types of figures, mentioned were:

Politics and government (Republican)	45%
Eisenhower 23%	
Nixon 7%	
Dulles 3%	
Nelson Rockefeller 3%	
Miscellaneous 9% (received less than 2%)	
Entertainers, total	29%
Teenage heroes 13%	
Others 16%	
Greatest choice went to Pat Boone 3%	
Fabian, Ricky Nelson and Dick Clark each 2%	
Miscellaneous 20% (received less than 2%)	
Famous Political Figures, Past and Present	17%
Abraham Lincoln 11%	
Washington 2%	
Khrushchev 1%	
Miscellaneous 3% (received less than 2%)	
Scientists	16%
Jonas Salk chosen by 1 in 3 of this group, 5%	
Wernher Von Braun by 1 in 5 of this group, 3%	
Albert Einstein by 1 in 5 of this group, 3%	
Albert Schweitzer by 1 in 5 of this group, 3%	
Miscellaneous 2% (received less than 2%)	
Politics and government (Democratic)	15%
Mrs. Eleanor Roosevelt 3%	
Franklin D. Roosevelt 3%	
Senator Kennedy 3%	
Adlai Stevenson 2%	
Miscellaneous 4% (less than 2% each)	
Baseball Players	6%
None received more than 1% each	

Boys mentioned scientists twice as often as girls** and baseball players six times as often as girls**.

Girls mentioned teenage hero entertainers three times as often as boys**.

The only significant difference by age was that the youngest group mentioned baseball players more often**.

There were no differences by father's occupation.

Democratic politicians were mentioned most often in the New York metropolitan area* and in the South*.

Politics in general were mentioned more often in the Northeast* and South*.

A SUPPLEMENTARY RESOURCE

for the Golden Anniversary White House Conference on Children and Youth

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by

DEAN M. KELLEY

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FOREWORD

This compilation of supplementary study resources for the White House Conference on Children and Youth is just what its title indicates.

It is a compilation, not a definitive analysis, a complete compendium, nor an official statement of position. As stated on the cover, it was written by the Rev. Dean Kelley at the request and with the advice of a group of staff of the National Council of Churches. It is not a National Council statement, and the author assumes sole responsibility for its contents.

The material herein is supplementary to the background papers and studies prepared as official documentation for the White House Conference. It has been prepared because concerns of the churches are inescapably involved in subjects to be considered by the conference. This is a conference of citizens, not a conference of organizations or religions. As citizens, the conference participants are entitled to whatever illumination may come to them out of the religious dimension of their own lives and the mature reflection and experience of various religious traditions. The following material is offered in this spirit as supplementation in an area which the official conference materials could not be expected to cover.

The material is for study. It is not for indoctrination nor even for instruction, as its sponsors have no authority to perform either function in this connection. There is neither effort nor desire to manipulate the participants who may read it nor to persuade them to arrive at a common conclusion. The booklet furnishes factual information which we hope will be a stimulus to thought and discussion, assisting them to evaluate various positions as they are guided by their own consciences. It is designed as an aid to democratic participation in the conference on the part of any persons who may find it helpful.

The booklet is composed of "resources" in the plural. It consists of material drawn from the experience and statements of member communions of the National Council of Churches, other religious bodies, and nonsectarian organizations, their committees and leaders. The author has asked me to acknowledge with gratitude the kind cooperation of Monsignor Raymond J. Gallagher, chairman of the National Catholic Committee, and Rabbi Marc Tanenbaum, Executive Secretary, Synagogue Council of America, for their invaluable help in assembling materials reflecting the spirit and thought of the bodies they represent. However, this compilation is not offered as an official statement of any of these bodies, nor does it pretend to discuss the selected subjects comprehensively. It has drawn on a variety of illustrations to indicate the opposite of authoritarianism, namely the wide range of views represented in the spectrum of American thought.

Within the richness of our various religious traditions, and grateful to God for what He has disclosed of His truth and His will for us through our treasured faiths, we approach the White House Conference as God-fearing citizens. We believe that He can speak to us as citizens just as He speaks to us as churchmen.

On behalf of the staff of the National Council of Churches, I extend to the Rev. Dean Kelley our sincere thanks for the excellent work he has done, on very short notice, in assembling the material in this booklet. We believe those who read it will be equally grateful for the service he has rendered.

R. H. Edwin Espy
Associate General Secretary
National Council of Churches

SUPPLEMENTARY

STUDY MATERIALS ON SOME ISSUES

INVOLVING RELIGION

I. RELATIONS OF CHURCH AND STATE

How does the principle of church-state separation affect cooperation between the two?

CONSENSUS

1. Since the adoption of the First Amendment to the Constitution of the United States in 1791, it has been increasingly acknowledged in this country that churches and government are and ought to be independent of one another.

The First Amendment reads (in part):

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof....

2. What exactly does this mean? The Supreme Court in 1947 gave an interpretation of this Amendment in the Everson case which, except for one phrase (underlined) indicates the remarkable consensus we have reached in this country on what government may not do in the field of religion:

The "establishment of religion" clause of the First Amendment means at least this: Neither a state nor the Federal Government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. Neither can force nor influence a person to go to or to remain away from church against his will or force him to profess a belief or disbelief in any religion. No person can be punished for entertaining or professing religious beliefs or disbeliefs, for church attendance or nonattendance. No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion. Neither a state nor the Federal Government can, openly or secretly, participate in the affairs of any religious organizations or groups, and vice versa. In the words of Jefferson, the clause against establishment of religion by law was intended to erect a "wall of separation between Church and State." (Justice Black for the majority)

3. Since 1947 many have criticized the phrase underlined above, claiming that the Founding Fathers did not intend to prohibit non-preferential aid to all religions, and this view has gained some currency, so that in 1952, when Justice William O. Douglas wrote the opinion of the majority in the Zorach case, it reflected a somewhat different view of this aspect of church-state relations:

We are a religious people whose institutions presuppose a Supreme Being.... When the state encourages religious instruction or cooperates with religious authorities..., it follows the best of our traditions. For it then respects the religious nature of our people and accommodates the public service to their spiritual needs.... We find no constitutional requirement which makes it necessary for government to be hostile to religion and to throw its weight against efforts to widen the effective scope of religious influence.

Notwithstanding this more permissive view toward cooperation between government and religious groups, Justice Douglas reminded the nation that:

Government may not finance religious groups, nor undertake religious instruction, nor blend secular and sectarian education, nor use secular institutions to force one or some religion on any person.... The government must be neutral when it comes to competition between sects. It may not thrust any sect on any person. It may not make a religious observance compulsory. It may not coerce anyone to attend church, to observe a religious holiday, or to take religious instruction. But it can close its doors or suspend its operations as to those who want to repair to their religious sanctuary for worship or instruction.

4. What these general legal dicta mean in specific borderline practices only the courts can determine. There are many casual, informal customs and accommodations that infringe to some extent on the above principles. But even the most militant defenders of a strict interpretation of "separation of church and state" acknowledge that our religious freedoms have suffered less erosion since 1791 than any of the other liberties protected by the First Amendment. (Pfeffer, "The Case for Separation," in Cogley, John, ed., Religion in America, New York: Meridian, 1959, p. 79)

The battles now being fought over Christmas creches on public-school premises, "welfare benefits" to parochial schools, an ambassador to the Vatican, and Sunday-observance laws, significant as they may be, are still border-skirmishes along the outer marches of religious freedom. No one is seriously proposing to violate any of the central tenets of religious freedom by paying priests or preachers of one sect out of tax funds, or closing all other sects. It is well that we are militantly concerned with border incidents, however, for this keeps the heartland of our freedom more secure.

5. Independence of Church and State is an American institutional invention—something new in human history, which has been widely imitated by other nations. Somewhat to the astonishment of religious leaders, under this condition of American pluralism, voluntarism, and independence, religious bodies of all kinds have grown and flourished here as they never did elsewhere—under conditions of state control, support, or subsidy.

Lyman Beecher, a leader of the established Congregational Church, fought with might and main against disestablishment in Connecticut. To his despair, the Church was cut off from the support of the State. He later wrote: "...for several days I suffered what no tongue can tell for the best thing that ever happened to the State of Connecticut..."!

6. The essence of the American system is that religion must be voluntary. A citizen's choice of religious faith (or of no faith) falls in the category of private traits (like race, sex, age, national origin), which are supposed neither to increase nor diminish his civil capacities. Some of the most bloody pages of history have been produced when governments tried to impose one creed or another upon whole populations, and it is to avoid this danger that the American system of government has sought to separate faith and coercion.

Rev. John A. O'Brien, S.J., Ph.D., writing in Look Magazine, Feb. 10, 1960, quotes the words of St. Augustine: "Faith is an act of the will, not an act of constraint," and continues:

Freedom of the will cannot be coerced by external means. Whenever governments, Catholic or Protestant, have used force in an effort to make people embrace a faith or to suppress religious error, they have done untold harm. Neither Catholic nor Protestant wants to see repeated in America the tragic blunders of the past.

PROBLEMS

Implicit in the American relationship of churches and government are several principles which bear on topics to follow. There are also problems raised by some American practices.

1. Faith must be free.

(a) As long as entrance to religious groups is voluntary and exit is free, the American government does not intervene in their internal affairs. (*Kedroff v. St. Nicholas Cathedral*) The only limit on free exit is to be found in some adoption decrees, which imply that a person may not choose to change his religion, or his child's religion, in the sight of the law. (See Title VII.)

(b) The State not to be "religious." Compulsory chapel at West Point and at least one state university is a clear contradiction of the "separation of faith and coercion." Many borderline situations raise problems about how free faith is from strong informal tests and pressures. (See next item.)

(c) Freedom not to be "religious." Now that religion has become "popular," it is incumbent upon everyone to identify himself with some religious group if he wishes to preserve his standing in our society. It has been suggested that "freedom of religion" is something that concerns only the religious, and applies only to them; that it should not mean freedom from religion. Others say that is precisely what it must mean if it is to have any meaning. "The day this country ceases to be free for irreligion it will cease to be free for religion..." (*Justice Jackson in Zorach dissent*).

(d) Definition of "religion." The early Christians were persecuted as "atheists" because they did not worship a visible "god." Government constrains and restricts religion whenever it defines what is "religious" and what is not; however, some concept must be used as a basis for determining what groups qualify for the tax-exemptions and other immunities accorded religion in this country.

2. Majorities and minorities. Most of the religions of the world have some form of the "Golden Rule": Do unto others as you would have them do unto you. There is no religious body in America that is not a minority in the population as a whole or in some communities of this nation. And yet it is the temptation of every religious group in those communities where it is a majority to impose its will upon less numerous groups. This is contrary to the Golden Rule, if not the First Amendment, and lays up burdens of animosity and resentment for an ugly future harvest. There is, however, the problem of "the tyranny of the minority," which by its protests seeks to prevent the majority from accomplishing its will. In the area of religious choice, however, the rights of the minority are especially protected, and may not be over-ridden without clear cause shown why no other alternative is available.3. Preference and non-preference. Is it possible to "aid all religions" without dis-advantaging those who are not adherents of any organized religion? Is it possible to eliminate all sectarianism from public life without giving a monopoly to another "sectarianism"—the denial of religious meanings and the affirmation of non-religious meanings? It is almost impossible for government to be completely neutral as between religion and irreligion—however they may be defined. *Justice Douglas* concluded the majority opinion in *Zorach*:

We cannot read into the Bill of Rights...a philosophy of hostility to religion. *Justice Jackson* replied in his dissent:

It is possible to hold a faith with enough confidence to believe that what should be rendered to God does not need to be decided and collected by Caesar. It is one of the most troublesome problems of our time how and how much government may aid and encourage religion. Many religious leaders seek such help on an ostensibly non-preferential basis. Many others insist (1) that real religion does not need help; and (2) that the kind of religion produced by governmental help is no great asset to the nation or to its subsidized adherents.

POSITIONS OF RELIGIOUS GROUPS

1. There are several positions in the Roman Catholic Church on American church-state relations. One views it as the duty of all states, including the American, to aid and protect the Roman Catholic religion against all others:

If there is only one true religion, and if its possession is the most important good in life for States as well as individuals, then the public profession, protection, and promotion of this religion and the legal prohibition of all direct assaults upon it, becomes one of the most obvious and fundamental duties of the State. Msgr. John A. Ryan and Fr. M.F.X. Millar in The State and the Church (Macmillan, 1924), p. 35.

Another Roman Catholic viewpoint takes more explicit account of the broad pluralism of religious groups in America:

Examining the position which those who founded our nation and framed its basic law took on the problem of church-state relations in our own country, we find that the First Amendment to our Constitution solved that problem in a way that was typically American in its practical recognition of existing conditions and its evident desire to be fair to all citizens of whatever religious faith...

It would be utter distortion of American history and law to make that practical policy involve the indifference to religion and the exclusion of cooperation between religion and government implied in the term "separation of church and state" as it has become the shibboleth of doctrinaire secularism. —Annual Statement of the Roman Catholic Bishops of the U.S., 1948. (See Fr. O'Brien's statement above, and the Look article from which it is taken for still a third position.)

2. A widely representative Jewish position is contained in the statement "safeguarding Religious Liberty" published jointly by the Synagogue Council of America and the National Community Relations Advisory Council:

Religion has always been and continues to be the central core of Jewish life. We urge all religious groups to unite in an intensified national program designed to enroll all the children of our country in religious educational institutions of their respective faiths. We urge the religious bodies to avail themselves of all media of mass communication for this program, such as the press, radio, motion pictures, speakers' platforms, and special dramatic projects.

Religious liberty is an indispensable aspect of democratic freedom; indeed it is the very foundation of American democracy. As a nation of people attached to many different religious faiths, or to none, we owe our survival and our unity to the universal acceptance of the uniquely American concept that the relationship between man and God is not and may not be subject to government control or regulation.

The growth of democracy in the United States is in large measure a product of that unique principle in our basic law that puts religion outside the jurisdiction of the state. Any impairment of that principle threatens religious liberty and brings other basic freedoms into jeopardy.

The maintenance and furtherance of religion are the responsibilities of the synagogue, the church and the home, and not of the public school system; the utilization in any manner of the time, facilities, personnel, or funds of the public school system for purposes of religious instruction should not be permitted.

3. Two statements are cited here as representative of the major Protestant position in church-state relations:
 - a. The first is recent and widely representative. Although it deals with a peripheral topic, it reflects sober considerations of church-state relationships in America:

The General Board of the National Council of the Churches of Christ in the U.S.A. reaffirms its support of religious freedom for all people and, being aware of proposals currently agitated for an amendment to the Constitution of the United States intending to declare that the United States is a Christian nation, sets forth the following concerns for the consideration of the churches and the nation.

1. A constitutional amendment of this purport confuses the nature and function of the nation-state with the nature and function of churches. It would increase the present difficulties of citizens in comprehending and in continuing healthy separation and sound relations between church and state. These reflections are set forth with full awareness that this nation and all other nations stand constantly under the judgment and the sovereign authority of God.
 2. Previous attempts to maintain "Christian states," in earlier centuries as well as our own, have been fraught with great problems and have failed in disillusion. They have frequently denied general liberty, and religious liberty in particular, to all who did not belong to the dominant body of Christians. In the American scene of today, a constitutional sanction for Christianity would tend to weaken the rights and liberties of citizens and others who are not Christians, to lessen respect for their distinctive concerns, and to accentuate divisions within the body politic.
 3. The intended amendment would strengthen the hands of those who desire financial and other privileges for Christian churches ready and able to secure them—such as support for schools and welfare institutions, extended tax privileges for property and enterprises under Christian names.
 4. The proposed amendment would embarrass our ecumenical relations and our missionary enterprises and also general international relations as viewed by Christians and by the world majority of non-Christians, through officially attaching the Christian name to military, economic, and other acts and policies of the Government of the United States.
 5. To declare the United States a Christian nation in the churchman's sense of "Christian" is to assert less of truth than of pretension. That term rightly belongs to significant religion, with Biblical and theological meaning, and simply is not applicable to the American nation as a whole. Moreover, the proposal in question, if given an aura of validity by incorporation in the Constitution, would tempt many unthinking church members to complacent hypocrisy in their outlook upon society, national and international. In fine, it is perilous, even sacrilegious, to turn to the political forum for practical determination of the public meaning of the great word "Christian." The church cannot share this word, central and peculiar to its character, with the nation-state. Approved June, 1959.
- b. The Church Federation of Greater Chicago, after several years of study, issued in 1958 a "Policy Statement" which includes the following outline of church-state relations:

The American way is to keep the Churches as institutions separate from the State, and the State separate from the Churches... The American practice is sound, and there should be no turning away from it...

1. There is to be no established Church, nor can there be any kind of preferred status or financial support for any Church.
2. There is to be no interlocking of the respective jurisdictions of State and Churches.
3. Such separation of the Churches and the State does not preclude cooperation between the Churches as free institutions and the State and its institutions. (For other typical views, see the following seven Sections.)

II. RELIGION IN PUBLIC SCHOOLS

"How should the public schools recognize the role of religion in the life of the pupil?"

CONSENSUS: It is generally agreed—

1. The public schools should do nothing intentionally to undermine or destroy the religious faith or moral convictions which pupils acquire in home and church.
2. The public schools cannot justifiably teach for commitment or acceptance the doctrines or practices of any of the many various religious bodies of our nation, nor cause to feel inferior or excluded the children who belong to minority religious bodies, or to none.
3. The public schools can and should teach the standard school subjects "in their integrity"—that is, giving fair and objective treatment to religious elements in history and social studies, and to religious classics in literature, art, and music.
4. The public schools also can and should acquaint children by attribution with the great credos that have influenced past and present achievements and decisions, such as the phrase in the Declaration of Independence: "Man is endowed by his Creator with certain inalienable rights..." (A fuller explanation of this view may be found in the 1949 Report of the Committee on Religion and Education of the American Council on Education, q.v.)
5. The public schools should help to inculcate and reinforce "moral and spiritual values," defined as those which "exalt and refine life and bring it into accord with the standards of conduct that are approved in our democratic culture," including:
 - a. Respect for human personality,
 - b. Moral responsibility,
 - c. Persuasion rather than force in relations with others,
 - d. Devotion to truth,
 - e. Respect for excellence,
 - f. Moral equality (the same principles apply to all),
 - g. Brotherhood (concern for others),
 - h. Pursuit of happiness,
 - i. Spiritual enrichment.

(This definition and catalogue is derived from "Moral and Spiritual Values in the Public Schools," February, 1951, by the Educational Policies Commission of the National Education Association and the American Association of School Administrators, which gives an extensive and constructive explanation of this program.)

PROBLEMS:

When children are told that one type of behavior is preferable to another, they usually want to know "Why?"—and we would not have it otherwise. The reasons

or answers to such questions about morals are sometimes called "sanctions." Without reasons or sanctions, morality is irrational, authoritarian. Some sanctions are common to almost all our citizens, and they can and should be taught in public schools.

(The work referred to above lists several: Justice, Law, Property Rights, Integrity, Group Approval, etc. Ch. III)

But when children continue to ask "Why?" they eventually reach the realm of "ultimate" reasons, meaning, or sanctions: "Because that is God's will," "Because the Bible says so," "Because that's the only way you can get to heaven," "If you do that, you'll go to hell!", etc. It is at the level of ultimates that citizens differ with one another, profoundly and intensely.

Finding that we can get along together tolerably well in civil life without disputing about these ultimate concerns, we have left them to the intimate and voluntary groups in our society, such as the home and church, and have confined our civic processes and institutions to more mundane and immediate concerns. Thus, religious rites, beliefs, sanctions, are considered too precious and personal to be handled by the public schools. (Others feel that this results in a "privatization" of religion; it becomes esoteric, otherworldly, "impractical," remote from the world of affairs.)

Many people are dissatisfied with a civic life and a public school experience that seem to them "truncated," incomplete, lacking any reference to or recognition of the things that they consider most important. Yet any other course faces the "sectarian dilemma," which in a pluralistic society is especially acute!

- Any religion that is effective in molding behavior and in giving meaning to life does so in terms of beliefs that are explicit, specific, intense, and personal; that is, they are satisfying to some persons and not to others.
- Any religion that will satisfy everyone is so general and nondescript and vague as to have little effect in molding behavior or giving meaning to life.

Thus, when it is proposed to "teach religion," the question follows: "Whose religion?" because "everybody's religion" is "nobody's religion" or virtually "no religion at all"!

Nevertheless, there is felt a need to integrate the "practical" and the "ultimate" aspects of life in the process of education, that life and personality may be whole. Several efforts to solve this problem have been made:

1. Roman Catholics, Seventh Day Adventists, Missouri Synod Lutherans, and some other religious groups have established their own full-time day schools, in which all subjects are taught with the religious interpretations appropriate to the sponsoring body. (This solution, however, raises problems discussed in Section IV following.)
2. In many communities provision has been made to release those public school pupils whose parents approve for religious instruction one period a week. (This solution will be considered in Section III following.)

POSITIONS:

In regard to other attempts to integrate religious values or meanings in secular subjects without working an injustice on minorities, national bodies have differing opinions.

1. Teaching a "common core" of religious doctrines shared in common by the major faiths. Thus far the major faiths have not reached agreement on any body of shared doctrines. Is it likely these would be acceptable to all citizens even if leaders of the major faiths could reach agreement?
2. Factual teaching about religious doctrines; "comparative religions." Most Protestant bodies approve this under the same rubric as "studying about religion," see Consensus 3 above. The Jewish statement "Safeguarding Religious

Liberty," however, makes a distinction, approving the "teaching of regular subjects in their integrity," but adding, "we believe that factual, objective, and impartial teaching about religious doctrines is an unattainable objective." (p. 7)

3. Religious practices, holidays, observances. Jewish groups represented by the Synagogue Council of America and the National Community Relations Advisory Council are recorded as favoring the excusal of Jewish children from public schools for Jewish holy days, but as opposed to the following activities in public schools:

The reading or recitation of prayers,
 The reading of the Bible (except as included in a course in literature),
 The distribution of Bibles or religious tracts,
 The singing of religious hymns,
 The granting of school credits for religious studies,
 The wearing of any type of clerical garb by public school teachers on school premises,

The holding of public school classes on the premises of religious institutions,
 The taking of a religious census of pupils. (Pp. 8-9)

The most comprehensive and representative statement by Protestants on these issues is found in the Study Document of the Committee on Religion and Public Education of the National Council of Churches, drawn up over the course of three years of study by denominational representatives, but not yet an official pronouncement of the National Council of Churches. Among its conclusions are these:

The public school is not designed to be a church. The power of the state should not be used to compel any person to attend a service of worship, nor to prohibit such attendance. Situations in schools vary greatly. Some religious observances such as moments of silent prayer, a common prayer, the reading of Scripture, and similar basic religious statements or recognitions, are practiced in many communities. Seasonal religious music and recognition are also common.... There should be no laws requiring such practices. Within legal limits and community custom, participation in such practices is appropriate when they are a natural rather than a strained expression; no person should be compelled to participate, nor should special sectarian advantage be intended for any institution or group. Christians should be especially sensitive to the fact that children are not noted for their non-conformity, and that so-called voluntary exemption does not overcome the compulsion exerted by majority behavior. (p. 17)

Sectarian literature is out of place in the public school, except for purposes of general education. (p. 19)

The Bible may be used as primary reference material in the teaching of several subjects in the school.... This in no way relieves home and church of a responsibility which is theirs alone, for using the same Bible for distinctively religious and sectarian purposes. (p. 15)

4. Conflicts of Conscience and Public Education. (From the same document)

On plea of religious freedom, religious faiths ask exemption from compulsory vaccination and X-ray examinations....such requests should be granted except when, in the opinion of public health authorities, the health of others in the community will be endangered. On a similar plea, members of some religious faiths ask for exemption from instruction in the germ theory and bodily symptoms of disease. Freedom of religion does not mean freedom to be ignorant of basic survival factors. The germ theory cannot be considered optional in general education. Methods of sanitation, antiseptics, and public health based upon the germ theory have aided in extending life expectancy from 25 to 70 years. The community has the right to require that children become acquainted with essential health information. The school should not try to compel belief of this information.... The right of the minority does not include determination of policy for public institutions, so long as exemption serves to protect individual conscience.

Teachers or students may hold to certain behavior patterns believed by them to be matters of conscience. In all these matters the private conscience should be respected, no overt or covert attempt at coercion should be made, and the school should exert every effort to respect social non-conformity based upon religious conviction, even at the cost of administrative inconvenience or annoyance. (pp. 16-17)

Roman Catholic sources are not explicit on the various elements of religion that sometimes occur in public education. Some clergy and laymen urge the maximum teaching and observance of Christian features in public schools as the best that can be done for the religious nurture of those Roman Catholic children attending public schools. Other Roman Catholic clergy and laymen feel that this cannot properly be done in most public schools without working an injustice upon non-Christian or nonreligious pupils, and they therefore recommend parochial schools as the only alternative for Roman Catholics.



III. WEEKDAY RELIGIOUS EDUCATION

Should public school authorities release pupils for religious education at the request of their parents?

CONSENSUS

1. On the ground that public education as organized in most communities of the U.S. provides little or no opportunity for pupils to attain a religious interpretation and understanding of the "secular" subjects of general education, and yet wishing to support and utilize fully the public schools, religious bodies have cooperated to develop a method and program whereby pupils are released or dismissed once a week for a portion of the normal "school day" at the request of their parents for training in religion by their respective religious leaders.
2. This practice has been declared by the Supreme Court to be unconstitutional when carried on in school buildings (*People ex rel. McCollum v. Bd. of Ed.*, 1948), but has been declared to be constitutional when carried on in other than public school buildings (*Zorach v. Clauson*, 1958).

PROBLEMS

1. Weekday religious education, or released-time religious education, is gradually developing a theory and praxis and support in many communities. Some pressures and injustices have been connected with this program in some communities (see Leo Pfeffer, *Church, State, and Freedom*, pp. 356-367 for affidavits attesting to abuses in New York City—pressures exerted upon pupils to participate in released time), but these are usually disavowed by denominational authorities, and efforts are made to eliminate them.
2. Released time is criticized by some Protestants, Jews, and others for some or all of the following reasons:
 - a. When pupil absences from released-time programs are reported to the public schools for action by the truancy authorities, this represents reliance by the churches upon the compulsory process of the education law to compel attendance at religious classes. (Many released time leaders, though required to report absences to the public school, prefer to contact parents themselves, rather than having the school do so.)
 - b. Released-time religious education emphasizes divisions along faith-lines in the dispersion of pupils to their respective religious training centers.
 - c. Released-time education in some communities which fail to meet standards set by denominational educators can be of poor quality or of too short duration to be effective.
 - d. Released-time religious education subtracts time from the common core cur-

riculum of the public school—which must include many subjects demanded by modern communities.

- e. Released-time religious education creates serious problems for the pupils whose parents have not authorized their excusal if they are deprived of the constructive and meaningful use of their time in school, or if they are made to feel excluded or inferior or “different” because of their non-participation in released-time classes.
3. The success of released-time religious education depends in large part upon the concern and conscientious effort of parents and churches. Given their support, it can serve an important purpose in the total religious education of the children who participate in it. Where churches and parents are apathetic or indifferent, released-time can easily degenerate into little more than an opportunity for pupils to “get out of school early.”

POSITIONS

1. Released-time religious education has now been endorsed and utilized by Roman Catholic leaders for the minimal religious interpretation of common-school subjects for the more-than-half of all Roman Catholic children who are enrolled in public schools. The “White House Conference Handbook” prepared by a Roman Catholic committee to express the views of their Church on issues connected with the White House Conference says:
- Released Time is a practical measure which enables public school administrators to cooperate with the home and the church (and synagogue) in solving a primary problem.
- The proponents of Released Time programs of religious instruction for children and youth attending public schools are convinced that the laws of the nation...support them in their efforts to make education synonymous with the training and development of the whole human person—soul as well as body—in the principles of morality as well as in the physical, social, and academic sciences. (Page 61)
- Estimates on the use of RT in 1957:
Catholic: 2,452,595 Catholic public school children attend special classes in religious instruction. (Page 63)
2. Jews in some communities participate in the released-time program, but for the most part Jewish leaders are indifferent or opposed to it, in some instances through their concern that it may compete with the Hebrew schools carried on outside public-school hours. The statement adopted jointly by the Synagogue Council of America (representing all three branches of Judaism) and the National Community Relations Advisory Council (representing most Jewish community agencies) entitled “Safeguarding Religious Liberty” says:
- We believe that Jewish communities are justified in objecting to released time or dismissal time programs. Inherent in dismissal time are many, though not all, of the faults of released time. Nevertheless, when confronted with the necessity of a choice, we regard dismissal time as less objectionable. Where a program of released time or dismissal time is in effect, or may be adopted, the Jewish community shall insist upon the following safeguards against possible abuses:
1. No religious instruction shall be given on public school premises.
 2. The administrative machinery of the public school system shall not be employed to record or encourage attendance at religious instruction centers...
 3. There shall be no proselytizing on school premises.
 4. All children participating in such programs shall be dismissed together, and all grouping, separation, or identification by religion or by participation and non-participation in such programs shall be avoided.
 5. Children shall not be assembled on public school premises for the purpose

of being led to religious instruction centers, nor shall any representative of such religious center meet the children on such premises to facilitate the operation of either program. (Pages 9-10)

3. For Protestants there is a Department of Weekday Religious Education of the National Council of the Churches of Christ in the U.S.A., which counsels with communities and denominations on matters of released-time and similar programs, and advises in the preparation of curriculum materials for the same. In February, 1960, there was adopted for this Department the following "Statement of the Unique Purpose of Weekday Religious Education":

In the knowledge that human life and human experience resist compartmentalization, and can be truly seen and evaluated only within a framework of total and ultimate meaning, we affirm our conviction that truth is whole, that persons are whole, and that neither is logically divisible. It is our belief, furthermore, that American education is dedicated to the proposition that the education of persons must be fully comprehensive and whole.

Yet by the very nature of our tradition and our present pluralistic culture, and for reasons determined by society as a whole, our public schools have not been in a position to deal adequately with that portion of human experience commonly called religious.

We, therefore, affirm that the churches have an urgent responsibility to bear witness to the revelation of God within the totality of human experience. There is a special need to help children and young people to interpret their public education in this perspective. Bearing this witness in relation to public school education is the specific central purpose of the...program of weekday religious education on released, reserved, or dismissed time.

(In fulfillment of this purpose, a new and comprehensive curriculum from grades 1 through 12 is being planned for use by Protestant programs of weekday religious education.)

4. Although some persons, including a number of Protestants, are troubled by some of the objections listed under "Problems" above, any rejection of weekday religious education for this reason is not reflected in the official pronouncements of major Protestant bodies, which are uniformly favorable. Among the denominations which have issued statements endorsing this program are the following:

Congregational Christian Churches (1948)

American Baptist Convention (1950)

Missouri Synod Lutheran (1953)

United Presbyterian Church in USA (1957)

The denominational boards of religious education of the major denominations have led their churches in support of this program. Executives of twenty-four denominational boards of education issued a joint endorsement of released-time over their facsimile signatures.

On the other hand, some social action boards of the denominations and their executives tend to be neutral or critical toward released time, emphasizing its hazards and abuses. The American Lutheran Church, at the advice of its Board for Christian Social Action, cautioned against "too ready and uncritical acceptance of the released-time program" and warned against reliance upon the compulsory-attendance powers of the public schools, but the statement did not oppose released-time and weekday teaching in essence.

(The Unitarian Church has consistently opposed released time.)

IV. PAROCHIAL SCHOOLS AND PUBLIC FUNDS

Should public funds be used for parochial education?

CONSENSUS

1. Public "free" education is usually provided for all children in this country in common schools supported by tax-funds. For eight years all children are usually required by law to attend school in order to acquire the knowledge and skills that will make them useful and competent members of society. However, public schools are not the only kind of schools in which this education can be obtained.
2. Public schools, while available for all the children of all the people, regardless of race, religion, or economic status, do not hold a monopoly of education in this country. Any private or cooperative schools which meet the state's minimum standards of facilities, faculty, subjects, and schedule will satisfy the compulsory education law. In 1925, the Supreme Court prohibited the State of Oregon from closing private schools by requiring all children to attend public schools. The Court said:

The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the state to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the state; those who nurture him and direct his destiny have the right coupled with the high duty to recognize and prepare him for additional obligations. (Justice McReynolds for the majority, Pierce v. Society of Sisters)

3. Many religious (and other) groups choose to maintain full-time elementary and secondary schools for children of their adherents and others, as an alternative mode of complying with the compulsory education law. Just as the public school is precious to all citizens as the basic mode of general education in our society, so is this option of private education cherished as an alternative available to parents for whom the public school provision is unsatisfactory. However, since the public schools must be prepared to educate even those children choosing to attend private schools if the private schools should close, tax-funds are used for public schools, and parents desiring to send their children to other (private) schools do so at their own expense.

PROBLEMS

1. Some religious groups maintain parochial schools in order that the teaching of general school subjects may be "permeated with the piety" of their religion. As the enrollments of these schools, the scope and expense of education, increase, and as the supply of teachers grows relatively scarcer, many such private sec-

tarian schools have felt severe economic pressures. Where tuition has increased to meet this cost, parents have often wondered if public funds might not be available in some form to help them educate their children in the schools they feel conscience-bound to patronize.

2. Two considerations have confronted parochial school authorities as they contemplate seeking public funds:
 - a. In helping to educate part of the children of the community, they are bearing part of the educational "load," thus performing a public service; should they not therefore be entitled to a measure of public assistance?
 - b. On the other hand, it is a well-established principle of our democracy that the uses of public funds must be subject to public scrutiny and control. Many parochial educators fear that to the extent they accept and account for public funds, to that extent they will be jeopardizing their autonomy as private schools.
3. Several plans have been proposed whereby public assistance could be given without involving this auditing or accounting feature:
 - a. Auxiliary benefits, such as transportation of pupils by public buses, provision of medical care for pupils, lunches, text-books, etc.
 - b. Tax-credits or tax-remission for parents sending their children to parochial schools;
 - c. Scholarships for elementary and secondary pupils who wish to attend private schools—the GI bill on the children's level.
 - d. Loan funds for construction of private school facilities.
4. The payment of public funds in any substantial amounts to schools not now receiving them would require additional taxation for this purpose—meaning that the general taxpayer would be required to pay an additional amount for education of children in sectarian schools, thus contributing to the propagation of faith other than his own.
5. There are many evidences that public school systems are presently inadequate for the children enrolled in them, and that if public education is to keep up with the population increase communities will have to pay more for their public schools than they seem willing to pay at present.
6. Whatever other merits or demerits the argument may have, the present problem across the country seems to be to find increased revenues for the existing public schools and to build new ones, rather than dissipating the existing revenues among private schools that are presently self-supporting.
7. Another factor must be considered also: if one parochial system is to receive public funds, there is no reason that the parochial schools of other denominations should not also, or that denominations not now operating parochial systems should not decide to do so in order to protect themselves from being disadvantaged by the publicly-aided religious schools of other denominations. This would produce numerous parallel and competing systems of sectarian schools all claiming equal support from public funds. What if anything would remain of the "public" school system would be scarcely recognizable!
8. Federal aid to education. For many years there has been a movement among public-school educators to obtain federal aid for public schools, so that citizens of poorer states might benefit from assistance by the more affluent states. Such a bill recently passed the Senate, where an amendment to include private schools in its provisions was defeated. Because of the reluctance of legislators to debate or hold hearings on issues involving religious controversy, this amendment may be reintroduced in the closing hours of the current session, when it is difficult to give it the scrutiny it deserves.
9. Scholarships. New Jersey approved a bill last year (Chapter 150, Laws of 1959) adopting the principle of the GI bill on a state-wide competitive basis for use by "qualified students in any accredited New Jersey institution" of higher education—public or private. From this it may seem to some a short step to providing such scholarships on an elementary or secondary basis, although others will feel that the provision of public schools for all students makes scholarships unnecessary.

POSITIONS

1. The Roman Catholic Church operates by far the largest number of parochial schools in the United States.

In the Handbook prepared by a Roman Catholic Committee headed by Msgr. Raymond Gallagher for Roman Catholics attending the White House Conference of Children and Youth (1960); the following statement appears:

The Encyclical on Christian Education of Pope Pius XI points out that the state has the duty to assist parents in providing the necessary education for their offspring, and not only in neutral schools. Under distributive justice the Church has secured its rights in education in a number of countries...as in Scotland, England, France, Germany, etc. But not so in the United States....

Except for certain peripheral services, it is generally assumed that federal aid could not constitutionally be granted to private schools which are church-related, either directly or through the school system....

Do Catholics want federal aid for their schools, and further, should they seek it if it is made available? It would appear that Catholics are divided on this issue. Some insist that they would never take federal aid and that the Catholic schools should struggle to keep their autonomy regardless of the cost and regardless of the sacrifices. Others clinging to the Encyclical point out that assistance is due in justice, and that Catholic parents are carrying a tremendous burden which ought to be lightened.... (Page 74)

2. If Roman Catholics are divided on this issue, there is a rare degree of unanimity among Protestants and Jews, even among those groups operating parochial schools, which have almost without exception refrained from seeking public assistance for their parochial schools.

- a. A Jewish statement is found in the booklet "Safeguarding Religious Liberty," published by the Synagogue Council of America and the National Community Relations Advisory Council:

We are opposed to government aid to schools under the supervision and control of any religious denomination or sect, whether Jewish, Protestant, or Catholic, including outright subsidies, transportation, text-books, and other supplies. We are not opposed to the use of any school for the provision of lunches, medical and dental services to children. (Page 10)

- b. The General Board of the National Council of the Churches of Christ in the U.S.A. issued the following statement in 1955:

Asking for the support of church schools by tax funds on the grounds that they contribute to the national welfare is not different in principal from asking for the support of churches by tax funds, for churches surely contribute to the national welfare. Such support would in both cases be contrary to the separation of church and state.

- c. A Study Document prepared by a widely representative Committee on Religion and Public Education of the National Council of Churches and released for study, though not an official pronouncement (1960) states:

Just as the government is not expected to construct and service private roads which may be built alongside public highways, it should not be expected to subsidize non-public schools nor provide them with services of an educational nature. Use of public funds for bus transportation and textbooks for children in non-public schools is therefore opposed. Medical and health services; on the other hand, are for the protection and furtherance of the health of the individual and the community in general. The lunch program contributes primarily to the health of the individual child... When voted, funds for auxiliary services to children in non-public schools should be voted in welfare budgets rather than the public-school budget. (Pages 26-7)

Scholarships. Since elementary and secondary education is essentially free and available to all through public schools, there is no sound basis for scholarships at this level.

Loan Funds for Educational Buildings. At the higher education level, church-related institutions borrow substantial funds from the federal government to build dormitories and other self-liquidating facilities. Since provision is made through taxation for public school buildings for all children, government loans should not be extended to non-public elementary and secondary schools.

(Pages 29-30) (Page numbers refer to the publication of this Study Document in the April, 1960, issue of the International Journal of Religious Education.)

d. Denominations on record as opposing public funds for parochial schools:

- American Baptist Convention (1953, 1955, 1957, 1959)
- United Presbyterian Church in USA (1947, 1957)
- Congregational Christian Church (1948, 1958)
- *Protestant Episcopal Church (1949)
- Disciples of Christ (1952)
- The Methodist Church (1952, 1956)
- United Church of Christ, Evangelical and Reformed (1959)
- Evangelical United Brethren (1954)
- *Missouri Synod Lutheran (1950)

*Denominations having parochial schools.

The most recent denominational pronouncement is that by the National Lutheran Council (representing eight national bodies comprising 5,400,000 members), issued February 5, 1960:

RESOLVED: that the National Lutheran Council views with concern the proposal made in connection with legislation currently before the Congress which would authorize loans to non-public elementary and secondary schools for the construction of school buildings, on the basis that:

- a) Such government aid previously given to colleges and universities operated by religious groups has been considered by many as a borderline practice in proper relation between church and state, but government aid for the construction of church-operated schools at the elementary and secondary level is clearly a form of tax support for sectarian instruction; and
- b) The availability of such aid to non-public schools would facilitate with public funds the establishment of racially segregated private schools as an alternative to integration in the public schools.

e. In Protestant, Catholic, and Jewish circles alike, there is a tendency for trustees and administrators of church-related schools to show an interest in public funds that may not be shared by many of their own communions who do not have to bear the direct responsibility of financing the schools. This may be seen in the report of the School Superintendents' Department of the National Catholic Educational Association, published in its Bulletin in August, 1959:

...Msgr. Hochwalt discussed the National Defense Education Act. He described the methods used to bring influence on Congress so that Catholic interests would be included. Monsignor Hochwalt then sought direction from the superintendents for the policy he should follow in regard to the federal aid (to education) discussions which will almost certainly come into the next session of Congress. A third matter brought up at this closed session was the importance of immediate organization of the superintendents into statewide groups. They are particularly important at this time for the distribution of funds available through the National Defense Education Act.

The School Superintendents' Department recommends that during the next Congress the NCWC Education and Legal Departments endeavor by means they know best to incorporate into federal aid bills provisions which will give Catholic schools and their pupils as much assistance as can be obtained without violation of federal law as interpreted by the Supreme Court....

The School Superintendents' Department will do its best to persuade the principles of Catholic high schools to borrow funds for the purchase of scientific, mathematical, and modern language equipment under the provisions of the Na-

tional Defense Education Act. It fully recognizes the fact that failure to borrow this money would set a very unfavorable precedent for future legislation designed to help non-public education.

f. Two concerns involving parochial schools may be solved by experimentation along lines being suggested in many circles: (1) the increasing cost of science and vocational installations for non-public schools, and (2) the divisive effect of students attending school systems segregated on a religious basis during their whole careers. In his book Christians and the State (Scribners, 1958), John C. Bennett, of Union Theological Seminary, suggests: "Is it impossible to think of the construction of part-time parochial schools near the public school?" (Page 243)

At the Feb. 16, 1960, meeting of American Association of School Administrators, Theodore Powell, of the Conn. State Dept. of Education said:

Let parochial students take some of their courses at public schools and at public expense. This system is now being followed in some Connecticut towns to a limited degree. Catholic school pupils come over to the public school for instruction in homemaking or industrial arts. The number of subjects available in the public school to the parochial school pupil could be increased—physical education, mathematics, the physical sciences—perhaps there are others that could be added to the list.

Such an arrangement would relieve parochial schools of some of their heaviest financial burdens, and would give public and parochial pupils a chance to get acquainted, but would not involve payment of public funds to parochial systems. This kind of plan might also enable other groups to increase the religious or other instruction now given through released-time plans without abandoning their strong support of the public schools. Experimentation of this kind on a local school-district basis is a healthy democratic development, provided it is not irreversible, and is not used as a precedent for more direct public aid. Once public subsidy to parochial schools is incorporated in federal legislation, however, it is beyond the possibility of correction by the courts, since federal courts will not recognize the standing of individuals to sue against Congressional appropriations. Thus the first and last resort in this field is with the legislature.



V. FREEDOM OF EXPRESSION AND CENSORSHIP

What limits should be imposed on freedom of expression, and who should impose them?

CONSENSUS

1. Under the First Amendment of the Constitution, considerable freedom of expression is permitted and protected, for
 - A. Individuals, and
 - B. Mass Media:
 - 1) Press (newspapers, magazines, books)
 - 2) Public performances (stage, etc.)
 - 3) Radio and Television
 - 4) Motion Pictures (to which the First Amendment was extended in the recent "Miracle" decision of the Supreme Court)
2. There are few who would claim that this freedom is absolute. Certain extremes of offensive expression are recognized, including:
 - a. "Obscenity" (especially "pornography")
 - b. Portrayals of violence, cruelty, bloodshed
 - c. "Sacrilege" or "blasphemy"
 - d. "Sedition" (including "hate" literature)
 - e. Libel

However, differences arise over which expressions fall within these categories, and which are still within the limits of permissibility.

PROBLEMS

1. Some would limit the dissemination of extreme expressions only when they can clearly be shown to cause overt actions made illegal by a proper statute. As Justice Douglas said in his dissent in the Roth case:

I would give the broad sweep of the First Amendment full support. I have the same confidence in the ability of our people to reject noxious literature as I have in their capacity to sort out the true from the false in theology, economics, politics, or any other field. (1956)
2. Advocates of permissiveness insist that no clear connection has ever been established between "obscenity" or "pornography"—for instance—and the crimes alleged to be incited by such literature; they claim (a) that susceptibility to such literature is not a cause of crime but a symptom of deeper causes; (b) that such causes more often find a relatively harmless outlet in reading such literature than they find incitement to overt crimes in it. ("Literature, the Law of Obscenity, and the Constitution," Lockhart and McClure, cited in Roth.)

3. Some desire a much tighter control of extreme forms of expression, so that no part of a work of art or a performance might be offensive to the more susceptible or sensitive members of society. The prevailing standard, established in the Roth decision, is not so restrictive, but judges whether the work as a whole "appeals to prurient interest" or otherwise "offends the common conscience of the community by present-day standards,"—that is, the standard is the average rather than the exceptional person, the whole rather than a part of the work.
4. The chief concern of those who would limit freedom of expression is the danger to young and immature minds. Some who insist that adults cannot properly be barred by other adults from seeing, hearing, or reading whatever there is to see and hear and read, are still concerned to protect the sensibilities of children. Whether information can be forbidden to minors in the same sense as alcoholic beverages are sought to be forbidden is an issue in dispute.
5. There is a distinction to be made between freedom of expression and freedom of dissemination or reception: some will say that limits should not be placed on what people express so much as on whether it should be published, seen, heard, transmitted, to and by other people.
6. Others condemn as "censorship" any form of "prior restraint" that would enable expression to be muffled before dissemination. They claim that if expression is productive of harm or danger there is sufficient remedy in "subsequent prosecution" on the basis of evidence of harm.
7. Several modes of control have been suggested to protect the young and the susceptible:
 - a. Self-control. This type of control has been fairly effective (until recently?) in radio, television, and motion pictures, as a method designed to forestall governmental censorship.
 - b. Community standards. Various efforts have been made to organize community-wide campaigns to raise and enforce standards among exhibitors of entertainment motion-pictures, news-stands and magazine dealers, etc. The Roman Catholic National Organization for Decent Literature and its Legion of Decency, The Watch and Ward Society, The Methodist Board of Temperance and Public Morals, and other such groups work at this in local communities and among their denominational constituents.
 - c. Governmental censorship (coercive).
 - 1) Through the courts, by either civil or criminal actions.
 - 2) Through administrative officers, such as municipal licensing authorities, the U.S. Customs, and the Postmaster General.

POSITIONS OF RELIGIOUS AND OTHER BODIES:

1. A Roman Catholic position:

Civil authority has the right and duty to exercise restraint on human expression because the common good of society is involved. Likewise, the churches of America share in this duty and right.... Where pornography is big business, salacious literature is a diabolical threat to not only teenagers but to all; where smut is on the newsstands and lewd conduct and obscene matter are common in public media, no one can possibly deny the right of churches to speak out.

The National Legion of Decency and the National Office for Decent Literature were founded to give free expression to moral judgment on license and social responsibility. "Through these agencies," the (R.C.) Bishops stated, "we voice our concern over conditions which, tolerated, merit expressions of public indignation. A freedom perceived in its true essence, in its exact limits, in its context of responsibility, is a freedom doubly secure; a freedom misunderstood risks becoming a freedom lost." —from the "White House Conferegece Handbook" published by the National Catholic Committee, Page 58.

(An edifying exchange occurred in regard to the operation of the N.O.D.L. recently:

"The Harm Good People Do" by John Fischer in Harper's Magazine, October, 1956; and a reply by Fr. John Courtney Murray, S.J., "The Bad Arguments Intelligent Men Make" in America, November 3, 1956, in which he claimed that Fischer criticized the excesses of N.O.D.L. rather than its intent, and he himself criticized N.O.D.L. for not eliminating elements of coercion in its work.)

2. Protestant positions:

...whereas the holders of television station licenses and the networks with which they are affiliated have ignored, for the most part, the constructive possibilities of television and have instead presented both programs and advertising offensive to good taste, dangerous for children, and contrary to the Christian teachings of our churches, therefore...we call upon the Federal Communications Commission promptly to move to revoke licenses where programs of indecent or harmful content have been, or are being, broadcast.

—1950, the General Council of the Congregational Christian Church Resolved, that we commend the (crime and horror comic-book publishing) industry for efforts to cleanse its own house, but that we urge constant pressure by all State, county, and municipal officers, as well as by the United States Post Office Department, to prevent the distribution of such objectionable publications in order that the youth of this nation may not be exposed to this corrupting influence.

—1955, General Convention of the Protestant Episcopal Church We commend Postmaster General Summerfield, and his associates in the Post Office Department, and many members of Congress, for their continuing efforts to stop the publication, distribution, and sale of indecent, obscene, and pornographic literature, and especially that aimed at the youth of our land. We pledge our support to these efforts, and urge the members of our churches, ministers and laity, to join with others of all faiths in our homes and communities, to combat indecency and obscenity in publications of all kinds, and to encourage the distribution and use of literature that is clean and wholesome.

—1959, American Baptist Convention

3. The Association of Council Secretaries (of city, state, and national councils of Protestant and Orthodox churches) in June, 1958, had presented to it a tentative advice for those interested in limiting distribution of objectionable magazines and paper-backs.

- a. Make your effort a community effort, enlisting Protestants, Catholics, and Jews.
- b. Rely as much as possible on community action, locally directed.
- c. Seek the cooperation of vendors--as neighbors, parents, citizens.
- d. Involve young people, not as vigilantes, but as reporters (to the Committee) and as judges of the effect of what is being sold.
- e. Do not use anyone's list of proscribed publications.
- f. Do not issue seals or certificates to cooperating vendors.
- g. Inform yourself as to state laws; in some states they are helpful, in some, objectionable.
- h. If you have legal definitions of what is objectionable, try to arrange that a dealer or the committee may obtain a judicial opinion (not that of the prosecutor) as to a given publication, without the delay, expense, friction, and advertising that may attend a lawsuit.
- i. Do not allow the police to treat any private list or opinion as legal.
- j. Finally and fundamentally, let us remember that the only sure defense against objectionable printed matter is the lack of a market. In the home, in the churches, in the schools, such good taste and high morality must be cultivated that baseness will have no appeal.

Bulletin of the Department of Religious Liberty,
National Council of the Churches of Christ in the U.S.A.
Volume III, No. 2, July, 1958.

VI. RESPONSIBLE PARENTHOOD

"What are the moral considerations that bear on responsible parenthood?"

CONSENSUS

1. Most citizens agree there are considerations of health and welfare of human beings involved in the bringing of children into the world:
 - a. The right of each child to be wanted, loved, adequately provided for;
 - b. The right of other children in the family not to be deprived of the minimum provision necessary for adequate development;
 - c. The right of the mother to health and strength and happiness;
2. Most citizens agree that the rate of population increase in the world is greater than the rate of increase of food production and distribution, and unless some means is found of reducing the former or amplifying the latter, the result will be widespread famine and human misery.
3. Most citizens (including most Roman Catholics, Protestants, and Jews) agree that there are some methods and some uses of "birth-control" that are moral, and that there are some methods and some uses of "birth-control" that are immoral.

PROBLEMS

1. Within this broad consensus there is vigorous disagreement. Recent and continuing scientific developments have brought into practical access new theories and methods of population-control. These have precipitated moral judgments more or less recently from religious bodies and others.
2. Some bodies (chiefly Protestant) have sought legislation to control the use of some birth-control methods—e.g. in Massachusetts and Connecticut in the nineteenth century. Some bodies (chiefly Roman Catholic) have fought the repeal or revision of these laws, and have promoted their wider application and enforcement.
3. Studies indicate the religious bodies are not especially successful in inculcating among their members voluntary abstinence from the birth-control methods they condemn. Whether this entitles religious bodies in America to seek to invoke legal and other sanctions to enforce their moral bans is one point at issue. It is usually claimed that church-member's press for legal controls as individual citizens concerned to enact good public policy.
4. Another kind of problem arises when hospitals, clinics, and social welfare agencies (often in part with public funds—see Section VIII) seek to prohibit the prescription, application, or use of birth-control methods unacceptable to certain religious denominations, or even to ban the employment in such agencies of doctors, nurses, social workers, etc., known to be active in support of the Planned Parenthood Federation or otherwise to favor birth-control methods unacceptable to the denomination.

5. It has been maintained that this policy expresses the freedom of conscience of the sponsoring denomination in refusing to countenance morally-disapproved activities within the scope of its responsibility. It has been maintained on the other hand that the result is often the restriction of the freedom of patients and clients, physicians, nurses, and social workers of other faiths to follow what they conceive equally to be their moral, religious, and/or professional conscience in matters of the most intimate and direct concern to them. (This is especially repugnant to them in cases where the institution involved is financed in part by funds contributed or collected under compulsion by taxation from citizens of all faiths.)
6. An international dimension is added to the range of problems in this field by the appeal of voluntary and other agencies working with the governments of underdeveloped nations abroad for help in controlling the runaway rate of population increase in those nations brought about in part by medical and other benefits given abroad by this country.
7. Whereas the government of this country would not wish to seem to counsel foreign nations to reduce their birth-rate, there is the moral question of this nation's role in bringing about that increase, and the widespread famine and misery apt to follow unless adequate measures of some kind are taken. Our foreign aid program, costing millions of American dollars, has been and is being increasingly vitiated and nullified by population increases around the world. What, then, is the moral responsibility of this nation when its help is asked by underdeveloped countries in controlling their birth-rate?

ARCHIVES

POSITIONS

1. In the past few decades, Roman Catholics have arrived at a fairly general position condemning "artificial" methods of birth-control as "immoral." Pius XI, in his 1930 Encyclical on Christian Marriage, Casti Connubii, rendered some fairly vigorous strictures:

Any use whatsoever of matrimony exercised in such a way that the act is deliberately frustrated in its natural power to generate life is an offense against the law of God and of nature, and those who indulge in such are branded with the guilt of a grave sin. (Paragraph 56)

Those who prevent birth violate the law of nature.... Therefore, the sin of those married couples who by medicine either hinder conception or prevent birth, is very grave; for this should be considered an unholy conspiracy of homicides. (Richard M. Fagley, The Population Explosion and Christian Responsibility, Oxford Press, N. Y., 1960)

Roman Catholics, however, do approve under certain conditions of the "rhythm" method of birth-control—abstinence from the marital act at times when the wife is fertile, as determined from her menstrual cycle.

"It should not be used as a means of avoiding conception totally and permanently, but should be used judiciously by couples as a means of preserving the health of the mother so that children can be born more perfectly at other times. ("White House Conference Handbook," Roman Catholic Committee, P. 97)

2. Most major Protestant denominations in America have expressed firm approval of medically-recommended methods of birth-control:

We believe that planned parenthood, practiced in Christian conscience, may fulfill rather than violate the will of God. (1956 Discipline of The Methodist Church)

Other denominations approving include:

United Church of Christ, Evangelical & Reformed, 1947
 Augustana Evangelical Lutheran Convention, 1954
 Evangelical United Brethren, 1958
 United Lutheran Church in America, 1956

United Presbyterian Church in USA, 1959

Lambeth Conference (of the bishops of Episcopal and Anglican communions throughout the world), 1959

American Baptist Convention, 1959 (quotation below)

Man confronts the problem of controlling the size of the human population so that the development of agricultural and industrial resources shall have opportunity to keep pace with the rapidly accelerating growth of the population. We must muster all the wisdom at our command for the developing of personal and social disciplines required for conscientious population control. Recognizing marriage and the family as important social assets, we commend those who assume responsibility for gaining world acceptance of the simple techniques of planned parenthood and large-scale population control.

3. Jewish Positions: (From Article on "Religion" by Rabbi Marc Tanenbaum in American Jewish Year Book 1959, page 66)

BIRTH CONTROL

The controversy over birth control in New York City in the summer of 1958 involved the leadership of the Catholic, Protestant, and Jewish communities in sharp conflict. On July 17, 1958, Dr. Morris Jacobs, director of the Department of Hospitals, issued an order prohibiting the members of the medical staffs of municipal hospitals from giving birth-control information and treatment to patients. On August 3, 1958, the Protestant Council of New York protested the prohibition and demanded that it be rescinded. The American Jewish Congress and the New York Board of Rabbis joined the Protestant group in opposing the ban. On August 5, 1958, President A. Alan Steinbach of the Board of Rabbis sent a letter to Mayor Robert F. Wagner of New York City, in which he stated: "We as rabbis respect and defend the fundamental right of all religious groups, large or small, to formulate their particular views for their respective adherents. However, we strongly deplore and protest against the notion that patients in tax-supported hospitals who do not wish to adhere to the views of religious groups, to whom the Department of Hospitals seems to be deferring, should nevertheless be compelled by the department to do so ever if, as a result, their very lives may be endangered. This most certainly is a violation of the cherished American concept of freedom of religion." Rabbi Steinbach proposed a policy that would "allow the patients to make the decision whether a particular treatment is in conformity with his or her religious tenets.

(During the controversy the Union of Orthodox Rabbis and the Rabbinical Alliance of America, both ultra-Orthodox groups, took positions on birth control paralleling that of the Catholic church. Both groups asserted that according to Jewish law, contraception was not allowed unless the health of the mother or child was endangered. The Rabbinical Council of America said that it "frowned" on birth control; the Central Conference of American Rabbis said that it did not oppose birth control; the Rabbinical Assembly of America said that under certain circumstances it would agree to birth-control measures)

VII. RELIGION AND ADOPTION

"How determinative should the religious heritage of a child be in selecting an adoptive home?"

CONSENSUS

1. This question arises when a family of one religious faith desires to adopt a child born to a parent or parents of another religious faith. It is a matter of determining the religion of the child, and then weighing the importance of this factor in relation to other factors involved in adoption.
2. Several states have statutes governing adoption which specify that a child shall be placed with adoptive parents of the same religious faith "when practicable." This phrase has sometimes been construed by the courts to mean that religion should outweigh all other considerations. In other cases, religion has been given equal weight with other factors in placing a child with adoptive parents of another religious faith—based upon the courts' concern for the best interests of the child.
3. The following statement from the Child Welfare League of America "Standards for Adoption Service" (1958) is in accord with the beliefs underlying practice in a high proportion of nonsectarian agencies, and of those represented by the Council of Jewish Federations and Welfare Funds* and by the Department of Social Welfare, National Council of Churches of Christ in the U.S.A.:

4.9 Religion: In view of the differences among religious and denominational bodies, it is difficult to suggest practices in adoption which would completely satisfy the religious tenets of each group. It is recognized that agencies under religious auspices may choose to establish rules for adoption practices which satisfy their beliefs. However, inasmuch as equality under the law is a democratic principle applying to all religions, the beliefs of no one religious group can be rightly imposed upon all adoption agencies, voluntary or tax-supported.

Opportunity for religious and spiritual development of the child is essential in an adoptive home. A child should ordinarily be placed in a home where the religion (used in a broad sense, to indicate the major faiths, such as Catholic, Protestant, Jewish) of adoptive parents is the same as that of the child, unless the parents have specified that the child should or may be placed with a family of another religion. Every effort (including interagency and interstate referrals) should be made to place the child within its own faith, or that designated by the parents. If, however, such matching means that placement might never be feasible, or involves a substantial delay in placement, or placement in a less suitable home, a child's need for a permanent family of his own requires that consideration should be given to placing the child in a home of a different religion. For children whose religion

* (This does not necessarily represent rabbinical positions.)

is not known, and whose parents are not accessible, the most suitable available home should be selected.

Placement of children should not be restricted, in general, to homes with formal church affiliations. It is recognized that a church-related agency may need to require formal church affiliation of adoptive parents for the children for whom it has undertaken to find homes.

Parents have the right to determine the religion in which they wish their child to be reared. Because of this, it is presumed that the religion of the child will be that of the parents, and in the case of unmarried parents, that of the mother, unless the parents specify otherwise or have given the agency permission to place the child in a family that the agency considers best for him although it may be of another religion. The wishes and consent of the mother should be obtained in writing.

POSITIONS

1. The point of view of the Roman Catholic agencies differs in certain respects from that given above and agreed upon by the other religious groups, and is expressed in this statement prepared by the National Conference of Catholic Charities: (still quoting from the Child Welfare League pamphlet)

The consensus in Roman Catholic circles is that among the several important factors that play a part in a successful adoption, the weightiest, although not the sole element, is the religious status of the couple who wish to adopt a child. For Roman Catholics the religious status of the adoptive applicants is determined by the family's acceptance of and adherence to the teachings of the Roman Catholic Church, and by the degree to which the family puts these teachings into practice.

The consensus in Roman Catholic circles is that Roman Catholic children who are to be adopted should be placed only in Roman Catholic families. If a child is born out of wedlock, he should be placed in a family of the same religion as his mother. Any person or agency accepting custody or guardianship of a child who is a member, or whose parent or parents are members of the Roman Catholic Church, should place that child for foster care only in a family or setting having the same religious affiliation as the child or his parents.

2. As may be seen from these two statements, for Protestant, Jewish, and non-sectarian groups, an adoptive home environment in other respects satisfactory is felt to be preferable to institutional care, despite a difference of religion. For Roman Catholic circles it is felt preferable to keep the child in an institutional "setting" of the same faith rather than to have the child placed in an adoptive or foster home not of the Roman Catholic faith.

A prior question arises, however, as to how and when a child acquires a religious faith, and whether a "religion" can be legally imputed to an infant. For Roman Catholics and for Jews religion is a matter of status—that is, a person is born into his religion. For Protestants, religion is a matter of election (choice)—that is, the person is not considered to "have" a "religion" in any indelible sense until he is old enough to choose one, or at least to understand and experience some religious rites or teachings. In all three faiths, he is considered—in varying degrees—free to change his religious faith and affiliation upon attaining adulthood. (Leo Pfeffer, *Church, State, and Freedom*, 1953, p. 593)

There are several ways in which a religious identity may be imputed to an infant:

- (1) by "inheritance" from the natural parent or parents;
- (2) by the clear choice or designation by the natural parent(s) of the religion the child is to follow—not necessarily the same as the parent(s)' nominal faith.
- (3) by baptism or circumcision or other initiatory rite.

Courts have occasionally given preference to the first or the third in direct con-

travention of the natural parent(s) expressed wishes at the time of adoption, thus infringing the rights of the natural parent(s) to determine their child's religion.

3. Other litigation has arisen when natural parents wished to reassert their control over a child's religion after relinquishing him for adoption. The wishes of the natural parent(s) should be ascertained in writing at the time of relinquishment, and not revised thereafter. The natural parents should not be permitted to obtrude upon the adoptive home and family once the adoption has been established, so that the adoptive relationship may (in the words of Thomas Aquinas) "imitate natural sonship perfectly." (See Ramsay, Paul, "The Legal Imputation of Religion to an Infant in Adoption Proceedings," N.Y.U. Law Review, April, 1959, Vol. 34, pp. 649-690; esp. last three pages.)

It is understandable that some religious groups may feel that adherence to their faith is the chief or only path to eternal salvation, and that this path must be protected and preserved for those unable to decide for themselves, even at the cost of some temporary hardships in this brief mundane existence. They have a perfect right to these convictions, but the courts cannot be expected to endorse and enforce these beliefs upon infants at the expense of their more apparent immediate need for a permanent and secure family life. In this country the courts can interpret and enforce only legal rights, not theological rights. (cf. Pfeffer, *loc. cit.*)



VIII. GOVERNMENT AID TO WELFARE

What is the role of government in helping the churches carry out their programs in the field of social welfare?

CONSENSUS

1. Many welfare services, such as orphanages, hospitals, shelters, etc., were begun as charitable services on the part of religious organizations, either to their own needy members or to the community in general, or both. These charitable services were supported by the churches and by alms contributed by the community.
2. Food, clothing, shelter, medical care have come to be regarded in most communities as so essential to the well-being of all citizens that they are provided for the indigent by public agencies.
3. Few would contend, however, that public agencies are designed to supplant voluntary agencies in the welfare field, although some claim that this has been an effect of the increase of taxation supporting an increased coverage of public welfare services.

PROBLEMS

1. Are public agencies the partners or competitors of private agencies?
2. Should church-related private voluntary agencies receive public funds to carry on their work?
3. What effect should use of public funds have on the unique sectarian character of the private church-related agency? (See Section VI)

POSITIONS

1. The Roman Catholic position on the relationship of voluntary agencies and the government is carefully defined under the philosophical principle of "subsidiarity":
This principle underlies our whole system of government where individuals band themselves together to perform the functions and services necessary for the health and welfare of the whole community. No right or duty has been passed on to a higher branch of government unless there was clear indication that the job to be done was beyond the limitations of the individual or of his own association of citizens.
Voluntary and sectarian agencies are considered to be citizens' agencies of the most primary nature. They are the first group efforts initiated by individual citizens to meet common needs. They therefore precede in order of

existence the large governmental agencies currently engaged in the same type of work. We believe as Americans and as Catholics that voluntary and sectarian agencies have a right to exist, and that it is the responsibility of government to protect these rights. Wherever a need is to be met, we believe that we are entitled to meet it ourselves, unless by its very nature it demands a base of interest much greater than any individual voluntary or sectarian agency is able to command. ("White House Conference Handbook" prepared by the National Catholic Committee, p. 93; see also pp. 89 and 92)

Another principle that plays a part in Roman Catholic thought on this subject is that of the "promotive" role of government:

Government, charged as it is with the responsibility for the temporal welfare, has a dual role—that of promotion and protection. Of the two, the promotive role is the more important. The primary unit of society, and, therefore, of the State, is the family. Because of this, government, having as its primary function the promotion of welfare, must do all in its power to enable the family properly to rear its children. The family failing, the duty of providing for the children's welfare devolves upon the local community, with Government's role of promoting welfare continuing; and it is only when the community fails that government must intervene, by virtue of its protective role, to provide directly for the welfare of the child. (National Conference of Catholic Charities, November 3, 1950, just before Midcentury White House Conference on Children and Youth)

Government can exert this "promotive" role in several ways, including the following:

1. Grants for research, training, other specific projects;
2. Grants and loans for construction of facilities;
3. "Purchase of services," described by Monsignor Raymond Gallagher as follows:

...we espouse, as a primary means of extending public welfare services to children in urban areas, the purchasing of services from voluntary agencies and institutions on a case-by-case cost-of-care basis. ("Report of the Advisory Council on Child Welfare Services" to Dept. of Health, Education, and Welfare, page 6)

2. Protestant organizations and agencies do not have as clearly-defined rationale of church-state relations. Few national bodies have issued statements on this subject. Several considerations should be noted:
 - a. Protestant church-related welfare agencies and institutions—unlike their Roman Catholic counterparts—have in the past been almost wholly autonomous; national bodies still have little or no control over the policies of many of them.
 - b. Some of the policies of the administrators of church-related welfare agencies and institutions have serious implications for the relationships of the churches and the State, although the denominations have little more than advisory responsibility toward them. Such policies and implications are now under serious study in the Protestant community, and efforts are being made to develop a consistent and constructive position.
3. The prevailing policy of at least one of the largest denominational advisory boards coordinating and setting standards for more hospitals and homes than any other single Protestant agency has followed a policy of encouraging its related institutions to accept the cooperation of the government in such matters as Hill-Burton grants for hospital construction. It bases its policy on a letter written by the chairman of the board, expressing his personal opinion on church-state issues involved, parts of which read as follows:

So far as I can personally interpret the situation, there is a whole group of Government activities which if any one of them be declared unconstitutional, the whole group ultimately goes out together. In this group are included the exemptions for taxation of church property..., the use of Chaplains in the Army and Navy, the use of a Chaplain in the House and Senate of the United

States, the use of the expression "In God We Trust" on the dollar, and the appropriation by Congress of funds toward the construction of denominational hospitals....

I personally am very much opposed to the taxation of church property, the removal of Army and Navy Chaplains, the elimination of "In God We Trust" from the dollar, and I am in favor of the ministry of healing the church will be able to carry to numerous sufferers by the aid of government funds, since these funds place no restrictions whatever upon the hospital using them.... It does not appear to me that our American doctrine of the separation of the church and State requires that the government shall not be helpful to the churches, but only requires that the government shall not favor one church above another, nor do I conceive that our American philosophy requires that the churches not be helpful to the government, but only that no church shall seek to secure the establishment of itself as an official State church.

(June 15, 1951)

Other Protestant denominations apparently share this view, for many have likewise made use of Hill-Burton grants and other federal funds. Federal funds paid out under this Act through June 30, 1955, totalled as follows:

Roman Catholic hospitals	\$100,381,000	(80%)
Protestant	19,164,000	(15%)
Jewish	5,433,000	(5%)

(U.S. Public Health Service statistics)

4. There are other Protestant viewpoints on this, as on most subjects. Southern Baptists have consistently opposed acceptance of government money by their hospitals and homes. However, many hospitals—even Southern Baptist—have accepted government money because they could not get a sufficient amount of church money. In May, 1958, the American Institute of Management made a study of a Baptist hospital in a Florida city which had difficulty raising funds:

Baptist was launched by means of three fund-raising drives.... Failure to obtain State Baptist Convention support left no alternative to the denominational heresy of a federal hospital construction grant (the Hill-Burton program) of \$780,000.

(A.I.M. Report)

One Protestant denomination has stated:

WHEREAS: Many communities in our country are inadequately provided with hospital facilities, thus resulting in lack of adequate care for the ill, and

WHEREAS: Under existing legislation, federal assistance is granted to both private and public hospitals,

THEREFORE BE IT RESOLVED: That federal laws be amended to limit such grants to public hospitals, nonsectarian hospitals owned and operated by voluntary community groups not for private profit, and that institutions receiving federal aid be forbidden to impose any religious dogma on physicians as a prerequisite to the use of its facilities.

—Christian Churches (Disciples of Christ) 1952

The American Baptist Convention (northern) issued a pronouncement in 1959:

...recognizing that money collected through taxation is taken from people by government, whether they wish to give it or not, we object to the use of tax money for the benefit of sectarian institutions, including schools and hospitals, and the use of tax-concessions for the benefit of church-controlled commercial enterprises.

5. The concluding thrust of the 1952 statement above raises another issue referred to in the list of problems earlier in this section. Protestant and nonsectarian welfare agencies and institutions do not, as a rule, seek to determine the practices of their professional medical or social work staffs. Roman Catholic authorities, however, feel it their moral obligation to require obedience to Canon Law in institutions for which the Roman Catholic Church is responsible. This restricts the

range of otherwise approved medical or mental-health services in only a relatively small proportion of cases, but it sometimes results in the discharge of a non-Catholic doctor from a Roman Catholic hospital on the charge of cooperating with the Planned Parenthood Federation, or in the deprivation of non-Catholic patients of medically-approved therapy prescribed by a physician and acceptable to the patient. (This was until recently the case in public hospitals of New York City, where birth-control prescriptions were not available to non-Catholic patients at the hands of non-Catholic physicians because of Roman Catholic opposition, until Commissioner Jacobs in 1959 issued a ruling permitting such prescriptions.) In communities having only Roman Catholic hospitals or mental-health clinics, Protestants and others feel that an injustice results when their funds given to these facilities—either through taxes or community fund campaigns—are used to support institutions in which they cannot obtain approved services which they need and desire because of religious beliefs which they do not share.

In this matter, as in many others treated in this pamphlet, there is need for all citizens, religious groups and other interested parties to look more closely into the meaning of "public" and "sectarian" purposes and resources. Those purposes are "public" which are shared widely in the community as a whole, and are acceptable to some extent to most citizens. Funds derived from the whole community can be used for the accomplishment of such purposes. Those purposes or beliefs are "sectarian" which are common to only a partial segment of the community, and are unacceptable to the rest. It is a small or great injustice to use funds derived from the whole community to accomplish purposes or support beliefs that are not shared by the whole community or acceptable to most of its members. When this becomes a matter of life-and-death in medical policies, there is the danger of a serious moral charge arising out of the death of a person deprived of medical services he desired and his physician approved, but which were withheld by a hospital receiving tax funds. While the hospital might claim freedom of its conscience, it is the commonly accepted Protestant view that the patient and physician should also be free to follow the dictates of their consciences and judgment, especially when human life is at stake. The hospital which desires above all else to obey its religious scruples must ask itself whether it is entitled to derive its support in part from those who do not share such scruples, or to enforce them upon non-adherents at cost of life or welfare.

In this as in the other issues covered, continuing study is needed by citizens and the groups to which they belong.

AMERICAN JEWISH
ADDRESS
ARCHIVES
by

Doctor Abraham Joshua Heschel

Professor of Jewish Ethics and Mysticism
The Jewish Theological Seminary of America

delivered at

4- The 1960 White House Conference on Children and Youth

March 27, 1960

The problem of youth is not youth. The problem is the spirit of our age. We must not isolate the issue.

The central problem of our time is emptiness in the heart, the decreased sensitivity to the imponderable quality of the spirit, the collapse of communication between the legacy of the Western tradition and the inner world of the individual. The central problem is that we do not know how to cry, how to pray, or how to resist the deceptions of the hidden persuaders. There is a dimension of depth to the human person, a concern for a supreme meaning of existence, a demand for a commitment that transcends all interests.

The problem will not be solved by implanting in the youth a sense of belonging. Belonging to a society that fails in offering opportunities to satisfy authentic human needs is not going to soothe the sense of frustration and rebellion. What youth needs is a sense of significant being, a sense of reverence for the society to which we belong.

The mainspring of tenderness and compassion lies in reverence. It is our supreme educational duty to enable the child to revere. The heart of the Ten Commandments is to be found in the words: revere thy father and thy mother. Without profound reverence for father and mother, our ability to observe the other commandments is dangerously impaired. The problem we face, the problem I as a father face, is why in the world my child should revere me? Unless my child will

sense in my own personal existence acts and attitudes that evoke her reverence— the readiness to resist temptations, to overcome prejudices, to sense the holy in a secular world — why should she revere me? The basic problem is the parent, not the child.

We are all conscious of a supreme crisis in history. We are all subject to a continual corrosion of our moral and spiritual sensibilities, in the process of which we may lose our freedom, and even our lives.

Hard-won insights of the Western tradition are falling into oblivion. Timeless values are going out of fashion. The joys of inner living are to most of us denied. Sensitivity is a luxury, but comfort is compulsory.

Home, inwardness, friendship, conversation are becoming obsolete. Instead of insisting: my home is my castle, we confess: my car is my home. We have no friends; we have business associates. Conversation is disappearing; watching television substitutes for the expression of ideas.

Our nation's spiritual plight embarrasses its best sons, its finest friends. What goes on in the homes of America has a profound effect upon the state of the world.

What is the spirit of the age? It is, I believe, the instrumentalization of the world, the instrumentalization of man, the instrumentalization of all values.

Others may suffer from degradation by poverty; we are threatened by degradation through power. Small is the world that

most of us pay attention to, and limited is our concern. What do we see when we see the world? There are three aspects of nature that command our attention; its power, its beauty, and its grandeur. Accordingly, there are three ways in which we may relate ourselves to the world -- we may exploit it, we may enjoy it, we may accept it in awe. In the history of civilization, different aspects of nature have drawn forth the talent of man; sometimes its power, sometimes its beauty and occasionally its grandeur have attracted his mind. Our age is one in which usefulness is thought to be the chief merit of nature; in which the attainment of power, the utilization of its resources is taken to be the chief purpose of man in God's creation. Man has indeed become primarily a tool-making animal, and the world is now a gigantic tool-box for the satisfaction of his needs.

The Greeks learned in order to comprehend. The Hebrews learned in order to revere. The modern man learns in order to use, accepting the maxim; "Knowledge is power-" This is how people are urged to study; knowledge means success. We do not know anymore how to justify any value except in terms of expediency. Man is willing to define himself as "a seeker after the maximum degree of comfort for the minimum expenditure of energy." He equates value with that which avails. He feels, eats, and thinks as if the sole purpose of the universe were to satisfy his needs.

The obsession with power has completely transferred the life of man and dangerously stunted his concern for beauty and grandeur. We have achieved plenty, but lost quality; we have easy

access to pleasure, we forget the meaning of joy. But what is more serious is the fact that man's worship of power has resurrected the demon of power.

Not only do we distort our sight of the world by paying attention only to its aspect of power; we are reducing the status of man from that of a person to that of a thing. We have locked ourselves out of the world by regarding it only as material for the gratification of our desires. There is a strange cunning in the fact that when man looks only at that which is useful, he eventually becomes useless to himself. In reducing the world to an instrument, man himself becomes an instrument. Man is the tool, and the machine is the consumer. The instrumentalization of the world leads to the dehumanization of man.

The world is too sublime to be a tool, and man is too great to live by expediency alone. The mode of living which is becoming universal is rapidly depriving man of his sense of significance.

According to an ancient Hebrew saying, the world rests upon three pillars; upon learning, upon worship, and upon charity. Learning meant having a share in divine wisdom; the object of worship was the Creator of heaven and earth; charity meant both openness to and active sympathy for our fellowman's suffering.

In our civilization these pillars become instruments. Learning is pursued in order to attain power; charity is done not because it is holy, but because it is useful for public relations. And the supreme object of our worship and adoration

is our own ego.

An extreme crisis calls for radical efforts, for a radical reorientation. Power is an instrument, not the end of living. Learning, worship, charity are ends, not means. It is wrong to define education as preparation for life. Learning is life, a supreme experience of living, a climax of existence.

The teacher is more than a technician. He is the representative as well as the interpreter of mankind's most sacred possessions. Learning is holy, an indispensable form of purification as well as ennoblement. By learning I do not mean memorization, erudition; I mean the very act of study, of being involved in wisdom.

A genuine reverence for the sanctity of study is bound to invoke in the pupils the awareness that study is not an ordeal but an act of edification; that the school is a sanctuary, not a factory; that study is a form of worship. True learning is a way of relating oneself to something which is both eternal and universal. The experience of learning counteracts tribalism and self-centeredness. The work of our hands is private property; the fruits of the intellect belong to all men. The ultimate meaning of knowledge is not power, but the realization of a unity that surpasses all interests and all ages. Wisdom is like the heavens, belonging to no man, and true learning is the astronomy of the spirit.

Learning, education must not be equated with a curriculum we complete upon graduation. No one ever thinks that entertainment is a stage in one's life which is completed once a person has passed the test of being entertained. The meaning of existence is found in the experience of education. Termination of education is the beginning of despair. Every person bears a responsibility for the legacy of the past as well as the burden of the future.

We have come to accept compulsory military service in peacetime for the sake of national security. Am I too bold in suggesting the idea of compulsory adult education in leisure time for the sake of spiritual security?

To find a parallel to the situation of man in the atomic age we must go back to a prehistoric age when man living in the jungle had to be on the alert against continual threat to his very existence. The source of danger today is not the brutality of the beast but the power of man.

Constant danger requires constant vigilance. What is needed is defense in depth, in the depth of every person. For the holocausts are caused not only by atomic explosions. Holocausts are caused wherever a person is put to shame. Daily living is brinkmanship.

The burning issue is not the things to come, but the things that happen here and now. The only way to prevent public scandals is not to be involved in private scandals. International disasters begin in individual crimes.

We have denied our young people the knowledge of the dark side of life. They see a picture of ease, play and fun. That life includes hardships, illness, grief, and even agony; that many hearts are sick with bitterness, resentment, and envy, --- are facts of which young people have hardly an awareness. They do not feel morally challenged, they do not feel called upon.

The young person of today is pampered. In moments of crisis he delegates his guilt to others. Society, the age, or his mother are blamed for his failure. Weakened by self-indulgence, he breaks down easily under hardship.

The glorification of fun as the chief purpose of existence, the absence of an understanding for the meaning of hardship, unwillingness to cope with privation, suffering, disappointment, or humiliation --- these are major factors accounting for the huge divorce rate, the vast number of nervous breakdowns, and for the fact that a typical response to the challenge of hardship is self-pity and frustration.

What is there about the life we lead that accounts for the astounding fact that the works of the contemporary artists are full of morbidity and gloom? There are jobs, opportunities for success, comfort, and social security, but there is no exaltation, no sense for that which is worthy of sacrifice, no lasting insight, no experience of adoration, no relatedness to the ultimately precious.

Basic to the existence of man is a sense of indebtedness,

of indebtedness to society, of indebtedness to God. What is emerging in our age is a strange inversion. Modern man believes that the world is indebted to him, that society is charged with duties towards him. His standard and preoccupation: what will I get out of life? Suppressed is the question: what will life, what will society get out of me?

The basic issue is how young people can be brought up with a proper sense of responsibility in an affluent society. Yet, how could we expect the young to be noble if we ourselves continue to tolerate the ignoble? This is the advice given by a director of a large plant to his managers: Do not associate with unsuccessful people.

There is no sense of responsibility without reverence for the sublime aspect of human existence, without a sense of dignity, without loyalty to a heritage, without an awareness of the transcendence of living. Self-respect is the fruit of discipline, the sense of dignity grows with the ability to say no to oneself in the name of a higher yes.

We underestimate the nature of man. Even the form in which we ask the question about man is biased by our own conception of man as a thing. We ask: What is man? Yet the true question should be: Who is man?

As a thing man is explicable, as a person he is both a mystery and a surprise. As a thing he is finite, as a person he is inexhaustible.

In order to explain man in terms of our categories, we

were forced to reduce the spiritual size of man and, as a result, adjusted our spiritual norms and standards to our reduced size. Now we build machinery on a grand scale, and treat our soul as if it were a miniature toy.

The cardinal sin of our educational philosophy is that we have asked to little. Its modest standards are unfair to the potentialities of man. Is it true that man is incapable of sacrifice, of love, or self-denial?

The fundamental problems are ignored. To whom does man owe ultimate allegiance? Who is the object of worship? How to relate our deeds to a source of eternal meaning? What is lasting in our existence?

The agony of contemporary man is the agony of a spiritually stunted man. The image of man is larger than the frame into which he was contracted. In order to be human, man has to be more than a man. There is a divine stake in human existence. Without a commitment to God, mankind disintegrates.

We prepare the pupil for employment, for holding a job. We do not teach him how to be a person, how to resist conformity, how to grow inwardly, how to say no to his own self. We teach how to adjust to the public, we do not teach how to cultivate privacy.

1 How to save the inner man from oblivion? This is the major challenge we face. To achieve our goal, we must learn how to activate the soul, how to answer the ultimate, how to relate ourselves to the spirit.

We train the outward man; we must not neglect the inner man. We impart information; we must also foster a sense of appreciation. We teach skills, we must also stimulate insight. We are involved in numerous activities; we must not forget the meaning of stillness. We teach the young how to live as members of society; we must also teach them how to be alone. We set a premium on togetherness; we should also acknowledge the value of solitude. Eloquence is important, but so is stillness. Skills are vital, but so is self-restraint.

We are not true to our own selves. We are afraid to formulate as norms the insights we cherish most. We are afraid of insisting upon norms lest they interfere with the conclusions of descriptive psychology, since only observations and descriptions of behavior are regarded as objective and impartial ways of knowing. However, we overlook the fact that what is seen and disclosed in our observations is strongly slanted by our own intellectual perspective and spiritual level.

Our foremost task is to drive out the darkness of ignorance from the minds of men, to impart knowledge about nature and history, individual and society. Yet we commit a fatal blunder in pretending that scientific information is capable of giving us a complete picture of man and of answering the ultimate problems of meaning and values, of solving the mystery of life and death.

Our system of training tends to smother man's sense of wonder and mystery, to stifle rather than to cultivate his sense of the

unutterable. I shudder to think of a generation devoid of a sense of wonder and mystery, devoid of a sense of ultimate inadequacy and embarrassment. I am terrified at the thought of being governed by people who believe that the world is all calculated and explained, who have no sense of either quality or mystery.

We are raising a type of man who lives by borrowed words rather than by his own innate sense of the unutterable, by the stirring in his own heart which no language can declare.

The human mind is in quest of explanation. Yet man is also in need of exaltation. Our tendency to make everything explicit, to explain the world as though everything were level and smooth, flat and bare, deprives the world of its aspect of grandeur which is indispensable to the ennoblement of man.

This is the legacy of the wisdom of the ages; this is a world we apprehend and cannot comprehend. There is a dimension of reality that lies within our reach but beyond our grasp. Just as no flora has ever fully displayed the hidden vitality of the earth, so has no work of art and no system of philosophy ever brought to expression the depth of the unutterable, in the sight of which the creative power of man is evoked.

The knowledge of explanations makes a person strong. Does it make him noble? Is it not our duty as teachers to share the awareness of the ineffable, to cultivate a stillness in the soul? Stand still and behold: Behold not only in order to explain, to fit what we see into our notions; behold in order to stand face to face with the beauty and grandeur of the universe.

Talent, knowledge, success are important to human existence. Yet talent without dedication, knowledge without reverence, success without humility may end in futility. Important is the premise that a life unexamined is not worth living, yet it is just as vital to realize that life without a commitment to what is greater than life is not worth living.

Man has to choose between awe and anxiety, between the divine and the demoniac, between radical amazement and radical despair. A time without awe becomes an age of anxiety; blindness to the presence of the divine leads to being possessed by the demonic.

Our society is fostering the segregation of youth, the separation of young and old. Youth is kept apart. The adult has no fellowship with the young. They have little to say to the young, and there is little opportunity for the young to share the wisdom of experience, or the experience of maturity.

We, the grown-ups, have delegated our moral responsibility to the schools, the social agencies, or community funds. We have time for hobbies, for watching baseball; we have no time to help the needy, to sustain the sick, to offer companionship to the lonely, no time to offer guidance to our children. Many of us have a fear of growing up and seem to cherish the idea of perpetual adolescence. Significantly, the Biblical injunction does not say that we are to appoint a teacher to train our children. The Biblical injunction is that the parent be the teacher.

School education is a supplement. The problem is not only the scarcity of teachers; the problem is the absence of parents. Education is not only a business for professionals. It is the vocation of all men at all times.

What we need are not only more school-buildings and more playgrounds, but also the restoration of the home, the resurrection of the parent as a person worthy of being revered as an example of devotion and responsibility.

One of the supreme principles which we all regard as essential to American democracy is the sanctity of human life. However, the regard for the sanctity of human life is contingent upon the sanctity of human living. If the ways of living become perverted, the idea of the sanctity of life is in danger of becoming meaningless.

An essential attribute of sanctity is transcendence. Sanctity points to something greater than itself. What it stands for is more than I am able to imagine or to appreciate. A sacred object is perceptible, but not completely available. It is in our custody, but not at our disposal. We may even enjoy it; we must neither abuse nor consume it. Such is life, both my own and the life of my fellow man. I can only have regard for the sanctity of others if I insist upon cultivating sanctity in my own living.

Sanctity of life means that man is a partner, not a sovereign, that life is a trust, not a property. To exist as a

human is to assist the divine.

What is the meaning of the statement that to exist as a human is to represent the divine?

It means to be a witness to the holy, to give testimony to the grandeur of honesty, to the glory of righteousness, to the holiness of truth, to the marvel and mystery of being alive. We have all caught a glimpse of the mystery of the world. We have all experienced the wonder of love, the glory of compassion. To be human is to celebrate a greatness which surpasses the self.

The creation of the world is an unfinished process. The goals are not attained.

There is a cry for justice which only man must answer. There is a need for acts of compassion that only man must satisfy.

There is no hope for the survival of humanity unless we realize the absurdity of man's false sense of sovereignty as well as the fallacy of absolute expediency. Some of us may find it difficult to believe that God erected the world, yet most of us find it even more difficult to act as if man had not created the world.

Time has come to revise the notion of adjustment to society as the preoccupation of the educational process. Many of the values and mores of our present day society are imposed upon it by materialistic vested interests, and must not be regarded as sancta. The ideal of adjustment has resulted in conformity.

Together with adjustment to society we must cultivate a sense for injustice, impatience with vulgarity, a capacity for moral indignation, a will to readjust society itself when it becomes complacent and corrupt.

In this age the term society is too narrow. This is one world. A commitment to all mankind rather than the adjustment to one affluent society, a commitment to help the poor in the slums, the underprivileged in Asia and Africa must become the imperative in American education. No one with a sensitive conscience can feel well-adjusted to a self-indulgent society which is indifferent to the misery of millions of people.

What is the concrete and practical consequence of the change of attitude I am pleading for? But first I must propose a revision of the term practical. The term practical is usually associated with activities capable of being described in terms of charts and statistics. I should like to stress that acts that happen within the inner life of man, a thought, a moment of sensitivity, a moment of stillness and

self-examination, the acquisition of a spiritual insight, this is supremely practical.

What I plead for is that education is an end rather than a means; a life-long process rather than a passing stage. We have been guilty of underestimating the mind and soul of man. We must restore him to his true stature; we must become aware of the dangerous grandeur and the infinite capacity of man.

The task of counteracting the deflation of man and the trivialization of human existence is incumbent upon every man in his own existence. But it is the duty of every teacher to teach and to live the claim that every man is capable of genuine love and compassion, of discipline and universality of judgment, of moral and spiritual exaltation.

We will have to adjust our educational standards to an enhanced conception of man; to rise to an understanding of values compatible with the grandeur of man and compatible with the challenge and danger of our age; to endeavor to develop an aptitude and personal responsibility in every student for the preservation of the humanistic tradition of the West, a reverence for what man has thought concerning universality, justice, and compassion; that right living consists not only in the satisfaction of personal needs, but also in responding to moral and spiritual demands.

Our greatest threat is not the atomic bomb. Our greatest threat is the callousness to the suffering of man. The most urgent task faced by American education is to destroy the myth that accumulation of wealth and the achievement of

comfort are the chief vocations of man. How can adjustment to society be an inspiration to our youth, if that society persists in squandering the material resources of the world on luxuries in a world where more than a billion people go to bed hungry every night? How can we speak of reverence for man and of the belief that all men are created equal without repenting the way we behave toward our ~~brothers~~ the colored people of America?

We betray our youth if we fail to teach and to live by the principle that the destiny of man is to aid, to serve. We have to master in order to serve; we have to acquire in order to give away. Man has to understand in order to believe, to know in order to accept.

For the high standard of living the young people enjoy, we must demand in return a high standard of doing, a high standard of thinking. Charity, being personally involved in relieving the sufferings of man, is as important to education as the acquisition of technical skills. We must implant in the pupil a sensitivity to the challenging question: What shall I do with power? What shall I do with prosperity, with success, or even competence?

A radical revision of values is the call of the hour. It is a question of life and death. This is the supreme challenge to education: Will men rise to the emergency?

There are more marvels hidden in the soul of man than we are able to imagine. He will act, if he is inspired; he will respond, if called upon.

American education faces a great challenge and a great opportunity. What I am pleading for is to take the values and objectives I described and to create educational institutions in their image. Our Public School system which has achieved singular success in the past is surely going to face the new challenge and do justice to it.





WHITE HOUSE CONFERENCE

DATE: Week of March 27 - April 2, 1960.

PLACE: National Armory, Washington, D.C.

ATTENDANCE: An estimated attendance of 7,500 lay and professional people interested in children and youth.

WHAT IS THE WHITE HOUSE CONFERENCE ON CHILDREN AND YOUTH?

During the decennial year in recent times, the President of the United States has called together citizens from every section of this country to review the current situation relative to children and youth. The best thinking of laymen and professionals has been brought to these Conferences so that improvements in the current welfare of the nation's children might be achieved. A better future for the citizen of tomorrow has motivated everyone to give serious thought to the deliberations which constitute this Conference. Its findings have been characterized by statements of lofty ideals as well as the formulation of practical programs. The nation has come to look upon these White House Conferences as a periodic review of the sacred obligation being performed by adults toward children. It has always become a time for renewing the strengths of the past and adding new strengths for the future.

A BRIEF HISTORY OF THE WHITE HOUSE CONFERENCE.

- 1909 The first White House Conference was called by President Theodore Roosevelt and was held in the East Room of the White House. The general theme of this Conference was, 'To individualize the needs of the child.' Specifically, it recommended:
- That a Federal Children's Bureau be established.
 - That children's institutions be constructed along the lines of a cottage plan rather than a congregate building.
 - That state supervision of children's institutions and agencies be established.
- 1919 This second White House Conference was called by President Woodrow Wilson and broadened its theme so as to consider more than just the dependent child. Specifically, it was recommended by this Conference:

- That legislation be developed to combat the evils of child labor.
- The provision of health services for children and mothers.
- A move to standarize child welfare laws emerged from this Conference.
- Minimum standards of child care were set forth.

- 1930 This third Conference was called by President Herbert Hoover. The famed "Children's Charter" was produced by this Conference.
- 1940 The fourth White House Conference was called by President Franklin D. Roosevelt. The theme of this Conference was, "Children in a Democracy." This Conference marked a definite growth of emphasis on public welfare. A fundamental conviction of the 1940 White House Conference was, "that public responsibility be expanded as a necessary consequence of our developing civilization." It was recommended that this growth of emphasis toward public welfare be not achieved at the expense of individual initiative. Catholic welfare and educational services have believed that this meant to preserve the place of voluntary effort in service to our neighbor in need.
- 1950 The fifth White House Conference was called by President Harry Truman. Its theme was as follows: "The Mid-Century Conference on Children and Youth bases its concern for children on the primacy of spiritual values, democratic practice and the dignity and worth of every individual. Accordingly, the purpose of this Conference shall be to consider how we can develop in children the mental, emotional and spiritual qualities essential to individual happiness and to responsible citizenship and what physical, economical and social conditions are deemed necessary to this development." This was by far the largest of the White House Conferences having an attendance of 4,636 people. Previous Conferences had been meetings of professionals and technicians. This was a "Citizens' Conference." This Conference made a renewed pledge to children regarding the responsibility of adults to provide the necessary atmosphere in which a child can become a responsible adult. Sixty-seven recommendations covering all aspects of healthy personality development emerged from this Conference.

WHY IS THE WHITE HOUSE CONFERENCE ON CHILDREN AND YOUTH IMPORTANT?

To the nation as a whole, these citizens' conferences are important because of the influence they have had and will have on the future of its children. These Conferences have made many important contributions to child welfare. They have been thorough enough to evaluate the circumstances of children in general and have

been courageous enough to make forthright and practical recommendations. Our nation boasts of many laws with regard to the preservation of a child's welfare and right to happiness. Many of these laws came from recommendations made in previous White House Conferences. For the single reason of their great contribution to the welfare of our children these Conferences are extremely important.

They provide an opportunity for mature and interested citizens to make their contribution to the level of living enjoyed by the nation as a whole. They provide a forum in which conscientious citizens can speak of their concern for the nation's children. The seriousness and the competence of these Conferences have merited a hearing before the nation by the people who gather together. The tide of indifference and disinterest in the problems of children and youth, which has been named as a major contributing factor to the growth of juvenile delinquency, can be stemmed by this outpouring of concern on the part of responsible adults. Without proposing to point the accusing finger at individual parents, too numerous in many communities, the White House Conferences provide an opportunity to point out the glaring mistakes being made by numerous families and individuals. In a constructively critical way, the delegates to the White House Conferences can speak of the individual causes of breakdown in our children.

We realize all too well that those who have the least to offer often speak the loudest and at greatest length. As a result of this, poorly established standards are often enacted as guideposts for the direction of youth. Many of these standards are accepted by default. A serious gathering of citizen participation in such a Conference as is proposed for 1960, can achieve monumental gains in raising the minimum standards of service to children and minimum standards of youthful performances. It can recognize that the current plight of our children is caused by multiple contributions by both children and adults. The seriousness and dedication which marks the participation of adults, children and youth in this coming event augurs well for the years that are ahead.

For Catholics, the 1960 White House Conference offers a particularly valuable opportunity. It is a matter of belief with Catholics that the entirety of man's experience is involved with his relationship to the Creator. We understand our life's experience as being part of the master plan of Divine Providence. We do not see social experiences, or recreational opportunities, or behavioral problems as an isolated phenomenon. As a result, we do not attempt to deal with any of these experiences in a detached way or with detached standards. The integration of philosophy with life is part of our creed. It seems to many students of social phenomena that children and youth could benefit richly by such integration of principle and practice. It is reasonable for us to acknowledge that as Catholics we have a point of view in which the world will be interested. We have something that children and youth need and if we have kept silent in the past and so have contributed to the weakening of youth, including our own, it now becomes important for us to contribute to the solution of the problems of the nation's youth by expressing, thoughtfully and respectfully, the philosophy which is ours.

It is an opportunity for Catholics to perform the task of true citizens, contributing to the welfare of the nation at least by an active participation in the

solution of these social problems. Civic minded, mature, intelligent Catholics must be our hallmark as contributing citizens of these United States.

HOW IS THE WHITE HOUSE CONFERENCE ON CHILDREN AND YOUTH ORGANIZED?

The President of the United States initiates the White House Conference. He and the appropriate officials of the Federal Government are responsible for calling this meeting. He appoints the National Committee which is made up of professionals, lay citizens and youth. This National Committee is charged with the responsibility of conducting the Conference, determining its focus, scope and program content. The precise details of administration of the Conference are performed by an Executive Director who is responsible to the National Committee.

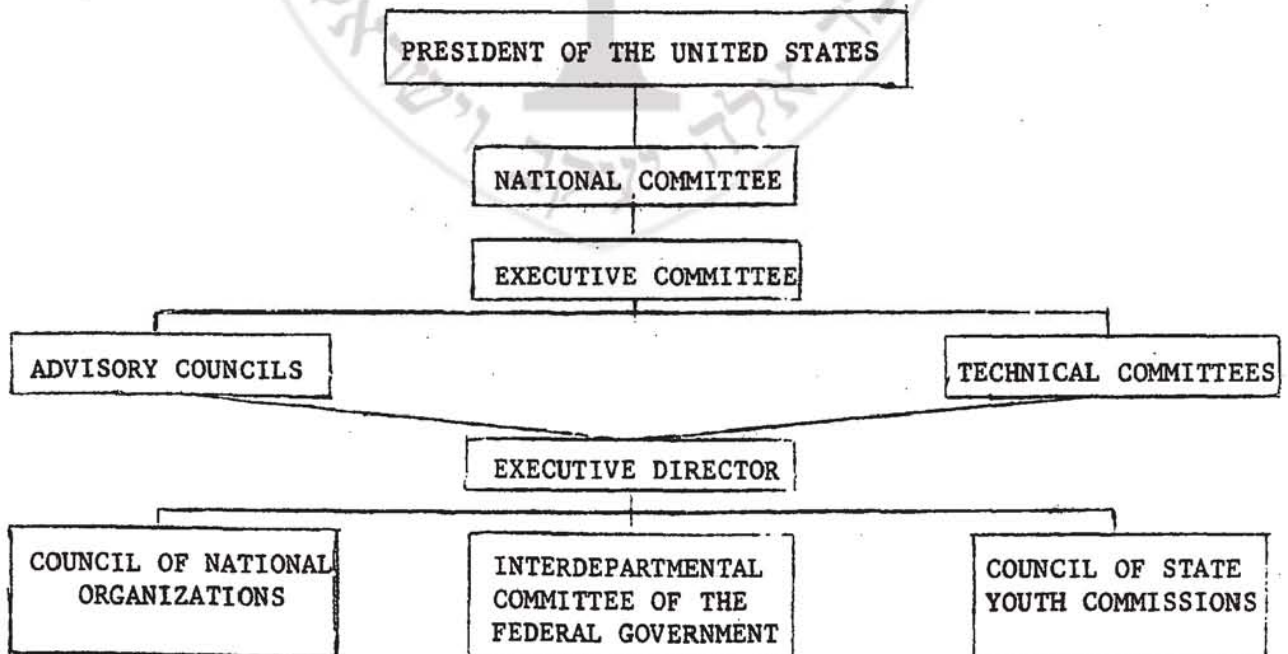
The National Committee and the Executive Director are serviced by the Children's Bureau of the Federal Department of Health, Education and Welfare. The Children's Bureau requests the budget allocations required to finance this Conference, performs the pre-Conference research and fact gathering essential to the meeting, provides staff and quarters for the implementation. The Chief of the Children's Bureau acts as Secretary to the National Committee.

Organizational Steps:

- A.
 1. The President asks the Secretary of Health, Education and Welfare to convene the Conference.
 2. The President directs the Secretary of Health, Education and Welfare to communicate with the Governors of the states, inviting them to participate in all stages of the Conference.
 3. The President directs the Secretary of Health, Education and Welfare to undertake preparatory planning.
 - a. Early and broad participation by the Council of National Organizations.
 - b. Active participation of the Interdepartmental Committee on Children and Youth.
 - c. Stimulate activity by the Council of State Youth Commissions.

- B.
 - 1. The President appoints the members of the National Committee. These are individuals chosen because of their interest in the problems of children and youth.
 - 2. The National Committee meets with the Executive Director who has been chosen by the Chief of the Children's Bureau to perform the following functions:
 - a. Determining the theme of the White House Conference.
 - b. Determining the form of the White House Conference.
 - c. Determining the method of selecting delegates.
 - d. Determining such follow-up activity as is recommended.
- C.
 - 1. The Children's Bureau is charged by the Secretary of Health, Education and Welfare to carry the original and primary responsibility for preparatory work until a Conference Director has been chosen. After the Director's selection, the Children's Bureau carries general supervisory responsibility.
 - 2. Select a White House Conference staff for Factfinding Research and Communications Committees.
 - 3. Provide administrative and secretarial service to the Council of National Organizations and to the State Youth Commissions.

ORGANIZATIONAL CHART - 1960 WHITE HOUSE CONFERENCE



NATIONAL GROUPS CONCERNED WITH THE WHITE HOUSE CONFERENCE.A. Council of National Organizations.

This is a group of nearly 500 organizations who have expressed the desire to participate in the deliberations of this White House Conference. They have been enrolled in this organization and passed the criteria set up by the Executive Committee of the Council of National Organizations and approved by the National Committee. This criteria was expressed by the Committee to include, "All national organizations having a major interest, emphasis or concern in children and youth with particular reference to the focus of the Conference."

Any bona fide organization having a concern for the problems of children and youth is acceptable to this organization even though the major area of concern might lay in another field. This grouping of national organizations provides an excellent opportunity for all citizen groups to attain participation in the White House Conference, itself. It is, therefore, worth noting that any Church group having an interest related directly or indirectly to children and youth should apply at once for membership in this Council of National Organizations by writing directly to the Executive Director of the 1960 White House Conference, Children's Bureau, Department of Health, Education and Welfare, 330 Independence Ave., S.W., Washington 25, D.C.

B. State Youth Commissions.

At the suggestion of the President each Governor will appoint a State Youth Commission. This group enjoys the largest percentage of eligible delegates to the actual meetings. These Commissions are expected to embrace a good cross section of the citizens of that state who are interested in the affairs of children and youth. These Youth Commissions in each state are expected to meet formally according to their own determination to stimulate activity throughout the state and to send qualified delegates to the Conference meeting. In order that these Youth Commissions be truly representative of the citizens of the state, representatives of the Church organizations concerned with children and youth should make their availability known to the Governor for appointment to the official Youth Commission.

C. Federal Interdepartmental Committee on Children and Youth.

This Committee includes representatives of Federal agencies conducting programs that affect the well being of children. This group totals about forty members. These are official representatives of the governmental departments and there is no citizen participation in this particular group.

SELECTION OF DELEGATES

WHITE HOUSE CONFERENCE

WASHINGTON, D.C. MARCH 1960

COUNCIL OF NATIONAL ORGANIZATIONS

Two representatives from each member organization, plus one-half of youth delegate allotment totalling about 25% of total delegates.

INTERDEPARTMENTAL COMMITTEE OF THE FEDERAL GOVERNMENT

Representatives of all Federal agencies and departments conducting programs that affect the well-being of children. Probable total of 200 delegates.

COUNCIL OF STATE YOUTH COMMISSIONS

Remainder of delegates to come from this group. Each state could send 75-100 delegates, including youth to 25% of total delegation.

The 1960 White House Conference
National Armory Washington, D.C.

March 27 - April 2

1960

DEVELOPMENTS AS OF NOVEMBER 1, 1958.

- January 1957 Presidential allocation of \$9,000. to the Children's Bureau, Department of Health, Education and Welfare to initiate planning for the 1960 White House Conference on Children and Youth.
- April 1957 Negotiations opened with the White House by the Department of Health, Education and Welfare to set a date for the 1960 meeting.
- January 1958 Presidential allocation of \$150,000. to the Children's Bureau to provide staff for White House Conference preparations.
- February-March 1958 Meetings between the Chief of the Children's Bureau and groups of physicians, educators and social workers as to the focus of the 1960 White House Conference.
- March 1958 Doctor Helen Witmer assigned to develop proposals regarding the focus of the 1960 White House Conference.
- March 1958 Chicago meeting of the joint Conference on Children and Youth comprising the three major segments of the 1950 White House Conference, namely, Council of National Organizations, State Youth Commissions and Federal Interdepartmental Committee.
- May 1958 Mrs. Isabella Jones, from the office of the Secretary, Department of Health, Education and Welfare, appointed to direct preliminary planning and to serve as Associate Director of the 1960 White House Conference.
- May 27, 1958 President Eisenhower's letter to the Secretary of Health, Education and Welfare calling for a sixth White House Conference on Children and Youth to be held in March of 1960.

May 29, 1958

Letter from the Secretary of Health, Education and Welfare to Governors of the states and territories inviting them to activate State Youth Committees. Thus far, thirty-seven states have reported their interest and readiness to participate in planning for the 1960 White House Conference.

June 27, 1958

Meeting of the Interim Planning Group. This group consisting of twelve persons representing the Federal Interdepartmental Committee on Children and Youth, the National Council of State Committees for Children and Youth, the Council of National Organizations, the three major religious faiths, the major professional groups, public agencies, voluntary agencies and the staff of the 1950 White House Conference. The group met to advise on planning for the 1960 Conference.

August 1958

The appointment of Doctor Mary Ellen Goodman to act as Consultant on Factfinding as Assistant Director of Factfinding for the Conference.

September 1958

The appointment of Josephine McQuillian as Information Specialist and Margaret K. Taylor as Administrative Assistant on the Conference staff.

October 1958

Final determination of the personnel of the National Committee numbering about seventy-five people.

PARALLEL CATHOLIC ACTIVITY.

June 6, 1958

The Administrative Board of the Bishops designated Monsignor Raymond J. Gallagher as Coordinator of Catholic participation in the 1960 White House Conference. He will work under the general direction of the National Catholic Welfare Conference, General Secretary, in correlating the participation of all Catholic representatives.

- June 1957 The Coordinator established contact with the Department of Health, Education and Welfare and the Chief of the Children's Bureau advising them of the appointment by the Administrative Board of the Bishops.
- December 1957 Appointment of the Catholic Coordinator to the Executive Committee of the Council of National Organizations.
- June 1958 Appointment of the Coordinator to the Interim Planning Committee for the 1960 White House Conference. This is a group of twelve people requested by the Chief of the Children's Bureau to assist in promoting the organization of the 1960 White House Conference pending the appointment of an Executive Director.
- November 1958 Appointment of the Catholic Coordinator as a Vice-Chairman of the National Committee by the President.

PLAN OF PARTICIPATION BY CATHOLIC ORGANIZATIONS AND INDIVIDUALS.

- A. The Coordinator has written to the Bishops of the United States requesting that in each Diocese a liaison person be designated. The Coordinator would work through these individuals in organizing Catholic participation.
- B. Local Organization.

This liaison priest, most often a Superintendent of Schools, a Director of Charities, or a Youth Director is asked to form a committee in his Diocese made up of the Diocesan directors of those departments primarily concerned with children and youth. These would be:

1. Director of Charities.
2. Superintendent of Schools.
3. Catholic Youth Director.
4. Director of Hospitals.

It is requested that in addition to these priests that each of the above named directors choose two laymen, a man and a woman particularly interested in their specialty to complete the membership of this Diocesan Committee. Special notice should be made that the Youth Director choose youth themselves as his members of this Committee. If this plan is pursued, we would have in the See city of each Diocese a Committee made up of four priests and eight lay people with the liaison priest acting as Chairman.

C. State Organization.

It is requested that the Bishop's liaison designate, in the Diocese in which the State Capital is located, act as Chairman for the State Catholic Committee on Participation in the 1960 White House Conference. Each Diocese within the state should appoint one priest, one layman and one youth from its local Diocesan Committee to be members of the State Catholic Committee.

D. National Organization.

The Catholic Coordinator would act as Chairman in the National Committee on Catholic Participation. This Committee would be made up of the Director of Education, the National Catholic Youth Director and the Director of Hospitals of the National Catholic Welfare Conference and the Executive Secretary of the National Conference of Catholic Charities. This group would be fortified by selected lay and clergy representatives from various sections of the United States.

ORGANIZATIONAL CHART

Catholic Participation
 1960 White House Conference
 Local, Diocesan, State, National

NATIONAL CATHOLIC COUNCIL

Chairman - Msgr. Gallagher

Members - Msgr. Hochwalt
 Msgr. Scheider
 Msgr. McGowan
 Msgr. O'Grady

plus selected lay and clergy
 representatives chosen on a
 regional basis.

STATE CATHOLIC COMMITTEE

Chairman - Priest designated
 by Bishop of Diocese located
 in the State Capital.

Members - One Priest
 One layman
 One youth, from
 each of the other
 Dioceses in the State

DIOCESAN COMMITTEE (See City of Diocese)

Chairman - Priest designated by
 Bishop as Liaison to
 National Coordinator.

Members - Directors of Diocesan
 departments of Youth,
 Education, Charities
 and Hospitals, plus
 two laymen, active
 in these fields.

LOCAL COMMITTEE (In Major Cities
 Other than See City of Diocese)

Chairman - Dean, or his appointee

Members - Pastors, high school
 principals, Newman
 Club Directors, lay
 representatives from
 NCCW, NCCM, Holy Name
 Society, Catholic PTA.

GOALS OF THE LOCAL, DIOCESAN, STATE AND NATIONAL COMMITTEES.A. Local Committee.

This group is not listed in the above diagram but refers to activity which might take place in cities within a Diocese other than the See city. In these cases we see a great opportunity for Catholic leadership exerting itself within the small communities where the individual effort stands out more prominently. In general, the purpose of the Local Committee is to stimulate and promote activity among Catholic people in both civic and religious groups as it relates to the affairs of children and youth. These individual Catholics could meet to determine problem areas for children and youth as they exist in their community. They could devise methods for meeting these problems and utilize the public press to express to the community their proposed plans. They could stage public meetings, conferences and institutes to which they could invite prominent speakers to address them on problems of children and youth. Any proposed plans, resolutions or proposals could be forwarded to Diocesan Committees, for further transmittal, ultimately, to the 1960 White House Conference meeting itself. Individuals on the local scene could contact the mayor or the executives of Welfare Federations or Councils of Social Agencies to advise them of their interest and familiarity with problems of children and youth and advise them further of their availability for participation in Local Committees.

B. Diocesan Committee.

The Diocesan Committee can do all of the things enumerated in (A) above plus the following:

1. Place in the 1959-1960 programs of the National Council of Catholic Women, National Council of Catholic Men, Catholic Youth Organization material which relates to such problems of children and youth as will be subject matter of the 1960 meeting. These might take the form of individual speakers addressing these groups or panel meetings wherein authorities covering many phases of this area might be presented.
2. The Diocesan Committee might well stage a public debate about some point of difference in handling the problems of youth and thus attract the attention of the public to the problem.

3. The Superintendent of Schools and the Youth Director might especially sponsor a "mock convention" of high school and college students in their own Diocese. Serious consideration to this recommendation is urged. This method of developing interest would involve the youth themselves in the solution of their own problems in addition to the usual activity on the part of adults in solving the problems of youth.
4. Superintendents of Schools might ask the high school principals to include topics which pertain to youth in their Civics Club programs or make selected problems of youth the proposition to be used by the Debate Club.
5. As above, seek out opportunities to be members of official committees or commissions dealing with children and youth. Do not wait to be invited but offer your services and participation to local authorities charged with the formation of Commissions on Children and Youth.

C. State Committee.

This group should concentrate on obtaining membership on the State Youth Commission or Governor's Committee on Children and Youth. By selecting the priest designate in the State Capital as Chairman of the State Catholic Committee, frequent and personal contact can be had with the Governor's office and the State Welfare Department. From this diplomatic relationship a genuine appreciation of the contribution which can be made by Catholic representatives will be achieved.

Another objective of the State Committee must be to seek out an opportunity to attend the Washington meeting of the 1960 White House Conference as a member of the State Youth Commission.

D. National Catholic Committee.

This Committee should assist the Coordinator in directing the general participation of Catholics in the White House Conference. To accomplish this purpose this Committee would perform the following functions:

1. Established relationship with the President's National Committee would be available for the interpretation of Catholic position on specific points of youth activities, welfare matters, health and education.
2. Work with national Catholic organizations to obtain their cooperation in facing the major problems of youth as part of their on-going program and encouraging them to make statements, suggested remedies and proposals for dealing with them. Urge these organizations to have active association with the Council of National Organizations. Mr. Robert Bondy, Executive Director of the National Social Welfare Assembly, 345 East 46 Street, New York, New York, is the Chairman of the Council of National Organizations. Encourage these national organizations to plan on sending their quota of delegates to the Washington meeting in March of 1960.
3. Coordinate the activity of Catholics who are speaking officially for the Church in matters of health, education and welfare at the White House Conference. Anyone who proposes to speak about the position of the Church on these matters will have first aligned themselves with the National Catholic Committee and the Coordinator. It is the expressed will of the Bishops that we participate thoroughly in this national conference. It is also their desire that there be a singleness of presentation so that the full impact of Christ's teaching might be felt by this Conference not for the purpose of a vested interest but for the guidance of our nation as it performs this sacred obligation of planning the future of our children and youth.

NEXT STEPS.

A. Diocesan Committee.

The Bishop's liaison designate should call a meeting of the Diocesan Committee at his earliest convenience to plan activity for 1959-1960.

1. Make a catalogue of programs, problems and needs of children and youth. Decide which of these items you will include in your committee meetings and in your public activity.
2. Determine how you will bring these matters to the attention of your people, e.g. public

meetings, institutes, lectures, youth rallies, research studies, releases to local and Diocesan newspapers, and so forth.

3. Make plans for participating with other Dioceses on a state level. Contact priest-director designated by the Bishop in the state capital and arrange agenda as above.
4. Take initiative for stimulating activity in lay and Church organizations in other cities of your Diocese.

B. State Catholic Committee.

The priest designate in the Diocese located in the state capital should contact the priest designate in the other Dioceses to arrange a state meeting. Early convening of this meeting is important so that contact with the Governor and the Chairman of the State Youth Commission can be inaugurated. A primary purpose of this contact is to obtain the appointment of Catholic clergy and laity to the State Youth Commission.

SERVICE TO LOCAL AND STATE CATHOLIC COMMITTEES FROM NATIONAL CATHOLIC COORDINATOR

- A. Channel current data coming from the President, the Executive Director of the White House Conference, from the Children's Bureau and from all other official organizations concerned.
- B. Clearing house for information. The National Coordinator will provide the machinery for exchanging ideas and current information coming from various Catholic local and state committees or from their individual members.
- C. The National Coordinator proposes to obtain statements of the official Church position on certain health, education and welfare matters. These statements will be distributed to official representatives so that a unity of expression can be achieved.
- D. Other organizational functions geared to assure fruitful participation in the pre-Conference meetings as well as the actual 1960 meeting.



WHITE HOUSE CONFERENCE

January 1959

.. No: 2

PRESIDENT EISENHOWER APPOINTS NATIONAL COMMITTEE FOR 1960 WHITE HOUSE CONFERENCE

On November 7, 1958, President Eisenhower appointed ninety-two outstanding citizens to form the National Committee which will organize and direct the Golden Anniversary White House Conference on Children and Youth. Mrs. Rollin Brown of Los Angeles, California, immediate past president of the National Congress of Parents and Teachers was appointed Chairman. The names of the Vice-Chairmen, the Executive Committee and other members of the Committee appear below for your reference.

When the make-up of the Committee was announced, it was noted that many states and national organizations were not represented in its personnel. When this matter was discussed with the officials at the Department of Health, Education and Welfare, it was explained that people had been selected not on the basis of complete coverage of all states and all organizations. It was said that members were chosen on the basis of individuals rather than the organizations or states.

Catholic representation on this National Committee includes:

Mrs. Robert Mahoney, immediate past president of the National Council of Catholic Women.

Sister Mary deLourdes, St. Joseph's College, Hartford, Connecticut.

Father Edward McGovern, Catholic Charities, Providence, Rhode Island.

Miss Collier Webb, Student, Georgian Court College, New Jersey.

Mr. Ernest Bohn, Director, Cleveland Metropolitan Housing Authority, Cleveland, Ohio

Frank J. Popello, Captain, Juvenile Division, County Sheriff's Office, Mesa, Arizona.

Monsignor Raymond J. Gallagher, Coordinator, Catholic Participation, 1960 White House Conference, Cleveland, Ohio.

The total make-up of the National Committee is as follows:

Chairman: Mrs. Rollin Brown, Los Angeles, California.

Twelve Vice-Chairmen:

Dr. Hurst R. Anderson, of Washington, D.C., President of American University.

Mrs. James E. Blue, of Denver, Colorado, President of the National Association of Governing Boards of State Universities and Allied Institutions.

Robert E. Bondy, of New York, N.Y., Director of the National Social Welfare Assembly.

Edwin D. Canham, of Boston, Mass., Editor of the Christian Science Monitor.

Dr. Donald K. David, of New York, N.Y., Chairman of the Executive Committee, Ford Foundation.

Very Rev. Msgr. Raymond J. Gallagher, Coördinator, Catholic Participation, 1960 White House Conference, Cleveland, Ohio.

Mrs. Frank Gannett, of Rochester, N.Y., Chairman of the Board, Frank Gannett Newspaperboy Scholarships, Inc.

Dr. Edward D. Greenwood, of Topeka, Kansas, Coordinator of Training in Child Psychiatry, Menninger Foundation.

Dr. Daryl P. Harvey, of Glasgow, Kentucky, President, elect, Kentucky Chapter of American Academy of General Practice.

Dr. Donald S. Howard, of Los Angeles, California, Dean of the School of Social Welfare, University of California, and Chairman of the National Council of State Committees on Children and Youth.

Rabbi Marc H. Tanenbaum, of New York, N.Y., Executive Director of the Synagogue Council of America.

Rev. William J. Villaume, of New York, N.Y., Executive Director, Department of Social Welfare, National Council of the Churches of Christ.

MEMBERS

John H. Artichoker, Jr., Pierre, S.D., Director, Indian Education, South Dakota State Department of Public Instruction.

Dr. Philip S. Barba, Philadelphia, Pa., Associate Professor, Preventive Medicine and Pediatrics, University of Pennsylvania Medical School.

Dr. Leona Baumgartner, New York City, N.Y., Commissioner of Health, N.Y. City.

Dr. Philip E. Blackerby, Jr., Battle Creek, Mich., Director, Division of Dentistry, W.K. Kellogg Foundation.

Mrs. Fitzhugh W. Boggs, Upper Montclair, N.J., Vice-President, Programs and Services, National Association for Retarded Children.

Ernest J. Bohn, Cleveland, Ohio, Director, Cleveland Metropolitan Housing Authority.

David B. Bradley, Woodstock, N.H., Student, University of New Hampshire.

Mrs. Wright W. Brooks, Minneapolis, Minn., Member Board of Managers, United Church Women (National).

Mrs. Moise S. Cahn, New Orleans, La., President, National Council of Jewish Women.

Marvin Cannon, Dallas, Texas, Student, School of Engineering, Tuskegee Institute.

Mrs. Charles U. Culmer, Libertyville, Ill., National President, Girl Scouts of America.

Edgar Clayton Corry, Jr., Glencoe, Ill., Vice-President and General Counsel, North American Car Corporation.

Miss Jacqueline B. Daise, Wilmington, N.C., Student, Bennett College.

Morton Deitch, New York, N.Y., President (1950-1956) and now Vice-Chairman of Board of Jewish Child Care Association.

Sister Mary deLourdes, W. Hartford, Conn., Professor of Education and Director School for Young Children, St. Joseph's College.

Lee C. Dowling, Albany, N.Y., Consultant, New York State Joint Legislative Committee on Mental Retardation.

Dr. Martha M. Eliot, Cambridge, Mass., Professor and Head of Department of Maternal and Child Health, Harvard School of Public Health.

Dr. Jack Richard Ewalt, Waltham, Mass., Commissioner of Mental Health, Commonwealth of Massachusetts.

Mrs. Otto L. Falk, Oconomowoc, Wisc., Member, Executive Committee, Wisconsin Committee on Children and Youth.

Mrs. Crecene A. Farris, Portland, Ore., Director, St. Helen's Hall Junior College.

Dr. Luther Foster, Tuskegee Institute, Ala., President Tuskegee Institute.

Dr. Ruth Freeman, Washington, D.C., Associate Professor of Public Health Administration, Johns Hopkins School of Hygiene.

Dr. John W. Gardner, Scarsdale, N.Y., President, Carnegie Corporation of N.Y.

Dr. Zelma Watson George, Cleveland, Ohio, Lecturer.

Dr. Eli Ginzberg, New York, N.Y. Professor of Economics, Graduate School of Business, Columbia University.

Melvin A. Glasser, Rye, N.Y., Deputy Executive Vice-President, The National Foundation.

Sherwin M. Goldman, Fort Worth, Texas, Student, Yale University.

Mrs. David Graham, Chicago, Ill., Member, Executive Committee for Committee on Child Welfare Legislation for State of Illinois.

Theodore Granik, Washington, D.C., Television Executive and Lawyer.

Mrs. Gabriel Hauge, New York, N.Y., Member, Board of Trustees, Beauvoir School.

Mrs. Thomas Herlihy, Jr., Wilmington, Del., Chairman, Labor Commission.

Margaret A. Hickey, St. Louis, Mo., Contributing Editor, Ladies Home Journal.

Dr. Reuben Lorenzo Hill, Jr., Minneapolis, Minn., Professor, Dept. of Sociology and Child Welfare, University of Minnesota.

Dr. Arthur John Holden, Durham, N.H., State Commissioner of Education, Montpelier, Vermont.

Homer A. Jackson, Birmingham, Ala., Homer A. Jackson Co.

Mrs. Berne S. Jacobsen, Seattle, Wash., Chairman, Washington State Council for Children and Youth.

Mrs. John R. Johnson, Middleburgh, N.Y., Social Service Research, New York State Department of Mental Hygiene.

Danny Kaye, Beverly Hills, Calif., Actor and "Ambassador-at-Large" for UNICEF.

W.W. Keeler, Bartlesville, Okla., Executive Vice-President, Phillips Petroleum Company.

Philip M. Klutznick, Park Forest, Ill., International President, B'nai B'rith.

Dr. Helen R. LeBaron, Ames, Iowa, Dean, College of Home Economics, Iowa State College.

Bishop Arthur Carl Lichtenberger, St. Louis, Mo., Presiding Bishop of the Protestant Episcopal Church in U.S.A.

Harry M. Lindquist, Overland Park, Kans., Student, Harvard University.

Judge Donald E. Long, Portland, Ore., Judge, Domestic Relations Department, Circuit Court, 4th Judicial District.

Mrs. Nicholas Longworth, Washington, D.C.

Mrs. Robert Mahoney, Hartford, Conn., Immediate Past President, National Council of Catholic Women.

Miss Susanna Matthews, Albion, Mich., Student, DePauw University.

Mrs. Alvin A. Morrison, Portland, Me., Member of Board, Child and Family Welfare.

Rev. Edward J. McGovern, Providence, R.I., Diocesan Director of Social Services.

Albert J. Nesbitt, Ambler, Pa., President, John J. Nesbitt and Company.

Miss Vera L. Newburn, Greeley, Colo., Chairman of Home Economics Department, Colorado State College.

Rev. Guy D. Newman, Brownwood, Texas, President, Howard Payne College.

Mrs. James C. Parker, Chicago, Ill., President, National Congress of Parents and Teachers.

Paul W. Philips, Fort Wayne, Ind., Attorney, Philips and Beans.

Frank J. Popello, Mesa, Ariz., Captain, Juvenile Division, Maricopa County Sheriff's Office.

Dr. Walter Portteus, Franklin, Ind., Physician in General Practice.

Dr. William L. Pressley, Atlanta., Ga., President, Westminster Schools.

Rev. Samuel DeWitt Proctor, Richmond, Va., President, Virginia Union University.

Joseph H. Reid, New York, N.Y., Ex. Dir., Child Welfare League of America.

Mrs. Joseph B. Robinson, Winter Park, Fla., Director-at-Large, Florida Tuberculosis and Health Association.

Mrs. Rutherford Rowan, Roanoke, Va., Director, YWCA Teenage Program.

Miss Karen Sanchez, Denver, Colo., Student, Wellesley College.

Peter Schoeman, Washington, D.C., Vice-President, Executive Council, AFL-CIO.

Dr. Arthur A. Schuck, New Brunswick, N.J., Chief Scout Executive, National Council of Boy Scouts.

Dr. Milton J. Senn, New Haven, Conn., Director, Child Study Center, Yale University.

Dr. Alfred R. Shands, Jr., Wilmington, Del., Medical Director, Nemours Foundation, and Surgeon-in-Chief, Alfred I. DuPont Institute.

Miss Gladys Sheridan, Hastings, Neb., Elementary School Principal.

Roy Sorenson, Sausalito, Calif., General Secretary, San Francisco YMCA.

Miss Sue Steward, Tulsa, Okla., Student, Edison High School.

Dr. Joseph Stokes, Philadelphia, Pa., President, American Pediatric Society.

Dr. Ruth Stout, Topeka, Kans., President, National Education Association.

John Tannehill, Bismarck, N.D., Student, Swarthmore College.

Dr. Ralph Winfred Tyler, Stanford, Calif, Director, Center for Advanced Study in the Behavioral Sciences, Stanford University.

Miss Harriet L. Tynes, Greensboro, N.C., Executive Director of Children's Home Society of N.C.

Mrs. Bowden D. Ward, Kingwood, W. Va., Past President, American Legion Auxiliary.

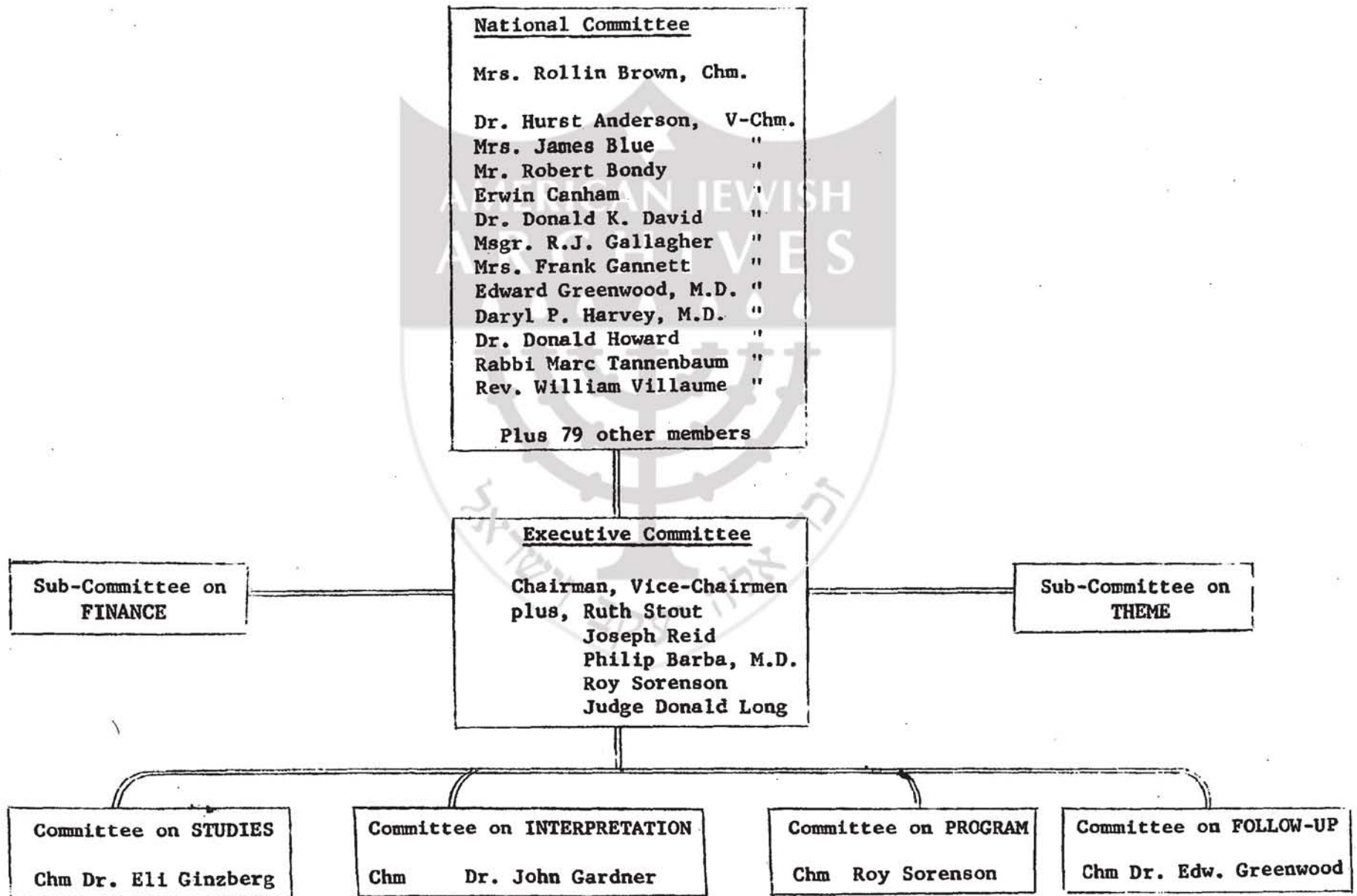
Miss Collier Webb, Norfolk, Va., Student, Georgian Court College.

Dr. Ellen Black Winston, Raleigh, N.C., North Carolina State Commissioner of Public Welfare.

Dr. Dorothy Woodward, Albuquerque, N.M., Professor of History, Univ. of N.M.

Whitney M. Young, Jr., Atlanta, Ga., Dean, School of Social Work, Atlanta U.

ORGANIZATIONAL CHART - NATIONAL COMMITTEE - 1960 WHITE HOUSE CONFERENCE



PROCESS OF SELECTING THEME FOR 1960 WHITE HOUSE CONFERENCE

The Chairman of the National Committee appointed a Sub-Committee on Theme from within the members of the Executive Committee. The Sub-Committee on Theme comprised the following individuals:

Chairman: Roy Sorenson, General Secretary, YMCA, San Francisco, Calif.

Dr. Ruth Stout, President, National Education Association.

Dr. Edward Greenwood, Menninger Foundation, Topeka, Kansas.

Rabbi Marc Tanenbaum, Executive Director, Synagogue of America.

Joseph H. Reid, Executive Director, Child Welfare League of America.

Judge Donald Long, Juvenile Court, Portland, Oregon.

Msgr. Raymond J. Gallagher, Coordinator, Catholic Participation, 1960 White House Conference, Cleveland, Ohio.

This group met prior to the meeting of the Executive Committee. The plan was to formulate a tentative theme to be submitted to the Executive Committee Meeting in Washington, December 15. The Executive Committee, in turn, was to recommend a tentative theme to the total committee in its meeting, December 16 through 18, at the Shoreham Hotel in Washington.

In reviewing the material already received by the Children's Bureau regarding a theme for the 1960 White House Conference, several recurring thoughts appeared. They include the following:

1. OUR CHANGING SOCIETY.

The rapidity and the degree of change to which the current generation of children and youth must look forward deserves thorough consideration in formulating the theme.

2. THE STRATEGIC IMPORTANCE OF THE FAMILY.

Constant reference was made by physicians, social workers and educators to the great importance of strengthening traditional patterns of family life as a means of stabilizing our children and youth for the generations ahead.

3. IMPORTANCE OF MORAL AND SPIRITUAL CONCEPTS.

Widespread acknowledgement of this idea was found in the suggestions for theme which were reviewed.

4. IMPLEMENTATION AND ACTION.

It was recommended that from the very beginning follow-up action programs be built into the 1960 White House Conference.

SUGGESTED PLAN TO HIGHLIGHT MORAL AND SPIRITUAL VALUES IN 1960 W.H.C.

It was very encouraging to hear the members of the Executive Committee, as well as the members of the Sub-Committee on Theme, give expression to their concern over the loss of moral and spiritual values in the lives of our children and youth. When the broadest consideration was being given to the inclusion of these concepts in the formulation of a theme, great caution was advised so as to avoid losing them in generalities which would become meaningless as an influential factor in the 1960 meeting. In previous Conferences the committee in charge has dutifully included some high-sounding phrases as a preamble to the material to be discussed later. In the final form of the discussions, however, little if any, consideration was given to these concepts as an element to be considered for the future.

The members of the Executive Committee who represented church groups were instrumental in working out a plan whereby these moral and spiritual concepts could be given thorough consideration in the development of the total meeting. It was agreed that the problems and the prospects for the future of our children and youth needed to be investigated in terms of hard, measurable facts of contemporary sociology, psychology, education, medicine and other disciplines. There is, however, another dimension to American life which, although not reducible to statistics and not measurable in quantitative terms, is still of the utmost importance and it is indispensable to a thorough understanding of the problems of our children and youth in their total subtlety and complexity.

It is fundamental that we take inventory of everything that the social sciences and therapeutic disciplines make available to us. It is equally essential, if not of prior importance, that we see the problems and the prospects within the framework of the religious facts and spiritual forces which mold American life. There is within our society a system of morals, values and ideals which form the inner life of our culture. This inner life may be reviewed as the dreams of the American people today but which hopefully can be made realities of tomorrow. These considerations should be extended in whatever plans and projects this Conference makes for the future. Many of the undesirable complications which confront us are the end result of having set these values, ideals and forces aside. In the past, we have given lip service and occasional acknowledgement to the existence of these things while at the same time we lived our daily lives and planned our futures as though these considerations did not exist.

It is recommended to the National Committee that well in advance of the March 1960 meeting, a symposium of the nation's leading scholars in the matters of morals, ideals and cultural patterns be convened. This group representing a cross-section of the authorities in the various religious fields would contribute to a collection of statements reaffirming the existence of spiritual values, morals and ideals as being the foundation

of American life. No effort would be made to synthesize these statements so as to come up with an innocuous unimportant platitude. The statements would be strong and to the point so that a current statement could be given to each of the delegates to the 1960 White House Conference to form a frame of reference and a point of departure from which to discuss the affairs of children and youth. It is planned to gather these statements sufficiently in advance of the convening of the White House Conference so that these statements can be distributed to all of the delegates, who having studied them thoroughly, can make them the keystone of the structure around which the 1960 Conference will build.

The material which follows is the effort of the Committee on Theme to provide a focus for the 1960 meeting. The Committee has endeavored to provide a slogan which can be readily mentioned as well as a more thoroughly descriptive statement of the theme of the Conference. This descriptive paragraph is followed by an indication of the kind of questions which the Conference will raise regarding the affairs of children and youth for the next decade.



INDIVIDUAL FULFILLMENT FOR A CHANGING WORLD

The purpose of the 1960 White House Conference for Children and Youth is to promote opportunity for children and youth to realize their full potential for a creative life in freedom and dignity.

The effort will be based on: one, study and understanding of the values and ideals of our society; the effects on the development of children and youth of the rapid changes in this country and the world and how the family, the church, the government, community services such as health, education and welfare, peer groups and the behavior of adults in their inter-actions with children and youth, deter or enable individual fulfillment and constructive service to humanity: two, examination of the degree of achievement of previous White House Conferences goals and recommendations; and three, determination of the action that individuals and organizations can take to implement Conference purposes.

To do this, the Conference shall inquire:

1. What are the major changes of significance for children's well-being that are taking place in our society and in the world today?
2. What is the impact of these changes upon children and their families? What is the impact of the inter-action of children and parents in our society?
3. What is the changing society likely to require of the present generation of children and youth? How can the individual be prepared to participate in influencing the direction of change?
4. How well are children being equipped physically, emotionally, morally, spiritually, and educationally to take their part in the society in which they will participate? Where is the avoidable loss of human potential and how does it occur?
5. What will it take in programs and ~~new~~ knowledge to prevent, mitigate or remove the conditions, internal and external, which handicap many children? What will it take to help each child and youth realize their capacity?

PROFESSIONAL STAFF OF THE WHITE HOUSE CONFERENCE.

The staff is located in Temporary R. Building, Department of Health, Education and Welfare, 330 Independence Avenue, S.W., Washington, 25, D.C. The telephone number is EXecutive 3-6300. At present the staff is comprised of the following individuals:

Mrs. Isabella J. Jones, Associate Director.

Dr. Mary Ellen Goodman, Coordinator of Conference Studies.

Mr. Charles M. Smith, Director of Conference Interpretation.

Miss Josephine McQuillin, Director of Radio and Television.

Mrs. Margaret K. Taylor, Consultant on Conference Arrangements.

Mrs. Jessica Q. Epstone, Consultant to State Committees and Organizations.

Mrs. Gretchen Abbott, Consultant to State Committees and National Organizations.

In their capacities as consultants, Mrs. Abbott and Mrs. Epstone are available to both State Committees and other organizations who are preparing to participate in the White House Conference.

Mrs. Abbott will serve the following states:

Alabama	Kentucky	South Carolina
Arizona	Louisiana	Tennessee
Arkansas	Maryland	Texas
California	Mississippi	Utah
Colorado	Nevada	Virginia
Florida	New Mexico	Virgin Islands
Georgia	North Carolina	West Virginia
Guam	Oklahoma	
Hawaii	Puerto Rico	

Mrs. Epstone will work in the following:

Alaska	Michigan	Oregon
Connecticut	Minnesota	Pennsylvania
Delaware	Missouri	Rhode Island
Idaho	Montana	South Dakota
Illinois	Nebraska	Vermont
Indiana	North Dakota	Washington
Iowa	New Hampshire	Wisconsin
Kansas	New Jersey	Wyoming
Maine	New York	
Massachusetts	Ohio	

LOCATION OF THE 1960 WHITE HOUSE CONFERENCE.

The opening session of the White House Conference to be convened on Sunday, March 27, 1960, will be held in the Field House of the University of Maryland located at College Park. The use of this facility will permit as many as wish to attend the opening session. Transportation from Washington to the Field House and return will be provided by bus leaving from the various hotels in which the delegates will be housed. We have been assured that there will be no undue inconvenience in accomplishing the movement from Washington to College Park, Maryland, and return. A round trip ticket can be obtained at the time of registration.

Sectional meetings planned for the first days of the week are scheduled for various hotel ballrooms and meeting rooms. Auditoriums and conference rooms located in the various government buildings will also be available. A suggestion was made that the use of television on either an open or closed circuit basis might make it possible for the delegates to hear the outstanding speakers and yet be able to go into discussion periods on a numerically small basis without any great movement of people. Fair attention is being given to developing the mechanics of general and sectional meetings.

The closing sessions of the Conference are scheduled for Thursday evening, March 31, and Friday morning, April 1, at the National Armory in Washington. This building is limited to the presence of no more than 5,000 people at one time due to fire regulations. It is believed that by the end of the week this will be sufficiently large to house those delegates who are still in attendance.

PROPOSED SIZE OF THE 1960 WHITE HOUSE CONFERENCE.

The Executive Committee voted to proceed on the basis of invitations being extended to 7,000 people. In this group would be included:

United Nations representatives.

Educators and student representatives from foreign countries.

Press, radio and television representatives.

Technicians.

Miscellaneous personnel needed to expedite the sessions.

The major group of delegates will be invited according to the diagram to be found on page 7 of our White House Conference Handbook. Probable allocation of delegates to these major groups will be as follows:

Council of National Organizations	- -	1,500
State Youth Commissions and the Governors' Committees	- -	2,500
Federal Interdepartmental Committees	- -	300

It is important to realize that people who might be included in the delegation of a given state need not previously have been members of the Governor's Committee or the Youth Commission. Individual citizens who wish to attend the Conference may apply to the Executive Secretary of the Committee in their state requesting that they be included among the certified delegates attending the meeting in Washington. All delegates will be expected to provide for their own expenses. Even those who are assigned as members of State Youth Commissions are expected to meet their own expenses in attending the Washington meeting. If there are individuals in our offices and organizations who are willing to meet their own expenses and who are qualified to represent the Catholic position they should be encouraged and aided in obtaining appointment as an official delegate. If such does develop, it is important that their names be forwarded to the National Catholic Coordinator at 1027 Superior Avenue, Cleveland 14, Ohio.

STATE COMMITTEES.

As of January 15, forty-two states have appointed official Committees for the 1960 White House Conference on Children and Youth. In our next mailing, I will endeavor to supply you with the name of the Chairman and the Executive Secretary of the White House Committee in your state. I suggest that the Diocesan Chairman get in touch with these people immediately advising them of the existence of the Diocesan Committee and indicating your desire to align yourselves with whatever state activity is being planned by the official State Committee for the 1960 White House Conference.

COUNCIL OF NATIONAL ORGANIZATIONS.

This group will hold its first meeting in New York City, February 20, 1959. At that time the program for participation in the 1960 White House Conference will be outlined. At this time I have compiled a list of Catholic national organizations preparatory to advising them of their opportunity of associating themselves with this Council of National Organizations. These groups, particularly where they have state and local affiliates, will be encouraged to align themselves with the State Committee so as to avail themselves of the opportunity of presenting Catholic principles. We will be reporting this activity more fully in the next mailing.



WHITE HOUSE CONFERENCE

May 1959

No: 3

DIRECTOR FOR 1960 WHITE HOUSE CONFERENCE APPOINTED

Mr. Ephraim R. Gomberg has been appointed Director of the 1960 White House Conference on Children and Youth. Mr. Gomberg was sworn in by Secretary Flemming, February 25, 1959. His most recent previous assignment had been that of Director of the Allied Jewish Appeal of Philadelphia. He comes to this task with considerable experience in social work, community organization, public relations and administration. His organizational ability is already showing results in the progress being made by the National Committee, its sub-committees and the White House Conference staff.

Two additional changes in the staff should be noted. Mr. Charles Smith, Director of Conference Interpretation, has had to resign because of ill health. Doctor Mary Ellen Goodman, Coordinator of Conference Studies, will be leaving the staff as of July 1959.

PROGRESS REPORTS FROM MEETING OF EXECUTIVE COMMITTEE

Executive Committee met in Washington, February 27 and 28, 1959 to hear reports from the major committees appointed from within the membership of the Conference's National Committee.

FINANCE COMMITTEE:

Doctor Hurst Anderson reported for the Finance Committee indicating that a serious problem was being encountered in obtaining the necessary financial support for this Conference. Governmental assistance will be requested again during the current session of Congress but the largest share of the nearly million dollar budget must come from grants from foundations and from contributions made by individuals and national organizations. Doctor Anderson requested immediate communication from anyone who might know of a foundation interested in contributing to the operating budget of this Conference.

MAJOR COMMITTEE REPORTS:

Committee on Studies:

Doctor Eli Ginzberg submitted a report describing the current plan as to the accumulation of material for the Conference. Three major

areas from which material might be gathered might be described as follows:

- A. From all organizations whether governmental, sectarian or national voluntary agencies and organizations evaluatory reports of what they are now doing with regard to problems of children and youth, were requested. These reports might include studies completed since 1950 and which now form the basis of the current program. Studies which are underway, but not yet completed, would be evaluated as of now and the conclusions sent on to the Committee on Studies at national headquarters. A current list of problems which have receded since 1950 and a listing of problems which have come to the fore since that time would also be most welcome. Some estimate as to why this receding and developing of symptoms has taken place, should also be included in this report.
- B. Studies now in progress, which shall be completed in the summer and early fall of 1959, should be submitted in their final form. A summary of the findings accompanying such a report would be very helpful in pinpointing special problems to be included in the agenda of the 1960 meeting.
- C. "Think statements." This is a term used by Doctor Ginzberg to identify those papers which can be submitted by any and all interested parties wherein they state their own thoughts with regard to specific problems of youth in the general context of youth experience in which these problems are located. It could be a philosophical paper in which theories and projections of current problems into the next decade and might well be accompanied by a recommended plan for meeting these future developments.

In behalf of the Committee on Studies, Doctor Mary Ellen Goodman, of the White House Conference Staff, reported that four types of materials should be prepared for distribution in advance of the Conference.

1. The Chart Book. This book would be prepared by the Federal Interdepartmental Committee.
2. A Digest or Set of Abstracts in one volume analyzing Conference related studies reported by State Committees.
3. A Digest or Set of Abstracts in one volume analyzing Conference related studies reported by National Organizations.
4. "Working Papers," or background papers prepared by experts commissioned to submit these papers.

Additional matter discussed by the Chairman of the Committee on Studies was the great need for close working relationships with the Program Committee. The Program Committee will need to have considerable advice from the Committee on Studies as to what should go into the final program. In a similar way the Committee on Studies would need the advice of the Program Committee as to what physical arrangements are possible and what pool of personnel would be available to discuss the topics assigned by the Committee on Studies.

Committee on Interpretation:

This Committee's report defined its responsibility as being charged with the development of policies and procedures related to Conference Public Relations, Information and Interpretation at both state and national levels. Within their own group they appointed their own subcommittees:

- A. Radio and Television. This group will explore the possibility of using these two media, not only for publicizing the meetings but as an actual mechanic in convening these meetings.
- B. Motion Pictures. Through cooperation with the motion picture industry, it is planned to use this media to extend information and interpretation.
- C. Cultural Art. The use of artists and art associations, libraries, museums and other similar institutions will be developed in order to accomplish the giving of information and interpretation relative to this Conference.
- D. Conference Exhibits. Organizations will be invited to have exhibits displayed at the time of the Conference. This subcommittee will make regulations covering this program.
- E. Speaker's Bureau. Members of the National Committee and others who are close to the development of this Conference will be asked through addresses made to audiences in their own fields of activity to extend information and interpretation of the 1960 White House Conference.

Committee on Organization and Arrangements:

This Committee is comprised of three subcommittees, namely, youth activities, credentials and invitations and program.

Subcommittee on Youth Activities. This group met under the Chairmanship of Mrs. Rutherford Rowan of Virginia, and a tentative program for youth activities during the time of their stay in Washington is being arranged. Receptions, symphonies, dances and similar youthful activities are being planned for the youth delegates.

Subcommittee on Credentials and Invitations:

Mr. Robert Bondy reported for this Committee. They reaffirmed the principle that the membership of the Golden Anniversary Conference on Children and Youth should be made up of persons broadly representative of the citizens of the United States. After enumerating the precautions by which the Committee proposed to obtain such broad representation, Mr. Bondy described the quotas which were recommended by the Committee for each of the main groups within the invitation lists.

International participation	500
State and local representatives	2900
National Organizational representatives	1700
Federal Interdepartmental Committee	300
National Committee and its subcommittees	200
Public officials, members of the Cabinet, Governors, members of Congress and Supreme Court Justices	600
Communications, press, radio and television	300
Reserve	<u>500</u>
TOTAL	7000

A system of "alternates" was proposed. In order to get maximum attendance at the Conference, a system of appointing alternate invitees was suggested. The mechanics and implementing of this suggestion have not been worked out at this time.

The National Council of State Committees, the Council of National Organizations and the Federal Interdepartmental Committee on Children and Youth will be responsible for the preparation of plans for the issuance of invitations within these quotas subject to the approval of the Committee on Invitations and Credentials and the review of the Executive Committee, so that the states, organizations and departments will have an equitable participation and the invitees will be representative of the citizens of the United States.

Invitations to participants will be issued early in January 1960. In view of this fact, it is worth noting that representatives from Diocesan Committees may still seek and obtain an invitation to the Golden Anniversary Conference by advising the Chairman of their State Committee of their interest and availability to attend the meeting in March of 1960.

Subcommittee on Program:

Somewhat later in these notes a fuller report on this topic will be given.

Committee on Follow-Up:

Doctor Greenwood, Chairman of this Committee, was not able to give an extensive report. However, he did indicate that it was the consensus of his Committee that a budget for follow-up work be requested, as part of the overall budget, so that the machinery for effective achievement of the goals set by the Conference would not be hampered by lack of funds when the actual 1960 meeting was completed.

Council of State Youth Committees:

Doctor Donald Howard reported for this group informing the Executive Committee that the Council of State Youth Committees had met in Washington and reconstituted itself as the official state group within the 1960 White House Conference. This group currently has officially appointed committees from forty-six states and three territories. In view of the fact that they feel they represent a true cross section of the citizenry of the nation, the Council of State Youth Committees recommended that 80% of the total invitations be allotted to the State Youth Committees. When this matter was voted upon, it was not accepted. Doctor Howard requested that his contrary vote be noted for the record when the Executive Committee accepted the recommendations of the Committee on Credentials and Invitations that the State Youth Committees be allocated only 2900 invitations.

Council of National Organizations:

The Council of National Organizations report was given by Mr. Robert Bondy who has been elected Chairman of this group. In a meeting held in New York, February 20, 1959, over 200 organizations indicated their interest in belonging to this group. Membership will be held open according to the criteria agreed upon by the Committee. It is expected that at least as many organizations as belonged in previous White House Conferences will be included in the final lists of this group.

Mr. Bondy indicated that the Council of National Organizations hoped by the contribution of its member agencies to contribute \$50,000. to the budget of the National Committee.

Progress Report from the Program Committee:

This Committee under the Chairmanship of Dr. Philip Barba has held two meetings. Committee is comprised of: Doctor Ruth Freeman, Doctor Dorothy Woodward, Miss Karen Sanchez, Mr. Roy Sorenson, Mr. Joseph Reid, Mr. Melvin Glasser, Msgr. Raymond Gallagher, with Doctor William Villaume attending ex-officio. The careful consideration of the function of this committee consumed most of the time. Final decision as to the actual scheduling of titles and assignment of speakers will have to wait upon fuller reports having been made to the Committee on Studies. The program Committee thought that it would be appropriate to fix some general topics related to the Conference Theme as it has already been expressed. Other variations of the Theme emerging from the reports submitted by various state committees and national organizations will form the basis of most of the programming. Tentative decision was reached upon the general format of the Conference. In its present form, as we see it, it will include the following varieties of meetings:

- A. Plenary Session: These would be meetings of the greatest magnitude probably used to open the Golden Anniversary Meeting and to conclude it.
- B. Theme Assemblies: These will be meetings at which one to two thousand people might be present wherein the theme for a given day might be presented. In order to facilitate the gathering of delegates, it was considered feasible to have three or four of these Theme Assemblies covering identical topics. These meetings would be held simultaneously and a particularly

outstanding speaker would present the theme at each of these assemblies. Easy movement from this assembly into the next Conference business was considered more likely under this arrangement than if the entire delegate body would gather together each morning.

- C. Forum Discussions. These meetings might follow the Theme Assemblies. They would be more numerous and smaller in size. It is thought that twenty such Forum Assemblies might be held simultaneously for groups of people from two to four hundred. These meetings would concentrate on the presentation of facts, findings and issues of specific interest as related to the Conference Theme. These meetings would feature speakers and perhaps panels but would emphasize audience participation on this larger scale. It was planned that the same attendees would be present at these sessions for each of the four days when they would be held.
- D. Work Groups. This would be the smallest sized meeting of the Conference. Thirty people or less would be the size planned for this type meeting. There would be defined subject matter and specific topics scheduled. There would be open discussion and a Recorder would be appointed to synthesize this discussion so that a report of this discussion so that a report of this discussion group's findings could be published. There would be pre-registration for these groups and the attendance of the same people in each work group would be requested.

There was considerable discussion in the Program Committee meeting as to how the Conference should be concluded. A Plenary summary session is in order everyone agreed, but whether or not some sort of vote should be taken posed a problem. The Executive Committee in its meeting had decided against any vote as to what should be included in the final report of this Conference. The Program Committee will make a recommendation to the Executive Committee for a plan to guarantee that this Conference shall produce some definite recommendations without the convention procedure of a popular vote deciding the issue.

POSSIBLE ISSUES

The Program Committee in reviewing the general Theme of the Conference thought that the following general topics might be included in the agenda:

- A. Social responsibility as an ingredient for personal fulfillment.
- B. Regarding children and youth, where are we as of 1960 and how far have we come?
- C. Values in perspective for America.
- D. Implications of the Theme for 1960 and ahead.
- E. Problems and prospects for advancing individual fulfillment in a democratic society.
- F. Exploitation and constructive use of social change for strengthening the individual's fulfillment.
- G. Rights and responsibilities of children and youth.
- H. Program for action.
- I. Venture and security.

The National Committee for Catholic participation feels that some of the following topics may come up for discussion and Catholic delegates should become familiar with the position of the Church regarding them.

GENERAL;

- A. Church and State.
- B. American representative at the Vatican.
- C. Censorship of movies, television, magazines.
- D. Civil rights.
- E. The use of atomic energy for war-like purposes.

Education:

- A. Segregation in schools.
- B. Released time.
- C. Collateral services to Children in Catholic schools.
- D. Religious instruction in public schools.
- E. Federal Aid to education.
- F. Sex education for children in schools.
- G. Compulsory education - Is there a need for revision of school laws?

Youth:

- A. Catholics and the Y.
- B. Universal military training.
- C. What is the Church's responsibility to provide recreational services to school youth, out of school youth and young adults?
- D. What is the school's obligation to provide recreational services?
- E. Use of public property for religious and recreational programs.
- F. Co-ed social functions for teen and pre-teens.
- G. Juvenile delinquency - its causes and solutions.

Medical:

- A. Birth control.
- B. Sterilization.
- C. Maternal Health Clinics.
- D. Psychiatry and religion in the care of children and youth.
- E. Psychoanalysis of the young.
- F. Lobotomies.

Welfare Services:

- A. Housing.
- B. The rights of voluntary and sectarian agencies.
- C. Relationship of voluntary agencies and the welfare agencies of government.
- D. Purchase of Service.
- E. Licensing and reporting.
- F. The extension of Federal Welfare programs.
- G. Working mothers.
- H. Day Care.
- I. Preservation of religious heritage of children under Public Welfare care.
- J. Pastoral aspects of adoptive work.
- K. Dependency petitions as a judicial matter.

In the next issue of the White House Conference Handbook, we hope to be able to include a statement of the Church's official position with regard to most of the above topics. If there are other subjects that have become a matter of discussion in your particular locality about which you would like further information, please send such topics to the Coordinator for inclusion in future releases.

SUGGESTED PLAN FOR DIOCESAN PROJECT

The sponsoring of a public meeting is recommended to you as one way of developing Catholic participation in the 1960 White House Conference on Children and Youth. These meetings can be simple in nature and can be geared to the size of the Catholic community so that it is a feasible plan for any and all Catholic groups.

The following is a brief list of possible public events which might be sponsored by the Diocesan Committee on Children and Youth.

A. Lecture Series.

This could be several lectures sponsored by local committees during which prominent speakers could discuss pertinent topics. This might be a free event to which selected people from all fields of youth activities might be invited. Public and private school educators, social workers, recreational workers, police officers in juvenile work, probation officers, etc. Parents and youths themselves might also be invited to these lectures.

B. Luncheon Meetings.

In connection with some health, education and welfare group, special attention might be given to present a speaker competent to discuss specific problems of children and youth. This could follow a form with which you are familiar, such as annual meetings, welfare bureaus, advisory boards, etc.

C. Workshops.

Under the auspices of some lay group, or high school or university, a work shop, or series of work shops might be conducted. These would have to be groups of 25 to 50 people who would gather under competent leadership to discuss some special phase of the problems of children and youth. In each of these groups a Recorder would be appointed. This recorder would be charged with the responsibility of summarizing the discussion and formulating a report. When this report has been approved, it could be sent on to the State Committee for the White House Conference in Washington D.C.

D. Institute for Integrated Day.

This method of bringing public attention to the challenge of the White House Conference seems to be the most appropriate. In the material which follows, I will describe the mechanics for organizing such an integrated day.

1. Recruiting a Sponsoring Committee.

This committee should be made up of a fair cross section of the community going beyond the Catholic community so as to include representation from the other major faiths. If it is the preference of the diocese to stage it within the Catholic community exclusively, this is the privilege of the local group. It is suggested that the committee be made up as follows:

Honorary Chairman - The Most Reverend Bishop

Chairman - A leading Catholic layman such as a judge, county commissioner, county welfare director or some similar civic person.

Committee Membership - Catholic School Superintendent
 Director of Charities
 Catholic Youth Director
 Director of Hospitals
 Juvenile Court Judges
 Several Probation Officers, Juvenile Court
 Public School Superintendent, Public
 School Principals
 Police Officers
 Newspaper Editors
 President of the Catholic School P.T.A.
 President of the Public School P.T.A.
 Representative from the Council of Social
 Agencies
 Lay people interested in fields concerned
 with youth.
 President of Diocesan Council of Catholic
 Women

2. Scene of Institute.

Use of a college or senior high school facility is recommended. This would provide a large auditorium or hall where a kickoff meeting could be held plus classrooms where sectional meetings could be held simultaneously. If this is not possible, perhaps a local hotel could make their facilities available in return for scheduling a luncheon or dinner meeting as a part of the program.

3. Time.

It would be desirable to schedule such an institute during a school holiday or over a weekend in order to avoid conflict with the regular school program. Since one of the purposes of this meeting would be to formulate a report to be sent to the Committee on Studies in Washington, D.C., it is recommended that the meeting be held very early in the fall. Deadline for these reports has been set as November 1, 1959.

4. Duration of Institute

The Institute should be scheduled for one or two days according to the preferences of the local committee. This would permit sufficient time to give thorough consideration to a few topics as they relate to the welfare of children and youth. A morning and afternoon session would provide sufficient time for discussion for the formulation of the report of the concensus of the group.

5. Invitation List

An invitation list of about 200 to 300 people is recommended for a satisfactory group. In smaller dioceses a reduced invitation list would be appropriate. In all cases it should cover the following categories:

Parents of children and teen-aged youth
 College and High school students
 Young adults - Unmarried - up to the age of 25
 School teachers - Lay and Religious, public and private schools, high schools and colleges.
 Police officers from the Juvenile Department
 Probation officers for juveniles and adults
 Social workers from private, Catholic and non-Catholic agencies Public agencies
 Guidance Counsellors from high schools and colleges
 Public health doctors and nurses
 Attorneys
 Athletic coaches, recreational directors and group workers
 Pastors - Catholic, Protestant and Jewish

It is suggested that a letter of invitation be sent to the above list. The letter ought to express the substance of the meeting and its purpose. The fact that a report for the White House Conference is one of the goals should be high-lighted so as to incite their interest and also give notice to the community that this project is under the leadership of the Catholic Community. A return post card upon which the invitee can indicate his intention of attending and also his preference for one or the other discussion groups should also be included. When these cards have been returned, the preferences should be respected wherever possible, but the Institute chairmen should be sure that each meeting has a fair sampling of all of the disciplines and interested groups represented in the Institute.

6. Program.

The program for the one or two day-session may be fashioned as follows:

9:30 a.m. Kickoff Meeting. A prominent speaker can use this half hour of the meeting to set the theme for the day's discussion. Perhaps the chairman of the meeting might address the group focusing their attention on the several problems upon which the committee wishes to concentrate.

- 10:15 a.m. Sectional Meetings. These meetings might be six in number running concurrently. A specific facet of the day's theme might be considered by each group, thus assuring coverage for the whole topic.
- 12:00 Noon Break for lunch. If this is a one-day meeting, it is suggested that a luncheon be scheduled at which another prominent speaker might attack the problems of children and youth from still a different point of view.
- 2:00 p.m. Return to the same sectional meeting for further discussion.
- 3:30 p.m. Adjourn for the day.

If this is a one-day meeting the group should be invited back to the hall or auditorium where the kickoff meeting took place. At this time, under the chairmanship of the Institute Chairman, a report session should be held. At this report session, a spokesman for each of the sectional groups should report briefly the findings and the recommendations of each group. These reports should form the basis of the final report of the Institute which is to be sent to the Committee on Studies in Washington.

Second day.

- 9:30 a.m. Reconvene sectional groups.
- 12:00 Noon Break for Lunch.
- 2:00 p.m. If this is a two-day session, it is recommended that the report meeting be held at this time on the second day.

7. Subject Matter for the Institute.

- a. Strengthening family life.
Special emphasis on the place of the youth in the family and his responsibility in strengthening the fabric of the family.
- b. The meaning and necessity of authority in Christian living.
- c. Establishing moral values in teen-age living.
- d. Parent-Youth cooperation in establishing teen-age code.
- e. Recreation and Youth's physical development.

Consideration given here to bringing about a balance between the inactive life of youth in cars and sedentary activities and organized recreational programs.

- f. Rights and responsibilities of children and youth.
- g. An analysis of probable change during the next decade and its implications for youth today.
- h. An over-view of modern education. Does it prepare children and youth to cope with the challenges of the future?
- i. Do the trends in social welfare programs advance or restrict the individual's fulfillment?

Arrangements.

- a. Registration desk. The registration desk attend by volunteers could distribute badges to pre-registered invitees and type badges for remaining delegates.
- b. Seats for 200 delegates in a sufficiently large room should be provided.
- c. Speaker's platform. As many of the sponsoring committee as can ought to sit on the platform during the key note speech on the first morning and at the report session on the second afternoon. Microphone and rostrum should be provided.
- d. Signs. Identifying placards should be posted at the door of each meeting room where sectional meetings are to take place. Physical arrangements within these rooms may be determined according to the wish of the chairman of the committee on arrangements.
- e. Reports. Mimeographed reports could be sent to all registered delegates sometime after the meeting has been completed.
- f. Leadership Personnel for each of the sectional meetings should be chosen carefully. Each meeting ought to have a Chairman, a Discussion Leader and a Recorder. The Chairman can convene the meeting and act as the person in charge during the question and answer period. The Discussion Leader should be someone fairly well known in the community who is especially competent in the field being discussed in each of the sectional meetings. Perhaps several such people might be assigned to each meeting in order to assure sufficient leadership to make each meeting productive. The Recorder should be skilled at synthesizing and summarizing so that a brief but accurate summary can be produced. The person chosen to give the verbal report at the final summary session should be taken from the above group of Chairmen, Discussion Leaders or Recorder, whomever is best qualified should be chosen regardless of the role performed during the section meeting.

NEED TO ADVANCE LOCAL DIOCESAN ACTIVITY IN CONNECTION WITH W.H.C.

It may be true that there is widespread Catholic activity in preparation for the 1960 White House Conference about which we have not heard. If we were to judge from the current rate of correspondence, we would have to say that very little is underway. The following recommendations are meant to encourage those among you who have already launched your local program. It is hoped that they will also remind others that time is slipping by rapidly.

Reasons for Increased Catholic Activity:

- A. Catholic membership on state and local committees has been somewhat below expectations, however, it is not too late to make an impact upon the thinking of the committee being recruited in your diocese and state. If each local Diocesan Committee will meet and formulate a position on the points of major concern to them in their own locality, it will be valuable to send this statement both to the local and state committees and, in addition, directly to the Committee on Studies of the White House Conference Staff, 330 Independence Avenue, S.W., Washington, D.C.
- B. According to the present plan of allocating invitations to state committees, there is still room for additional Catholic representatives. In most cases the allocation surpasses the number of present committee members so that additional people will be recruited from your state to act as part of the state delegation. If lay and clergy members of Diocesan Committees will seek out the opportunity, it is reasonable to presume that many of them can and will be included in state delegations. The Chairman of the local Diocesan Committee should consider it his responsibility to investigate the possibility of obtaining appointment of appropriate Catholic representatives to the state delegation.
- C. The greatest good to be derived from this Diocesan organizational plan is the founding of a Diocesan Youth Commission comprised of the department heads and lay advisors concerned with children and youth. Such a Commission can earn its spurs as far as official acceptance is concerned if its usefulness is demonstrated to the Most Reverend Ordinary. It would be a major step in intelligent and thorough planning for youth within a diocese. Numerically this group will increase to tremendous size within the next decade. Undoubtedly, there will be a related increase in the number and seriousness of problems confronting children and youth in the Nineteen Sixties. The development of this Youth

Commission under diocesan auspices will serve to notify our non-Catholic brethren in the community that we are alert and active leaders in meeting the problems in the community. By reason of experience gained in this operation these Diocesan Youth Commissions will come to be realized as the arm of the Bishop in representing to the community the position we take with regard to the welfare of the coming generation. If this outcome emerges from our participation in this Conference, it will have been worth all of the effort we put into it.





WHITE HOUSE CONFERENCE

September 1959

No: 4

PRESENT STATUS OF CATHOLIC PARTICIPATION 1960 WHITE HOUSE CONFERENCE.

- 102 Dioceses are currently in the Catholic program in preparation for the 1960 White House Conference on Children and Youth.
- 26 National Catholic organizations are currently members of that section of the White House Conference.
- 925 Individuals are receiving copies of this Handbook. This includes Diocesan Committees; 199 Catholic universities and colleges; 73 Catholic national organizations.

We have no exact idea as to Catholic people who are members of the various state committees. If these names were supplied to us by anyone on our mailing list who possesses that information, we would be happy to send all of our material to these people, as well.

STATE DELEGATIONS.

According to a plan adopted by the Executive Committee of the White House Conference, the following groups of delegates have been allocated to each individual state. After having set a basic allocation of twenty to each state and territory, the remaining delegates have been added in a ratio of the population of the state as it relates to the population of the country.

In 1960 the names of alternate delegates will also be listed so as to insure total participation in the Washington meetings. Special attention should be given by our Liaison Priests and by State Catholic Committee Chairmen to a program of obtaining Catholic representation on these delegations. IT CANNOT BE DONE ON ANY OTHER LEVEL. We cannot depend upon influence brought to bear in Washington to obtain adequate Catholic representation on these delegations. The responsibility is entirely on the shoulders of local committee chairmen and Liaison Priests.

<u>STATE</u>	<u>DELEGATES</u>	<u>STATE</u>	<u>DELEGATES</u>
Alabama	53	Montana	27
Alaska	22	Nebraska	35
Arizona	31	Nevada	22
Arkansas	18	New Hampshire	25
California	164	New Jersey	80
Colorado	36	New Mexico	29
Connecticut	44	New York	191
Delaware	24	North Carolina	67
District of Columbia	29	North Dakota	27
Florida	64	Ohio	118
Georgia	60	Oklahoma	46
Hawaii	25	Oregon	38
Idaho	27	Pennsylvania	136
Illinois	122	Puerto Rico	44
Indiana	67	Rhode Island	29
Iowa	49	South Carolina	44
Kansas	42	South Dakota	27
Kentucky	55	Tennessee	56
Louisiana	53	Texas	116
Maine	29	Utah	29
Maryland	51	Vermont	24
Massachusetts	71	Virgin Islands	20
Michigan	102	Virginia	58
Minnesota	55	Washington	47
Mississippi	44	West Virginia	40
Missouri	66	Wisconsin	62
		Wyoming	24

CHANGES IN WHITE HOUSE CONFERENCE STAFF.

Doctor Mary Ellen Goodman has resigned from the White House Conference staff and has been replaced by Doctor Harold Orlans. Doctor Joseph Margolin has also been added to the staff with special assignment to the Committee on Studies. Frances Kahn has been appointed Program Coordinator.

REPORT OF PROGRAM COMMITTEE.

The Program Committee has met several times during the summer months with very satisfactory results. It is encouraging to see the attention being given to the program by members of the Committee. Rather than merely rubber stamp the material arrangement recommended by the staff, the members of the Committee have subjected

the material to very close scrutiny. They are determined that this Conference will be a reflection of the desire of the citizenry of the United States to consider those aspects of the welfare of children and youth which are apparent to them and to which they give priority. It would be reasonable to say that when the final program is presented it will be a fair combination of material of interest to the technicians and specialists but will also reflect the fundamental concerns that are being expressed by individuals and citizen groups.

The meetings will break down into four categories as follows:

MEETING:PLACE:Plenary Sessions:

Sunday
Friday

University of Maryland
National Armory

Theme Assemblies:

Monday
Tuesday
Wednesday

Sheraton Park Hotel
Shoreham Hotel
Statler Hotel
Willard Hotel

Forums:

Monday
Tuesday
Wednesday

Hotel meeting rooms
and
Federal Auditoriums

Work Groups:

Monday
Tuesday
Wednesday

Hotel parlors
and
Federal Building meeting rooms



The program on Thursday and Friday will be assigned to the process of synthesizing the conclusions of Work Groups and the Forums. The process of synthesis will be something like this:

- The 240 Work Groups will be divided into about 12 sections of 20 Work Groups each.
- The findings of these twenty Work Groups will be presented by representatives elected by each Work Group. These findings will be synthesized and this synthesis will be submitted to the Forum Assembly group for further synthesis into a single report to be submitted to the whole Conference at the closing Plenary Session on Friday afternoon.
- When a Forum synthesis has been agreed upon, it will be checked with the elected representatives of the individual Work Groups so as to insure its acceptability to all. The majority and minority reports when they occur will be included in the final synthesis.

ELECTED WORK GROUP REPRESENTATIVES.

Work Groups will meet together for several days before they will choose their representative. The plan calls for an election of different representatives by regular democratic process. It is our sincere hope that a reasonable number of Catholics will be elected as spokesmen for these Work Groups. There will be many animated and dedicated representatives of other groups who may seem to monopolize the discussion. I believe that such people will be identified for what they are before it comes time to elect a spokesman. We would hope that Catholic people assigned to these Work Groups would demonstrate qualifications for being elected spokesmen by:

- thorough preparation
- calm and clear presentation of Catholic opinion
- patient listening to contrary opinions
- clear, concise and logical thinking in debating the contrary positions

This serves to remind us again how important it is to have adequate Catholic representation on the Work Group levels of this Conference by people who are familiar with the problems of children and youth and who are courageous enough to speak up when the opportunity presents itself. The presentation of our position with firmness, logical thinking and a good sense of humor will demonstrate to the other members of the Work Group that such an individual is qualified to speak representatively for the entire Work Group.

CHALLENGES OF THE WORK GROUP SYSTEM.

The basic system of this Conference, namely, that of gathering twenty-five or thirty people into a discussion session, poses dangers as well as opportunities. A carefully disciplined group, desirous of controlling a meeting, might concentrate on the Work Group level as the place to introduce their thinking or policies. If they would obtain identical declarations from several Work Groups, they might create the illusion that this is the thinking of the whole group and thus succeed in controlling the conclusions to which the synthesis of these Work Groups would lead. For example, if Planned Parenthood representatives array themselves so that there was one of their group in each of ten different Work Groups they might well convey the impression that the entire section of Work Groups concluded that their point of view was the concensus. It makes it clear how important it is for Catholics in each of these Work Groups to be vocal enough to spread on the record of their Work Group that a contrary opinion was also introduced. It will be important for us to avoid being shut off into a few groups because this would inevitably limit our opportunity to speak in as many places as possible, expressing the same basic philosophy. We have been promised that a selection of delegates for individual Work Groups would be done on an IBM selection basis so that each Work Group would have as many varying representatives as possible. It will be important for us to follow this up so that we, as well as all other organizations, are adequately represented in all Work Groups. Let me emphasize again that it is important for Catholic representatives -

- to attend all meetings
- to speak with knowledge and experience
- to be patient in discussions
- to be persistent in presenting our position

STATEMENTS OF CATHOLIC POSITION AS RELATED TO PROBLEMS OF CHILDREN AND YOUTH.

We believe that the opportunity for broad discussion on the Work Group level will result in the presentation of many differing opinions. Catholic representatives will enjoy the same privilege. The following statements are a brief presentation of Catholic opinion on some of the important problems as they are related to children and youth. You are encouraged to read them carefully and learn them thoroughly so that there will be a uniform presentation of the Catholic position by all who have the opportunity to speak.

The statements have been written by priests who are the department heads of the National Catholic Welfare Conference and the National Conference of Catholic Charities. They are to be considered as statements of the current working position of the Church as it deals with the problems of health, education, welfare and leisure time activities of children and youth.

The purpose of these statements is a simple one. We do not wish to have the Catholic position misunderstood or expressed in a variety of ways so as to weaken the force of our philosophy. By distributing these statements to our representatives, we hope to achieve a positive unity of position.

CHURCH STATE RELATIONS

In the American mind church-state relations has come to be equated with what is popularly called "the separation of church and state." Rightly understood and interpreted this phrase does represent a valid political principle of American life. Misunderstood and misinterpreted it reflects a secularism and atheism which would destroy the foundation of the country.

The principle of separation of church and state evolved from the Constitutional Convention as a solution to the religious pluralism of the Colonies. Many denominations were represented among the citizens of the new nation, but in 9 of the 13 Colonies a church had been established by law. The concern of the Founding Fathers, therefore, was to insure freedom for all religious groups without giving preferential status to any one. The result was the formulation of the First Amendment:

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

The First Amendment embodies two fundamental elements. By the "disestablishment" clause it grants to all religions equality before the law of the land; by the "free exercise" clause it guarantees to all religions freedom to grow and to develop without governmental interference. While this principle is now labeled "separation of church and state," the label should never obscure the intent of Congress in adopting the measure, to give its stamp of approval to the religious character of American life.

American catholics have always welcomed the First Amendment with genuine satisfaction. The first American Bishop, John Carroll of Baltimore, himself a staunch opponent of ecclesiastical establishment, greeted the prospect of religious freedom as a unique blessing. Archbishop McNicholas in 1948 stated that catholics, even if they constituted a majority in the United States, would "uphold the Constitution and all its amendments, recognizing the moral obligations imposed on all catholics to observe and defend the Constitution and its amendments."

Later that same year the Bishops of the United States, in their Annual Statement, gave an additional stamp of approval:

"Examining, in the full perspective of that teaching, the position which those who founded our nation and framed its basic law took on the problem of church-state relations in our own country, we find that the First Amendment to our Constitution solved that problem in a way that was typically American in its practical recognition of existing conditions and its evident desire to be fair to all citizens of whatever religious faith."

It is quite obvious, therefore, that the American catholics of 1790 and those of 1960 have given their endorsement to the traditional American principle of separation of church and state.

Some have tried to foist on the American public the notion that the Catholic Church cannot accept separation of church and state. Catholics have challenged

not the principle, but the distortion that interprets separation to mean antagonism to religion; that the government must act as though religion did not exist or that America must be officially secular. The Bishops in their Statement of 1948 sounded the warning:

"It would be an utter distortion of American history and law to make that practical policy involve the indifference to religion and the exclusion of cooperation between religion and government implied in the term 'separation of church and state' as it has become the shibboleth of doctrinaire secularism."

Enemies of religion speak of an "absolute and impregnable wall of separation" as though it were the American tradition and law. This phrase was coined by Thomas Jefferson four years after the Constitution was adopted. He spoke of a "wall of separation" between civil law and a man's conscience. Secularists have adopted the phrase and now twist it to mean that the American government may not assist American churches in any way at all. This is certainly contrary to both the intent of the First Amendment and the testimony of history.

Inherent in the "free exercise" clause of the First Amendment is a concern for the place of religion in American life. The First Congress, which adopted the amendment, made that concern explicit by appropriating money for the appointment of chaplains to the Houses of Congress and for sending missionaries instead of soldiers to civilize the Indians. The history of congressional action reaffirms that concern.

Today the Federal Government supplies chaplains and chapels for the Armed Forces; postal concessions for religious periodicals and publications; tax exemption for religious organizations. In 1958 the National Defense Act provided funds for denominational colleges. These and other examples are proof positive of the assistance that government gives to all religions and churches equally and impartially.

There is room for discussion about the concept of separation. As Mr. Justice Frankfurter observed in the McCollum case: "The meaning of a spacious concept like that of separation of church from state is unfolded as appeal is made to the principle from case to case."

The basis for discussion, however, should not be the gratuitous assumption that church activities and state activities are mutually exclusive. If the true intent of the Constitution is to be preserved, the discussion must be in terms of cooperation between church and state.

The Catholic Church finds no difficulty in accepting the First Amendment for this fundamental reason: The Constitution recognizes, as does the Church, the dualism of man as a civic and as a religious person. He is subject, then, to a dual authority, that of civil government and that of his conscience. Since both authorities stem ultimately from God, it follows that both are subject to His law and neither is free to violate it. Both are bound by the Ten Commandments and have consequent rights and duties that must be mutually respected.

The Catholic position, then, is that government and religion should move in parallel lines with a spirit of mutual cooperation for the good of all. Antagonism between the two authorities or the indifference of one towards the other creates disorder and friction to the detriment of the common good. This is the feeling of all God-respecting Americans who agree: "Render to Caesar the things that are Caesar's and to God, the things that are God's."

AMBASSADOR TO THE VATICAN

From time to time Catholics are asked (or challenged) to state the official position of the Catholic Church on the appointment of a United States Ambassador to the Vatican. The clear insinuation of such queries is that the question is a religious one, or more specifically, a Catholic one; that proposals for diplomatic relations with the Vatican were prompted by the Catholic Church. A realistic approach to the question indicates why this attitude prevails in the public mind and also why the issue is political and non-religious in nature.

The appointment of an ambassador to the Vatican in 1951 touched off a violent reaction. Opponents alleged violation of the principle of separation of church and state, unfair advantage to one religion. Defenders distinguished between the Vatican City State as a civil state and the Holy See as the spiritual organization of the Catholic Church. The issue, however, as it sifted down through the public mind took on the aspect of Catholic - Protestant fight. Apparently disregarded was the fact that the Catholic Church itself maintained a neutral position, speaking neither for nor against the proposal.

There is no "Catholic position" on diplomatic relations with the Vatican State. The issue, as far as the Church is concerned, is a political one to be decided by the American Government. The considerations to be taken into account are identical for all Americans, whether they be Catholic or non-Catholic. At the present time the Vatican maintains diplomatic relations with some 35 countries, Austria, Egypt, Great Britain, India, Netherlands, just to mention a few. There is no reason to doubt that the Vatican would welcome relations with the United States as it does with these other countries. The decision, however, remains one to be made by the American people.

If the appointment of an ambassador to the Vatican is to be considered on its own merits, three questions should be asked:

1. Does the Vatican State qualify for diplomatic relations?
2. Is there some benefit to be derived by the United States?
3. Is there anything in the Constitution which would prohibit such relations?

Under the terms of international law the Vatican State is an independent and sovereign state. It possesses a permanent population, a defined territory, is governed by the Pope, and possesses full Administrative organization. As a civic entity it is distinct from the Holy See, which deals only with matters pertaining to the spiritual activities of the Church. Some 35 countries maintain diplomatic relations with the Vatican on these bases.

If the United States were to appoint an ambassador to the Vatican, the action would not constitute a new precedent. Between 1797 and 1846 the United States maintained a Consul in the Vatican. During this time the Consul was awarded by the Papal States full diplomatic status. In 1846 President Polk appointed a Charge de Affairs to the Vatican. In his message to Congress the president stated:

"The Secretary of State has submitted an estimate to defray the expenses of

opening diplomatic relations with the Papal States. The interesting political efforts now in progress in these states, as well as a just right to our commercial interests, have in my opinion rendered such a measure highly expedient."

Congress by a vast majority approved the appointment. The office was terminated in 1867 when Congress did not renew appropriations for it principally because of a rumor (declared unfounded by the American Minister) that the American Protestant Church was not permitted to hold services within Rome.

In 1951 Mr. Joseph Short, secretary to President Truman, issued a news release announcing the appointment of General Mark Clark as Ambassador to the Vatican. He stated:

"The president has decided that it is in the national interest for the United States to maintain diplomatic representation at the Vatican."

"The President feels that the purposes of diplomacy and humanitarianism will be served by this appointment."

Because of considerable opposition in the United States, President Truman withdrew his proposal. His action, however, as well as that of several of his predecessors, points up the fact that diplomatic relations with the Vatican were deemed to be in the interests of the United States.

Various reasons have been proffered to block diplomatic relations with the Vatican but only one makes a challenge on a Constitutional basis, violation of separation of church and state. The allegation seems unfounded. Both Presidential and Congressional action have recognized a temporal authority in the Vatican State which is distinct from the spiritual authority of the Catholic Church. Even the Catholic Church herself is quick to distinguish between the civil authority of the Vatican State and the spiritual authority of the Holy See. Historically the United States had no problem in keeping these powers separate. Hence, there is no reason to raise the issue of a Constitutional violation. Any American, Catholic or non-Catholic, may object to diplomatic relations with the Vatican for a variety of reasons but not on Constitutional grounds.

CENSORSHIP

The word censorship usually provokes considerable discussion. Some favor censorship as the right to protect society from grave and insidious dangers; others oppose it as a violation of freedom of speech. Many are confused by the issue because the discussions are frequently charged by emotion and personal interest. Three fundamental questions will help to put the issue in perspective: Are there limitations on human expression? If so, what are they? Who should impose them?

The state, through its government, whether national or local, must protect the common good. In time of war, for example, the national security demands that special restraints be imposed on freedom of expression. The laws of libel are on the books to protect both the common good and the individual; the customs officials have kept certain publications from being transported into the country. All of these efforts and more indicate that there are recognized limitations on freedom of expression.

In the area of expressions and displays of obscenity some limitations have been imposed by law. It has been argued that these restrictions constitute a violation of the freedom of speech guaranteed by law. The Supreme Court of the United States rejected the argument categorically when it stated on June 24, 1957: "We hold that obscenity is not within the area of constitutionally protected speech or press." Later that same year Pope Pius XII voiced a similar opinion when speaking to public administrators of their responsibilities toward radio and television: "Nor can it be asserted that this watchful care of the State's officials is an unfair limitation on the liberty of individual citizens, for it is concerned not with the private citizens as such but rather with the whole of human society with whom these arts are being shared."

The Bishops of the United States on November 17, 1957, discussed the question: "To speak of limits is to indicate that freedom of expression is not an absolute freedom. Not infrequently it is so presented. It is alleged that this freedom can suffer no curtailment or limitation without being destroyed. The traditional and sounder understanding of freedom, and specifically freedom of the press, is more temperate. It recognizes that liberty has a moral dimension. Man is true to himself as a free being when he acts in accord with the laws of right reason. As a member of society his liberty is exercised within bounds fixed by the multiple demands of social living. In the concrete this means that the common good is to be served. It will entail, among other things, a respect for rights of others, a regard for public order, and a positive deference to those human, moral and social values which are our common Christian heritage. It is within this context that freedom of expression is rightly understood."

Both in theory and in practice censorship is a recognized limitation on human expression. The more difficult problem is to determine just what these limitations should be. It is a principle of Catholic theology that man was not made for the law, but vice versa, laws are made for the benefit of man. Hence freedom is to be presumed in man and laws enacted for the common welfare when necessary and only to the extent necessary.

The Bishops in their statement pointed out this traditional Catholic thought, that the limitations of freedom are to be defined as sparingly as possible and with minimal restraint, to curb less rather than more, to hold for liberty

rather than for restraint." The Bishops counseled restraint on the restraint of freedom in order to safeguard man's vital freedoms.

Civil authority has the right and duty to exercise restraint on human expression because the common good of society is involved. Likewise, the churches of America share in this duty and right. Theirs is the responsibility of speaking out in moral judgment in these matters because underlying the whole issue of censorship are the moral values necessary to the common good. Where pornography is big business, salacious literature is a diabolical threat to not only teenagers but to all, where smut is on the newsstands and lewd conduct and obscene matter are common in public media, no one can reasonably deny the right of churches to speak out.

Various attempts at control have been made, some by the industries themselves. Reports, however, do not speak well for their effectiveness. Scurrilous publications continue to grow in number. Therefore, as long as certain segments of society refuse to accept the social responsibilities inherent in public media of expression, as long as they refuse to police their own industry, trade or profession, so long will the national conscience be compelled to protest publicly against license and a laissez-faire philosophy devoid of responsibility. This is a right of long-stand tradition which can hardly be challenged in a democracy such as ours.

The National Legion of Decency and the National Office for Decent Literature were founded to give free expression to moral judgment on license and social responsibility. "Through these agencies," the Bishops stated, "we voice our concern over conditions which, tolerated, merit expression of public indignation. A freedom perceived in its true essence, in its exact limits, in its context of responsibility, is a freedom doubly secure; a freedom misunderstood risks becoming a freedom lost."

Y M C A

The attitude of the Catholic Church toward the YMCA and its related organizations is frequently called into question. It is generally known that the Catholic Church opposes the membership of Catholics in the "Y." The fundamental reason is that the YMCA is religious in nature and offers a religious program that is not compatible with Catholic teachings. The Catholic Church has no quarrel with these factors as such, nor should its opposition be interpreted as a criticism of the fine work of the "Y" in many fields. Rather, it is a mere statement of fact that the YMCA was founded under Protestant auspices, that it has a stated religious purpose and a broad educational program which is characterized by evangelicalism.

On the occasion of its centennial celebration the YMCA published a book entitled "A Century of Youth," by Sherwood Eddy, to give an historical prospectus of the YMCA in North America. This book, as well as other YMCA publications, explains very clearly the religious factors that underlie the entire organization.

According to Mr. Eddy, the YMCA was founded by a group of men belonging to four different Protestant sects. Their purpose was the "improvement of the spiritual condition of young men engaged in the drapery and other trades, by the introduction of religious services among them." The organization was called Christian because it sought "the spread of Christianity in its purest form." The organization did, however, refuse to be committed to any specific credal interpretation of religion.

Evangelical revival and Puritanism both played an important role in the growth and development of the YMCA. The YMCA grew up in England, which was at the time in the throes of a religious revival. Men had become aware of the collapse of morality and religion and were trying to revitalize a consciousness of God through evangelical revival.

Puritanism played its role as well. The Puritans sought a reform of religion by advocating greater strictness of life and simplicity of worship. Puritan influence persisted and "in time became part of the moral and spiritual heritage of the Young Men's Christian Association in Britain, in North America and elsewhere." The emphasis in the YMCA upon Bible study is one of the results of Puritanism.

There can be no doubt about the religious purpose of the YMCA. In Paris in 1855 the following resolution was unanimously adopted: "The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Savior according to the Holy Scripture, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His Kingdom among men." According to Mr. Eddy this resolution "still forms the official foundation for recognition in the World's Alliance."

Over the years the "Y" has taken on a very definite ecumenical character. The World's Alliance seeks to enable men of conflicting beliefs and practices - religious, political and educational - to enter into a vital and transcending community.

To encourage study-club activities - a popular "Y" program - the "Y" publishes many books and pamphlets. Those dealing with marriage and sex are, by and large, devoid of moral tone, moral sanction, or mention of the Ten Commandments. Not only are they un-Christian, they are dangerous to the morals of their readers, particularly the young, because of the secularistic foundation.

The "Y's," despite advertising to the contrary, are not neutral religiously. Their purposes and activities, while labeled non-sectarian, are clearly un-denominational Protestantism.



RELEASED TIMEPrinciples

It is a basic principle, handed down from the Founding Fathers of the nation that religion and morality are essential to right living and to the public welfare, and that they should be made a substantial part of the education of American Youth.

The men who drafted the Constitution and the Bill of Rights would have rejected the idea that the schools of America must be non-religious, which practically means anti-religious. The Ordinance of 1787 stated that: "Religion and morality and knowledge being necessary for good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

The First Amendment to the Constitution, part of the Bill of Rights ("Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof.") is a declaration in favor of religious freedom for all by enjoining against a privileged position for any particular religion.

Origin

The arrangement by which each pupil could receive religious instruction in a manner and way signified by its parents (known variously, but chiefly as "Released Time") only came into practical operation in the early part of the present century.

Significance

Released Time is a practical measure which enables public school administrators to cooperate with the home and the church (and synagogue) in solving a primary problem.

It is in no way prejudicial to the "traditional separation of Church and state" in America.

The proponents of Released Time programs of religious instruction for children and youth attending public school are convinced that the laws of the nation and the interpretation thereof support them in their efforts to make education synonymous with the training and development of the whole human person -- soul as well as body -- in the principles of morality as well as in the physical, social and academic sciences.

Legal Status of Released Time

1. In the case of McCollum vs. Board of Education (March 1948) the United States Supreme Court outlawed the form of Released Time known as the "Champaign System." It is apparent that the factual content of this basic issue confined and restricted the words used in the decision.

Salient features of the "Champaign System" plan were:

(a) religious instruction on public premises during school hours; (b) religious instruction given by sectarian teachers subject to the supervision of the school authorities; (c) those children who were not taking religious instruction were segregated and (d) pupils were solicited in school buildings for religious instruction.

2. The decision in the case of Balazas vs. Board of Education of St. Louis (May 6, 1948) rendered by the Circuit Court of the City of St. Louis held, in effect, that Released Time is per se unconstitutional.

The salient features of this RT plan consisted in (a) the dismissal of children from regular school classes so that they might participate in a course of religious instruction off the public school premises; (b) no supervision of the religious instruction on the part of the school authorities; (c) no attendance records.

Fortunately, this case reflected the opinion of only one judge. Subsequent developments indicate that the opinion in this case is diametrically opposed to the predominant legal thinking on the subject.

3. In the case of Lewis vs. Spaulding (New York City), the Supreme Court of New York, Albany County, decided that the New York RT plan was constitutional.

This plan consisted of the following elements: (a) the absence from class for religious education was permitted by law under rules established by the Commissioner of Education; (b) the religious training took place outside the school buildings and off the school property; (c) there was no supervision or approval of religious teachers by public school officials, nor did the latter solicit or recruit pupils for religious instruction; (d) non-attending pupils would stay in their classroom continuing educational work; (e) the place for instruction was designated by the religious organization in cooperation with the parent.

It can be seen that this RT plan is substantially the same as that condemned by the Circuit Court of St. Louis.

The Supreme Court of New York also went on to state that there were basic differences in the "Champaign System" and the New York RT program, and that the language of the U.S. Supreme Court could not be used to outlaw the New York RT program.

4. In the case of Zorach vs. Clauson (1952), the Supreme Court of New York, County of Kings, ruled that the McCollum case did not outlaw the New York RT program.

The rationale of this decision is important:

Separation of Church and State has never meant freedom from religion, but rather freedom of religion. To permit restraint upon state and local educational agencies which are lawfully authorized to grant released time to our young citizens who wish to take religious instruction would constitute a suppression of this right "of" religious freedom. It is tantamount to a denial of a basic right guaranteed by the letter and the spirit of our

American concept of government. It would be a step in the direction of and be consonant with totalitarian and communistic philosophies existing in jurisdictions wherein atheism and the suppression of all religions are preferred to the freedom of the individual to seek religious instruction and worship. Such would be the result or conclusion if the relief sought herein by the petitioners was to be granted.

Many Law Review articles have been written on the subject. For the most part they adopt this rationale. The opinions of Attorneys General have generally upheld Released Time.

Conclusion on the Legal Status of Released Time

There is a strong line of judicial authority which maintains that the state may recognize religion through appropriate Released Time Plans. Definitely, it can be categorically affirmed that the McCollum Decision does not per se eliminate the plan of Released Time.

Today

There has been a continued and growing conviction on the part of the Church bodies in this country to urge and to encourage the Released Time programs. Estimates on the use of RT in 1957:

- (a) Protestant: RT classes in about 3,000 communities in 46 states; 2,025,000 Protestant children enrolled.
- (b) Catholic: 2,452,595 Catholic public school children attend special classes in religious instruction.
- (c) Jewish: 10,000 Jewish children are enrolled in RT classes.

Prior to the admission of Alaska and Hawaii to the rank of states, 46 out of the 48 states have adopted Released Time legislation.

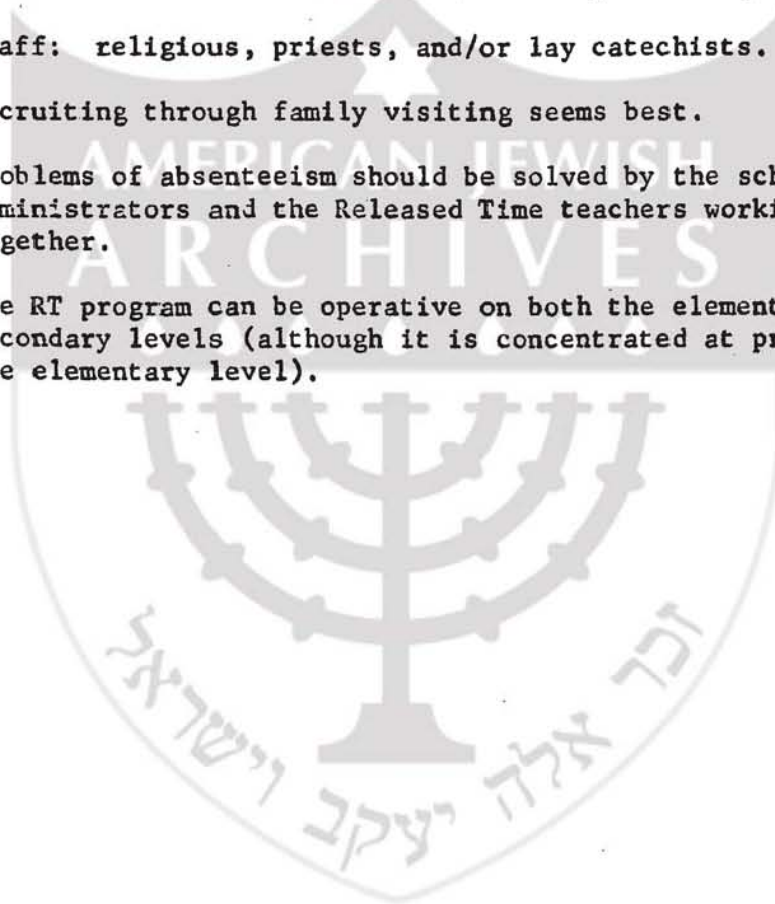
There is no available current survey, but in 1950 from the information received from 113 dioceses of the 128 officially listed for the United States, 38 had a Released Time program, at least in some parishes. Thriving programs can be investigated in the Archdiocese of New York, the Diocese of Rochester, the Archdiocese of Los Angeles.

Methodology

In setting up a Released Time program the following represent data suggested by the Tenth National CCD Congress in Buffalo, September 26-30, 1956. It affords some insight into the program's features:

- (a) Satisfactory preliminary arrangements to be made (if possible through an inter-faith committee) with the public school authorities.
- (b) An effort to obtain that school credit be given for the religion classes.
- (c) Utilization of various ways of financing.

- (d) Keeping of records and attendance records.
- (e) Possible facilities: Parochial school classroom
home
basements
shops
school buses
trailer classrooms
one-room schoolhouse near
the public school
garages
outside (weather permitting)
- (f) Staff: religious, priests, and/or lay catechists.
- (g) Recruiting through family visiting seems best.
- (h) Problems of absenteeism should be solved by the school administrators and the Released Time teachers working together.
- (i) The RT program can be operative on both the elementary and secondary levels (although it is concentrated at present on the elementary level).



SEX EDUCATION

Meaning

Since the true meaning of sex is the God-given character of being male or female and since education means the systematic cultivation of all the natural powers of a person (not only information, but training), it could be fairly said that sex education should enable boys and girls to meet and solve the problems that arise in connection with the instincts of procreation. This would include the necessary instruction in the "facts of life," but would go far beyond that. Good sex education includes training in attitudes toward this problem, the teaching of religious and moral principles, safeguarding the emotional approaches, etc.

It is incorrect to try to teach "sex" as a particular "branch of knowledge" when mature education on sexual matters is but one aspect of the life-pattern. It is also incorrect to forget that the purpose of Christian sex education is to train for chaste living and that sex education takes the whole lifetime of the child, from its earliest years up to maturity.

The Church

The Catholic Church is against the wrong kind of sex education. She does not disapprove of wholesome sex education. Pius XI indicated the wrong kind of sex education when he cited the stress on purely natural means, an indiscriminate initiation that is not adapted to the needs of the individual and of each sex, an exaggerated physiological emphasis. Such a wrong kind of sex education is still worse when given in public.

Sex education (or education for chastity) must be integrated into the education of the whole person, a person raised to the supernatural level. This does not infer that one approaches original and personal sin and the dangerous occasions of sin unrealistically. Pius XII, in an address to the Women of Catholic Action (October 26, 1941) mentioned sex education of the right kind, and spoke of hygiene, organic habits in infancy, education in modesty, answering questions truthfully, even anticipating questions, and forestalling smutty information on the matter of purity.

By way of illustration, it could be said that the instructor must avoid telling the child about all possible sins of impurity, all the attendant details or the exact method of performing the marriage act, until such information is necessary. He must keep in mind that sexuality is not an end in itself, but that sexual actions are sacred to the married state; that sex is inextricably bound up with the vocation of marriage and parenthood; that practices of Christian character-building, self-restraint, asceticism and the frequentation of the sacraments are integral to sex education.

It can be seen then, that religious and moral formation far outweigh physical and psychological formation in this particular area.

Those Who Teach

The right and the duty of sex education is the parents', because they have the primary right and duty to educate their children and because sex education is merely a part of general education. They should be best-equipped, by nature, vocation and divine grace to teach that it is not so much the learning of the physiological facts that matters, but rather attitudes and judgments on these facts.

For one reason or another, parents may choose a substitute or a delegate: a priest, the family doctor, a nurse, a relative, a school teacher, a nun. However, these substitutes cannot completely supply for the parents in sex education, though they may supply for one or the other sex instruction.

The only effective sex instruction that the priest can give in the confessional is that concerning the morality of certain acts. This is remedial or corrective, but of little positive nature. Outside of the confessional, he may be very helpful.

A dependable norm for the Catholic doctor, nurse, social worker or school teacher may be enunciated as follows: those who are in a position to gain the confidence of the child, who are properly qualified in language, Catholic principles and attitudes, whom the child spontaneously approaches may, upon realizing the need of the child and its lack of instruction at home, reasonably presume the consent of the parents to give some instruction.

Norms

Generally speaking, sex instruction is to be given privately. Group sex instruction is not to be given.

However, one must distinguish this type of instruction from references to sex (in the classroom), from a high school course on the Sacrament of Matrimony, from moral teaching on particular virtues (chastity, modesty) and particularly sins (impurity), from moral teaching on temptations as occasions of sin, etc.

The classroom teacher must refrain (1) from inculcating a false sex education, either publicly or privately and (2) from inculcating a worthy sex instruction publicly - e.g., classroom chastity instruction provides an adapted indoctrination which may include any information except detailed data on sex organs and copulation, which stresses moral formation. It could be thought of as sex education with the detailed physiology left out.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS

The national policy of excluding religion, at least in the traditional sense, from the American public school is the secularist philosophy that is more and more dominating public education. As democratic humanism, it is the most influential philosophy in the great public school training centers from coast to coast. In other times it was known as scientific humanism, social psychologism, ethical culturism, personalism, pragmatism or instrumentalism.

The ideas of those who have supported this type of concept are worlds apart from Christian tradition. The difference between these concepts concern the very substance of religion and morality. The followers of democratic humanism seek to put an end to traditional religion because they look upon it as something essentially incompatible with modern life and as something harmful to the best interests of society and consequently something to be eradicated from the schools of a democracy.

Traditional religions have built their aims, ideals, and values upon the existence of a personal God who transcends empirical experience. The secularist faith offers instead "a vitalized appreciation of the cosmic evolutionary process that can be projected as an aim to be realized." This new religion of humanity is the scientific living of social democracy in an industrial age whose highest value is the "shared experience of democratic living." Civic and social values are substituted for traditional moral and religious values.

The adherence of doctrinaire secularism has worked diligently to loosen the hold of traditional religion upon American culture, particularly in the schools. The public schools in their eyes are to serve as the particular instruments in promoting secular ideology.

Several generations of Americans whose approaches to the problem of religion in the common public school have been neutralized by their conflicting pluralist backgrounds have stood by and watched uneasily these ideas take deep root, acquire respectability and spread widely in the education world.

There is no doubt, however, that in the years since World War II the American people have risen up in alarm over the inroads secularism has made on the public schools.

The reluctance of many people, Catholics as well as non-Catholics, to show enthusiasm for definitions of moral and spiritual values like those raised in the 1951 NEA document on moral and spiritual values are quite understandable against the foregoing background. The document refers to "those values which when applied in human behavior, exalt in refine life and bring it into accord with the standards of conduct that are approved in our democratic culture." The NEA document lists only sanctions of the natural order and warns that religious sanctions may not be explicitly invoked in the public school classroom.

The Committee on Religion and Public Education of the American Council on Education has expressed deep concern about the lack of religious training in

public schools. This concern has been emphasized in three publications, Religion and Public Education (1944), The Relation of Religion to Public Education: The Basic Principles (1947) and finally The Function of the Public Schools in Dealing with Religion (1953). The Committee of the American Council on Education points out that although public education in the United States is committed by federal and state law to the general principle that sectarian religious instruction must be excluded from the curriculum and nevertheless on the other hand, to be silent about religion may be in effect to make the public school an anti-religious factor in the community. The Committee asks for a solution to the problem of how the public schools can stimulate our youth toward a generous, personal reaction to the challenge of religion and how can the schools assist them to have an intelligent understanding of the historical and temporary role of religion in human affairs.

The Committee shows no easy or immediate solution to the problem faced by the American people in determining the recognition that should be given to religion in public education. But it believes that its findings warrant the conclusion that the factual study of religion points the way to a democratic solution of this persistent problem. At first its proposal had the distinctive merits of being thoroughly consistent with the principle of religious liberty, with public theories of relationships of Church and state, and with modern educational practices.

There are others, however, who hold that it is increasingly evident, even after a century of experimenting that this problem of character education in the common public school remains insoluble. The public school is less able today to assume responsibility for moral and spiritual training than ever before.

Consider this dilemma. A Catholic starts with an assumption that religion is the central concern of human existence. A Catholic believes that his purpose in life is to learn to live in such a way as to prepare himself for an immortal supernatural destiny. He believes further that God has given him the Church, a visible society functioning in the temporal world, in order to assist him to attain an eternal objective which transcends this world.

Today, any philosophy of education presenting such a goal is constrained to operate outside the public schools. Faced with the ultimate question of whether religion is the starting point and essence of true education, the public school has had to adopt a theoretical neutrality between those who believe in the God of the Western tradition and those who do not. Yet, the public school, in a Catholic analysis, is not really neutral, for it gives an equivalent denial to the questions by actually taking another starting point and aiming at another goal. What is worse, by default the public school facilitates the entry of a naturalist religion of democracy, or secularist cult of society into the vacuum, so that only the child from a secularist home can feel perfectly at home in the common public school. By default civic or political virtue has become the primary goal of public school education. In other words, these schools must exist primarily to produce good citizens.

There are those who believe the perfection of the temporal social order to be the supreme and ultimate aim of life; they have no quarrel with this interpretation of the public schools's responsibility for character education. There are those who, while believing in a supernatural dimension to education and life, see here no irresolvable conflict of value systems; they too give allegiance to the public school. But there are those believers in a supernatural--including Catholics--who do see an irresolvable conflict here; they cannot give their unqualified allegiance.

The conclusion is inescapable. We can prescind here from the theoretical question as to whether the public school could ever, under any circumstances, adequately care for the moral side of a Catholic child's education. Some do say that the system as presently constituted is simply incapable of doing so. This conclusion haunts the overwhelming majority of Catholic parents to the point that they are almost desperate in their desire to have their youngsters in Catholic schools.



AUXILIARY SERVICES TO CHILDREN IN CATHOLIC SCHOOLS

The state has passed compulsory school attendance laws, and to assist parents to comply with such legislation, has established a system of free public schools, but without any provision in them for religious training. In the pursuit of the common good the state provides for its school children the substantial benefit of free education and certain auxiliary benefits related to education. However, a family seeking to follow simultaneously the dictates of conscience and the compulsory education law, many not now, for all practical purposes, share in the state's provision for the common welfare. That portion of the public which prefers to follow the dictates of conscience on the question of religious education fails to qualify for the benefits of public education and in most states for the bulk of the supplementary benefits given for the sake of the school child.

The First Amendment prohibition against an establishment of religion forbids the use of public funds for strictly sectarian purposes, and the Fourteenth Amendment extends this injunction to the states. Society interprets this--as do the courts--to mean that ordinary general education undertaken by church groups is barred from most forms of tax assistance. In addition to these prohibitions from the Federal Government, thirty-eight state constitutions contain provisions which explicitly deny public funds to sectarian schools or institutions. Fourteen state constitutions go farther in prohibiting appropriations of money or property to schools or institutions under private control, whatever its nature. On the other hand, the constitutions of eight states--Alabama, Georgia, Maine, Nevada, New York, Pennsylvania, South Carolina and Virginia--explicitly authorize public aid to private schools or for educational purposes under prescribed conditions.

The Federal School Lunch Program originated during the Depression years to safeguard the health and well-being of the nation's children. The program was renewed in 1946 and provisions were extended to provide for the private schools. Because many states interpret their constitutions as barring them from extending absolutely any type of support to non-sectarian or non-public schools, the Federal Government has set up a Federal Lunch Program to cover these schools. In June of 1955 the Department of Agriculture was making cash payments directly to non-profit, private schools in twenty-seven states in which legal barriers prevented a state agency from doing so.

Many states through the state departments of education have assumed at least supervisory responsibility for some areas of health and safety for children in all schools. In New Hampshire, New York, Pennsylvania and Rhode Island statutory provision is made for the physical examination of non-public school children under the supervision of state departments of education. In Illinois, Maine and Massachusetts public school officials are responsible for seeing to it that persons with communicable tuberculosis are not employed in non-public schools. In Oregon, Pennsylvania and Rhode Island state departments of education oversee fire drills in non-public schools. Public school officials in Washington are required to see that safety patrols are set up in non-public schools.

In addition to the ordinary police, fire and sanitation protection the community provides its school children with other welfare benefits of a socio-legal character without discrimination. School property is protected by zoning regulations against factory smoke, heavy trucking or taverns. Streets can be closed off for play areas. Children from all schools are given preference in the use of public parks and playgrounds for organized activities.

These programs are justified on the principle that the health and safety of our children is a public concern, regardless of the school attended.

A more controversial and less accepted application of the child-benefit principle is the provision of textbooks to all school children. Seven states--Alabama, Kansas, Louisiana, Mississippi, New Mexico, Oregon and West Virginia--presently provide textbooks to non-public school children. In Kansas and West Virginia the statutes contain a needs test.

One of the most debated applications of the child welfare principle is the use of public funds for school transportation. Where states came to assume responsibility for school transportation, the reason given was concern for the safety of the child. Statutory authority to provide free transportation for pupils in non-public schools exists in nineteen states--Alabama, Alaska, California, Colorado, Connecticut, Illinois, Indiana, Kansas, Kentucky, Louisiana, Maryland, Massachusetts, Michigan, New Hampshire, New Jersey, New Mexico, New York, Oregon and Rhode Island. Although more provide for by law, some transportation is given parochial school children in at least six other states. In twenty-five states with the combined population of ninety million, half of the nation's total population, parochial school children are riding to school in buses at public expense.

In Texas half fare for transportation to school is given to all school children. In many cities reduced fares are made available to all school children on bus and trolley lines, whether publicly or privately owned.

In those states where transportation is authorized for parochial school buses, but public school funds may be expended only for public school purposes, transportation is provided only along regular routes to and from public schools, or as financed through funds that have not been raised or levied for public school education. Indiana and Kentucky provided examples of both kinds of statutory authority. In Montana non-public school children may ride the public school buses, provided parents or schools pay a proportionate share of the cost of such transportation.

In summary, a fundamental question has yet to be squarely faced by the courts. It is not whether the extension of such "auxiliary services" to pupils in non-public schools is permitted by our federal laws, but whether our fundamental laws do not require such extension under the "equal protection of the laws," guaranteed by the Federal Constitution.

COMPULSORY EDUCATION

Compulsory education legislation is the cornerstone of the state's legislative plan to insure an educated citizenry. The goal of such legislation is to provide a basic minimum education for every educable child regardless of the school he attends. Compulsory education legislation generally requires that: (1) All children and youth within certain age limits shall attend a school; (2) the school attended shall be in session for a full school term as defined by statute and the administrative rules and regulations of state educational agencies; and (3) the school attended shall provide at least the minimum educational program acceptable to the state as defined by statute and administrative rules and regulations of state educational agencies. Such legislation may provide exemptions for: (1) Children who are severely handicapped mentally or physically; (2) children of certain ages and educational attainments who have obtained official state employment permits; and (3) children who are unable to attend a school because of conditions beyond their control, for example, serious illness and remoteness of their homes from the nearest school.

In the normal operation of their activities, non-public schools must accept responsibilities prescribed by law for the conduct and care of the children and youth they enroll. They may be expressly required to keep records and make any reports to state officials that are needed to establish valid legal evidence that the children and youth enrolled are attending school in compliance with the law; they may be expressly required to remain in session for a term that compares favorably with the term prescribed for the public schools; and they may be expressly required to provide educational programs that compare favorably with the programs required in public schools of like nature.

In a number of states if a non-public school fails to comply with the standards established for compulsory education, the state may require conformance or deny the school the right to serve children of compulsory school age.

Under compulsory education legislation all educable children and youth within prescribed age limits are compelled to receive instruction that meets or exceeds the state's basic minimum education requirements. The state department of education as the principal administrative agency for regulating and supervising public elementary and secondary schools has a major role in determining and enforcing these requirements.

Compulsory education legislation is directed to the child and enforcement of this legislation directly concerns the child and the child's parents or guardian. The child is required to receive instruction, and his parents or guardian are legally responsible for seeing that he does. When the law requires that the child attend an approved school, his parents or guardian must comply.

Forty-six states have compulsory education legislation. The two states without such legislation are Mississippi and South Carolina. Examples of compulsory education provisions in the law follow:

California:

Each parent, guardian, or other person having control or charge of any

child between the ages of 8 and 16 years, not exempted under the provisions of this chapter, shall send the child to the public full-time day school for the full time for which the public schools of the city and county, or school district in which the child lives are in session.

Children who are being instructed in a private full-time day school by persons capable of teaching shall be exempted. Such school shall be taught in the English language and shall offer instruction in the several branches of study required to be taught in the public schools of the state. The attendance of the pupils shall be kept by private school authorities in a register, and the record of attendance shall indicate clearly every absence of the pupil from school for a half day or more during each day that school is maintained during the year.

Idaho

In all districts of this state all parents, guardians and other persons having care of children shall instruct them or cause them to be instructed in reading, writing, spelling, English grammar, geography and arithmetic. In such districts every parent, guardian or other person having charge of any child between the ages of seven and sixteen years, shall send such child to a public, private or parochial school for the entire year during which the public schools are in session in such districts.

Oklahoma

It shall be unlawful for a parent, guardian, custodian or other person having control of a child who is over the age of seven years and under the age of eighteen years and who has not finished four years of high school work, to neglect or refuse to cause or compel such child to attend and comply with the rules of some public or private or other school, unless other means of education are provided for the full term the schools of the district are in session.

THE PROBLEM OF FEDERAL AID TO EDUCATION

The problem of federal aid to education is a complicated one for the Catholic school administrator and for the Catholic parent. The Encyclical on Christian Education of Pope Pius XI points out that the state has the duty to assist parents in providing the necessary education for their offspring and not only in neutral schools. Under distributive justice the Church has secured its rights in education in a number of countries, either partially or totally as, for example, in Scotland, England, France, Germany and the majority Benelux countries. But not so in the United States. We have already summarized the situation for the so-called auxiliary educational services, and pointed out that in many of the states there is a constitutional prohibition which prevents the direct use of funds earmarked for education by the state for church-related schools.

Except for certain peripheral services, it is generally assumed that federal aid could not constitutionally be granted to private schools which are church-related either directly or through the school system. Hence, federal aid measures which have come to the fore in the past twenty years have all been designed to assist only public schools through the official state educational agency.

Do Catholics want federal aid for their schools, and further should they seek it if it could be made available? It would appear that Catholics are divided on this issue. Some insist that they would never take federal aid and that the Catholic schools should struggle to keep their autonomy regardless of the cost and regardless of the sacrifices. Others clinging to the Encyclical point out that assistance is due to us in justice, and that Catholic parents are carrying a tremendous burden which ought to be lightened. All kinds of suggestions are made, such as a tax credit plan, remission of taxes for those who send their children to private or church-related schools, etc.

Since the question of federal aid to education first came to the fore, even as far back as the original land grants, the members of the Catholic Hierarchy have expressed an interest in an appropriate solution to the problem. Since 1944 the Administrative Board of the National Catholic Welfare Conference has opposed permanent federal aid to education and has suggested that if federal aid be granted, it should be on a temporary basis and should be for areas of proved need. This aid should be democratically granted to all schools in need without reference to race or creed.

From 1936 to 1950 a great number of federal aid measures came up for consideration in the House and in the Senate. None succeeded in passage, although at times the vote was very close. In 1950 the emphasis changed from general federal aid to the concept of federal grants for schoolhouse construction. From 1950 to 1958 the NCWC took the position that congressmen should decide for themselves on the validity of need for federal assistance for schoolhouse construction, accepting the facts and figures which to them seemed valid. Meanwhile it seemed obvious to the Department of Education, NCWC, that schoolhouse construction had little chance of passage because of the question of segregation and the Powell Amendment.

In recent years the National Education Association and other large public education groups in confronting the federal aid to education problem seemed to have been satisfied to speak of such aid as a temporary measure. In 1958, however, the position of these organizations appeared to be changing, and spokesmen for the above-mentioned groups began to refer to federal support. A typical example is the Murray-Metcalf Bill of 1958-59 which asks for federal support for schoolhouse construction and teachers' salaries.

Opposition by the NCWC to the Murray-Metcalf Bill and its concepts was expressed very cogently by Archbishop Meyer in a letter to Senator Murray of Montana, and to other senators. The Archbishop emphasized the importance of the principle that education in the United States is best served when it is locally controlled and locally supported. The Archbishop reviewed the history of the position of the Department of Education which has held that federal assistance, as mentioned above, if it is to be granted, should be granted for specific purposes, and for limited periods in areas of proved need, adding that the assistance should be granted democratically to all, without distinction of race or creed.

The dangers inherent in the concept of permanent support cause serious misgivings about the intrusion of the federal government into the area of teachers' salaries. The Department is acutely aware of the needs of teachers and is not opposed to the improvement of their position. It questions, however, the proposal that the federal government should subsidize teachers' salaries by means of financial grants. A federal subsidy for teachers salaries appears incompatible with the idea of temporary aid; for, such a proposal, as a practical matter, is inherently non-terminable. Furthermore, it would give to school maintenance and custodial employees, to firemen, policemen, and other civil servants an equal claim on the federal government.

Federal grants to meet existing emergencies for schoolhouse construction are a type of aid that can, and should, be temporary in nature. The Department of Education, however, calls to the attention of the Senate the heavy financial burdens of parents who choose to send their children to private, non-profit schools. If Congress in its wisdom determines to aid the parents of public school children by means of federal assistance, it cannot in justice be indifferent to the parents of these non-public school children.

Congress can easily avoid an inequity by granting to private, non-profit schools long-term, low-interest loans for school construction. This is not a new proposal, nor is it outside the framework of existing laws as interpreted by the courts. Rather it is a means devised by Congress itself when it passed the National Defense Education Act of 1958 to provide in an emergency way for the needs of both public and private education. It seems to the Department of Education that this statesmanlike approach to the question of federal assistance should be the basic considerations for temporary federal aid to education.

Private and public education are partners on the American education scene and their welfare should be advanced simultaneously in any proposals for temporary federal assistance. Such action on the part of Congress will maintain the pluralism which is a cherished feature of the American way of life and avoid reducing educational effort to a common mold.

In summary, the Department of Education of the National Catholic Welfare Conference affirms:

1. Its traditional opposition to outright continuing federal support for education.
2. Its opposition to the use of federal funds for teachers' salaries.
3. Its contention that federal assistance, if there is to be any, should be granted on a temporary basis for specific purposes and to areas of proven need.
4. The claim of private, non-profit education to that measure of justice permitted by law and suggested by legislative precedent.



"WHAT IS THE CHURCH'S RESPONSIBILITY TO PROVIDE
RECREATIONAL SERVICES TO SCHOOL YOUTH, OUT OF
SCHOOL YOUTH AND YOUNG ADULTS"

Recreation is a necessity for all youth (and adults).

Leisure time is increasing--therefore, there is a need for more and better recreational services for youth (and adults).

Responsibility for providing recreation belongs to:

1. the individual
2. the family
3. community agencies, e.g. the Church

Why the Church should provide recreational services:

1. interested in the whole person and personality - recreation is a part
2. individual youths need a balanced program of recreation--physical, social, cultural and spiritual activities.
3. to inculcate in a practical way moral and spiritual values
4. to keep youth close to the parish Church and its Priest(s)
5. there is a need for more agencies to provide recreation
6. youth need help in seeing the positive values and goodness inherent in recreation--the Church can accentuate these
7. generally parishes have the facilities, the organization and the potential good leadership
8. to help other public and private recreational agencies by example, advice and cooperation
9. the Church can provide the best recreational programs for both body and soul
10. contact with souls, and therefore, help for souls will result

The Church's responsibility to provide Recreational Services:

To School Youth:

a. Grammar School:

1. limited program -- mostly athletic, cultural and spiritual e.g. team, scouting program and religious activities
2. mostly family centered and planned--family activities at Church, school, home, etc.
3. program should aim to attract the majority of boys and girls and their families
4. summer camps--for a year around program for boys and girls

b. High School:

1. balanced program -- physical, social, cultural and spiritual activities
2. youth planned programs -- under guidance of priests and with parents' assistance.
3. should try to attract all high school boys and girls of parish
4. this is the age level for whom Church recreational services are most necessary -- quality of program and inherent values are more important than quantity.

To Out of School Youth:

1. 16 to 18 (not graduates) - program should be same as high school, program, above.
2. it is most necessary to keep these individuals close to parish priest, school and in contact with good boys and girls of own age level.

To Young Adults: (Single boys and girls - 18 to 25 or 30)

1. available program - to all who want to make use of it
2. balanced program - physical, social, cultural and spiritual activities
3. program planned by young adults with priest as moderator
4. fewer activities generally than for high school

Added Significant Paragraphs

In their choice of recreation families can be held together, but there is always the feeling of the teen-ager that he should go along with the gang - stick with his own age group - rather than engage in activities with the family.

One of the most prevalent influences leading to the loosening of the family circle was thought to be the diversity of recreational interests among different family members. In this area, the belief was expressed that the placing of a higher value on family unity would lead to greater contentment with activities which members could enjoy together in the home. The home itself thus becomes a symbol of unity.

The students in this group felt that there is a definite lack of social recreation facilities - places where teen-agers can go "after the dance". They would like to see the elimination of many so-called "dives" but want to be able to frequent establishments where they can be treated and served as young adults. Some of these business places actually object to catering to teen-agers -- investigation should be made into their objections.

"People with ideas should get together with people who have the money--". The young people are interested and eager for new programs -- "We must find the older people who have the means to sponsor us".

The students would like the cooperation of parents and church in seeing that the liquor laws are better enforced.

Church activities were touched upon. One felt that when you belong to several things, it is good to have an activity that is church-connected. Programs need to be balanced so that there is something everyone likes to do.

RESOLUTIONS

Adopted at the Fourth Annual Convention of the
Empire State Council of Catholic Youth - held
at Lake Placid, New York - April 24-25, 1959

We the members of the Catholic Youth Council of the Empire State, fully cognizant of the contributions which we can make to the White House Conference of 1960, do declare that:

1. SOCIAL RESPONSIBILITY

Since we should be able to accept responsibility, not only for ourselves but also realize our duties toward our fellow youth;

Be it resolved: That we reaffirm our obligation to give help to all youth of our State. (We have in mind to thereby help our friends, all our neighbors, especially the youth in trouble, to become more responsible young people and better citizens of our country).

2. FAMILY LIFE

Since the family is the most important unit of society and since present day society seems to be weakening in regard to morals, and since religion should be the basis for family life;

Be it resolved, first: That the White House Conference include in its agenda a topic on ways and means of strengthening family life in these United States;

Be it resolved, second: That religion be encouraged as a strong factor in family life, in order that respect, of one member for another, and for all laws of society, be realized;

Be it resolved, third: That in their choice of recreation, families should be encouraged to do things together;

Be it resolved, fourth: That greater education for mental and physical health are needed;

Be it resolved, fifth: That in the building of a strong family unit, discipline, and moral values, be encouraged and emphasized;

Be it resolved further: That a National Family Unity Week be adopted.

3. LEISURE AND RECREATION

Since the youth of today have more time for leisure activities, and since Churches and private organizations provide excellent recreational facilities, and since the appropriation of public funds would allow these organizations to expand their services to reach more of the youth;

Be it resolved first: That public funds be provided to assist these organizations in their programs.

Since the minds of youth can often be shaped by what they learn in their leisure time, and since those assigned to coordinate the recreational facilities available for youth should not only be well trained, but able to handle those problems peculiar to youth;

Be it resolved, second: That educational programs designed for the training recreation leaders include more emphasis on youth and their individual problems,

Since in many communities recreational facilities are used but little, and since one reason for this is that the youth of that community are unaware of the availability of these facilities;

Be it resolved, third: That those authorities responsible for the recreational facilities, provide more information regarding their availability.

4. DRIVING AND VOTING LAWS

Since safe driving is a moral obligation incumbent on young people today in order to preserve people's lives and property;

Be it resolved, first: That better instruction and more publicity be provided to encourage safe driving among youth and adults;

Be it resolved, second; That a youth code regarding drinking and driving should be widely publicized and practiced;

Since teen-agers are being called upon by the leaders of our Nation to accept growing responsibility in our society today therefore;

Be it resolved: That they should have the privilege of choosing the Nation's leaders at the age of 18.

5. VOCATION GUIDANCE AND EDUCATION

Since the choice of one's career and vocation is so important both to the individual youth and to the society in which he lives;

Be it resolved, first: That there be a trained guidance counselor in every high school;

Be it resolved, second: That greater stress be placed on one's future career and vocation in both junior and senior high school;

Be it resolved, third: That boys and girls should be encouraged to stay in school until the completion of their high school course.

Since young people today need to be better informed than ever before, regarding their country and their obligations to it;

Be it resolved, fourth: That courses in the study of Civics need to be improved.

6. YOUTH PROGRAMS

Since youth programs contribute so much for boys and girls in their developmental processes;

Be it resolved, first: That youth should take a greater responsibility in their own youth programs;

Be it resolved, second: That more adults should be encouraged to become leaders of youth and that only qualified adults who are understanding of youth be chosen as leaders of youth;

Be it resolved, third: That since Church-sponsored programs contribute so much to boys and girls, these should be encouraged and enlarged.

7. COMMUNICATION

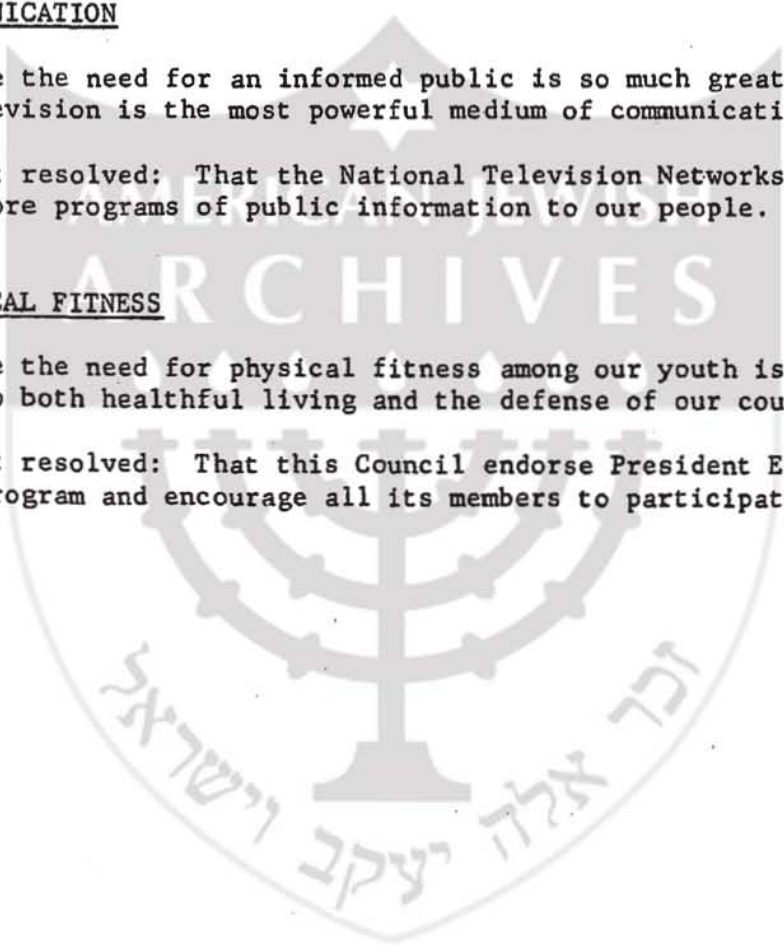
Since the need for an informed public is so much greater today and since television is the most powerful medium of communication in our society;

Be it resolved: That the National Television Networks be urged to present more programs of public information to our people.

8. PHYSICAL FITNESS

Since the need for physical fitness among our youth is so great in regards to both healthful living and the defense of our country;

Be it resolved: That this Council endorse President Eisenhower's youth fitness program and encourage all its members to participate in it.



"CO-ED SOCIAL FUNCTIONS FOR PRE-TEENS"Social Functions:

First of all, dating, even group dating, between boys and girls of the 7th and 8th grades (and needless to say grades lower) should be effectively discouraged at all times, by parents as well as teachers. Dancing or mixed social functions sponsored by parish, school, parents, or PTA seem ultimately to be harmful to "pre-teen" children. Mixed parties and socials in the homes of the children and a fortiori, dinner-dances or socials at Country Clubs, sponsored by parents, appear to interfere with the normal maturing process of young boys and girls. Proms for 8th-grade graduates and mixed social dancing classes for 6th, 7th and 8th grades appear to be equally deleterious.

These conclusions are based on the belief that it is morally wrong to set up either "remote" or "proximate" occasions of sex by encouraging social functions for "pre-teens". First of all, it leads to another chronic problem, that of steady dating in grammar school, and most assuredly in high school. It certainly helps towards marriages that come too early in the psychological and emotional development of our children. It is, without a doubt, imprudent, because it awakens prematurely a curiosity and ultimately a knowledge of the other sex too early in life. It may lead proximately or ultimately to acts of impurity. The children are forced to act maturely before they have matured. "A little error in the beginning may have fearful effects".

"We can be the unconscious creators of the boy-friend and girl-friend 'craze' so prevalent in the upper grades of grammar school, by forcing our young children of early adolescence into social associations that inevitably propel them into social contacts with the opposite sex which are quite unnatural to their mental age and psychological development.....Though our intentions may be the highest, the fact remains that our best efforts, instead of sheltering them within the shadow of the Church and School, may be the stimulus that prompts and invites dating and even steady dating at their early age." -- Rev. D. Joseph Corbett. (From "BASIC STANDARDS GOVERNING SOCIAL BEHAVIOR OF ADOLESCENTS.")

Dr. John Cavanaugh, speaking at a Family Life Convention, as reported in the Washington Star, March 20, 1957, speaks of providing social contacts for "Pre-teens" in these terms:

"Such grave mistakes in the guidance of early adolescence lead to an unnatural existence for the child, create personality problems, foster character malformations, tend toward snobbishness and artificial sophistication, hasten a premature struggle for social prominence, beget early dating, incite an early appearance of boredom with normal pursuits, force youth into cruel competition for popularity within the group, thus placing youth in a position in life for which he is mentally, morally, physically, emotionally, and most especially, psychologically unprepared."

In short, teen-agers are being rushed into growing up. Little boys and little girls are being thrown together long before they are ready for it.

Aside from the problem of morality, there is the problem of raising the tastes of our youth. It is not unusual for our high-school students to be going to as many as two and three dances a week. Every youth-serving organization is attempting to "do something for young people" and they come up with the ready and easy program feature of a dance. This has moved from high school down into grammar school. The end result is encouraged by the commercial Television Dancing Parties and Caravans, with the impression given that our youngsters do not live for anything else or do anything else but bob and weave all week long in the terpsichorean gyrations called a dance. It is all well and good to speak about raising tastes and pursuing the finer things in life, but if invitations to dances are thrust in front of children of the "pre-teen" level, constantly being given by every youth organization in existence, it is no wonder that the finer things of life take last place in their consideration.

Then there is the fallacy that if "we" don't provide dances, "others" will. We have to make up our minds that it is improper and may be immoral to foster these social functions for "pre-teen"-agers. We cannot be forced into doing what we condemn for fear that others will do it, if we do not.

For these reasons, the Church has a serious obligation, through its youth programs, to work toward the elimination of this type of social function for "pre-teen"-agers. The reasonableness of this judgment should be explained to civic organizations who oftentimes are kindly disposed toward doing something for the children, but whose programs may ultimately harm them through their misguided sense of kindness.

B I B L I O G R A P H Y

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Statement of the Canadian Hierarchy, "MARRIAGE AND THE FAMILY", October, 1953,

"GUIDE FOR PARENTS OF CATHOLIC YOUTH", Very Rev. Msgr. Justin A. Driscoll, Archdiocese of Dubuque.

"SHOULD-GRADE SCHOOL CHILDREN HAVE DANCING PARTIES?" by Rev. D.F. Miller, C.Ss.R. (Liguorian Pamphlet).

"INTER-GROUP OVERNIGHT CAMPING PROGRAMS BY PUBLIC
SCHOOL SYSTEMS FOR GRADE SCHOOL AND TEEN-AGE
YOUNGSTERS."

One of the greatest contributions in an inter-group overnight camping program can make to our grade school children and teen-agers is the actual experience of living and playing with boys and girls of all races and creeds. This experience is unique in a public school system, where most associations of our boys and girls are limited to the formal nine-month "in classroom" program with little chance to relax in a leisurely manner and to get to know each other as a family would at home.

Overnight camping has a natural appeal for youth. It's a time for fun and home-cooked food. It is a natural "do it yourself" time. Most every boy and girl has a positive attitude toward outdoor camping and in such an atmosphere it becomes easy to gain experience in democratic living. There are no blackboards, desks or teachers to limit him or remind him of school. Most American youth today love the outdoors. They become more restless confined to the classroom desk when the sun is out, the fish are biting and the water is just right for a cool dip.

For most of our boys and girls -- colored and white, Catholic, Protestant or Jewish -- prejudice and discrimination have no place in play and sportsmanship. Overnight camping can contribute immeasurably to this end -- it can squeeze out of the minds and hearts of the young any chance or occasion for narrowmindedness or prejudice. In camping, children of all races and creeds have longer been accepted and integrated than in schools. In the carefree outdoors of camping, as in the days of the pioneers of young America, adventure and new experiences occupy the minds of the young---the quest for healthy minds in healthy bodies become their goal. The healthy competition and sportsmanship of winning a race, hitting a home run, catching the biggest turtle or snake, making the finest piece of handicraft, swimming the fastest or riding the best horse comes first in their minds, and provides them with a sense of values not so effectively gained in the classroom. The world outside and the wonders of God's nature provide a realistic and natural classroom. It should be used more often by more of our young people to appreciate the works of Creation.

As for actual camping programs and the administration of such an effective overnight program, some of the following may be considered:

1. Use in May and early June of nearby camp sites, Parks (public and private) private estates or picnic areas for outdoor camping.
2. The overnight camp program under the Department of Recreation and Health, with schoolbuses used, or local Kiwanis, CYO, K of C, Masonic, Rotary or other civic or fraternal groups providing chartered buses.
3. A motor pool of parents of students to rotate and provide transportation for youth providing camp site is not too far away. In this way, parents contribute and participate.

4. Approach Parents Teachers Association for funds, services, movies, or even some leadership supervision.
5. Teachers should supervise own groups and get to know the children under such conditions. Each teacher should have volunteer assistants, men and women, and divide classes into groups, integrate so they become acquainted with other groups, etc.
6. Pup Tents, sleeping bags, Mess Kitchen and other items needed for overnight camping could become part of the school budget, sponsored by agencies, PTA, or other groups.
7. The overnight camping program should become part of the recreational curriculum and worked into the fall and spring schedules if feasible.
8. The largest consideration must be directed toward the careful and detailed planning of such events to protect the privacy, modesty and purity of those involved in the program.
9. Separate camp sites must be provided to insure point eight.



THE PASTORAL ASPECTS OF ADOPTIVE WORK

In recent years legislation has been proposed which would bring the federal government more prominently into adoptive laws. This has been prompted in some instances by a desire to control inter-state trafficking of children in adoptions. In the actual application of the law as it was proposed, it encroached upon the necessary conditions of privacy surrounding the parentage of a child and other similarly confidential matters. As Catholics we recognize that in most cases the unwed mother or her family will seek the assistance of their pastor in solving this problem of illegitimate pregnancy. It was the opinion of the leaders in Catholic Charities that the law as it was proposed invaded this privileged area of the pastoral ministry. Confidentiality of all phases of this problem being handled by pastors and Catholic Charities agencies is the foundation stone upon which our people build their confidence and feel protected in bringing their problems to us. If they were denied this reassuring protection by reason of the application of the proposed legislation, it is felt that our people would find other very secret means of solving their problem.

Under present provisions state welfare agencies are active in accrediting and licensing agencies qualified to do adoptive placements. It is our belief that the matter can be best handled by maintaining the present status. If there are obviously weak links in this chain, then our first move should be toward strengthening the weak states so that unscrupulous professionals in other fields cannot use the loopholes of weak state procedures to profit themselves so generously. Our philosophy of social service has been in favor of the lower political subdivisions performing these appropriate functions with minimal intervention or control by federal programs.



PRESERVATION OF RELIGIOUS HERITAGE

Much of the value of American citizenship is to be found not only in the constitutional guarantees but also in the great dedication of the nation and its citizenry to the task of defending personal rights. We have made great use of the conviction that a man's race and creed are sacred to him and his descendants and should not be interfered with neither indirectly or accidentally. We have extended this concept to the conclusion that the various levels of government acting as an instrument of the individual citizen must conduct themselves according to the same standard. It follows that where individual families must seek the assistance of public or private welfare agencies in meeting the needs of themselves and their children that their religious convictions remain sacred to them. We would conclude that in adoptions it is incumbent for agencies, public, and private, to respect the religious heritage of the known parents so that a child be placed with a family of the same religion. This is a logical conclusion of the greatest cogency to Catholics. We believe that birth into the Catholic faith and baptism received as a formal entry into the Mystical Body of Christ thereby obligates us to pursue the teachings of that faith in order to obtain salvation. By the same token, Catholics will not readily administer baptism to children unless there is normal assurance that the child will have the opportunity of learning of its role as a member of the Mystical Body. These rights and obligations are sacred to American Catholics and we feel that it is the obligation of public and private welfare agencies to assist Catholic infants in abiding by their spiritual and religious obligations whether it be in its own home, in a foster home or in adoptive placement.



NURSERY SCHOOLS

Each day we become richer in the knowledge of factors which influence the formation of our lives. Although a general knowledge of the importance of the early years of a child has always been with us, in recent years we have become more clearly agreed on the vital importance of the pre-school years of a child as they affect its total life development. Child psychiatry has made some very dramatic demonstrations regarding the importance of normalcy in the pre-school years of children as a factor in their emotional development and their behavioral stability. Both parents performing their normal full-time functions in the home have been given top priority as important to the very young child. Development of relationships with both parents as provided by the normal family pattern have been emphasized as being the child's first lessons in establishing stable relationships with others, children and adults alike.

The proposal to lower the recommended level for nursery school attendance meets with disapproval because it seems to put aside the importance of the fulfillment of the child's needs by the mother and father. It offers at best a substitute for a parent on such a rapidly revolving basis as to submit the child to considerable emotional strain from hour to hour of its young life. Where it is necessary to place a child because of the death or chronic illness of a mother, this is made less traumatic because of the regularity and on-going substitute of the same mother figure over a relatively long period of time. This does not involve a daily alternating of the mother figures with the real thing. We believe that the age for placement of children in nursery schools should not be lowered to such limits as will create the problems outlined above.

THE EXTENSION OF FEDERAL WELFARE PROGRAMS

It is inevitable that government activity must be expected in fields of welfare service where government alone seems to have the power to provide the subsidy necessary for supporting these programs. It is also apparent that those areas of service which extend to the nation as a whole, particularly those areas not now covered by a voluntary or sectarian service, demands the broad attention of governmental agencies. A partnership between the two, government and voluntary agency, will provide total coverage. Extension of these programs should follow the same general format. Government should not look into those areas which are being adequately served by voluntary citizen groups or by sectarian programs. It is our contention that the following principles apply:

1. The single determining factor in the operation of voluntary and government programs is the total welfare of the child or the person being served.
2. Government should respect the right of voluntary agencies to be active in these fields of service and, in addition, that the proper authority in the state shall make the fullest possible use of licensed voluntary agencies and institutions.
3. In proposing to extend public programs, government should observe these principles satisfying the general citizenry that it is necessary for the welfare of the child that they extend their service and that no authorized voluntary agency or institution is capable of giving the service as required.

LICENSING AND REPORTING

Government has a basic responsibility for licensing of voluntary groups. This authority is intended not to hamper the development of voluntary and sectarian welfare agencies. It is intended to guarantee to the general public that the agency performing the service is qualified and equipped to do so. This authority of the government should be such as does not attempt to threaten the voluntary organization nor to put it out of business by reason of excessive demands. The review of the agency's program and the kind of reports which are expected should be such as would help the voluntary agency maintain a constant self-analysis and thus reassure the community that the best possible service is being rendered. Voluntary agencies should consider the interest of government in a friendly and cooperative manner. Unnecessary defensiveness or restraint in working with the state officials is just as much out of place as offensive and demanding attacks on the part of government officials. This is a situation in which the community will be better served by the friendly and cooperative activity of both the state and the voluntary agency.



PURCHASE OF SERVICE

It is the responsibility of government to provide the best possible care at the least expense to the taxpayers. Under sectarian associations many programs of direct service are being conducted which give care of the best standard to many citizens. It is our belief that it is appropriate for government to pay for this care being given by voluntary and sectarian agencies. In recent years the issue of Separation of Church and State has made us extremely conscious of the danger which could be involved in this arrangement. The position taken by the Directors of Charities is that public funds can be received by sectarian agencies to finance those areas of direct service to clients which do not bear a precise sectarian identity. Under this arrangement there should be no question about public funds being used for solely sectarian purposes. It is recommended that in those instances where public funds are being received by sectarian agencies that a careful accounting system be enforced to prevent the sectarian institution from being accused of breaching the law of the land forbidding the use of public moneys for a specifically sectarian purpose.



RELATIONSHIP OF VOLUNTARY AGENCIES
AND WELFARE AGENCIES OF THE GOVERNMENT

We are agreed that many broad gauged welfare programs must be directed by public welfare authorities. Such programs as the social insurances encompass all citizens without regard to sectarian lines or voluntary groupings. Rightfully these should be conducted by that level of government which equals the population base involved. However, there are many welfare programs of a less broad nature where it is appropriate for individual citizen groups to work among the membership of their group. We believe that their right to function in this manner should not be endangered by the comparable practice of public welfare programs in similar fields. For example, it is appropriate for Catholic charitable groups to give welfare services to the members of the Catholic Church in the Diocese where the program is conducted. These programs may be exactly the same in nature as those being conducted by other sectarian groups or by public welfare authority. We believe that it is appropriate for these programs to continue side by side.

We do not believe that it is the function of the voluntary group to develop an awareness of new needs and then turn the program over to the public welfare to administer and expand. We do not believe that the function of the voluntary agency is solely one of research or of pointing up new needs to be met. We do believe that it is the right of sectarian and other voluntary agencies to engage in those programs of social welfare which are required by the membership of the sectarian and voluntary group within which they function.

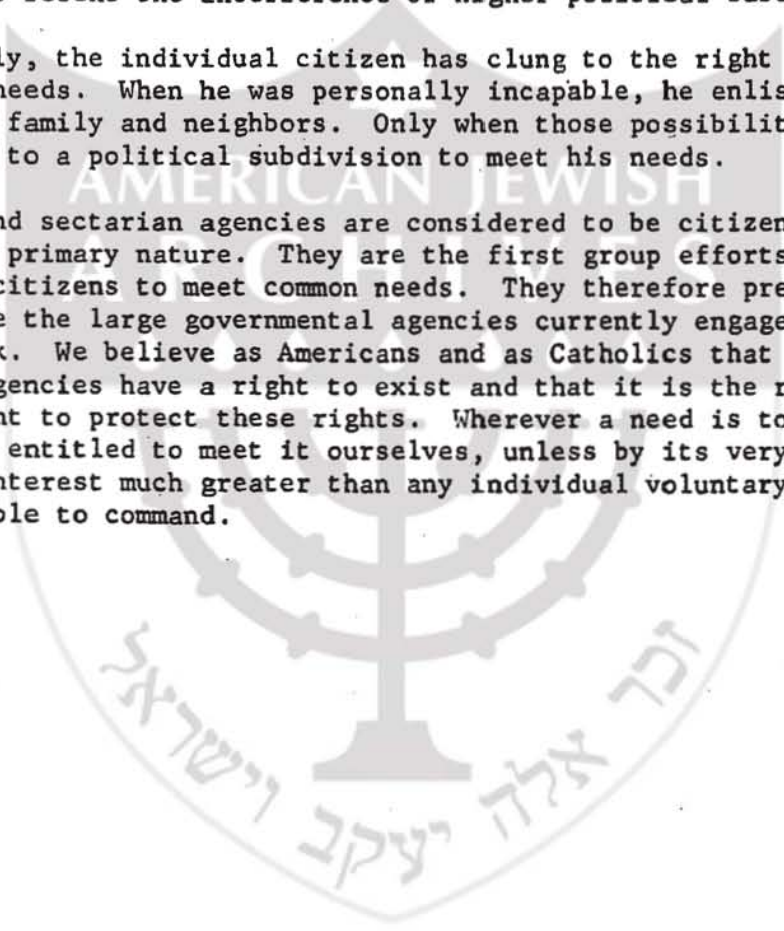


THE RIGHTS OF VOLUNTARY AND SECTARIAN AGENCIES

The United States of America has stood out among the nations of the world because of its fierce defense of the rights of individuals to do things for themselves. This principle underlies our whole system of government where individuals band themselves together to perform the functions and services necessary for the health and welfare of the whole community. No right or duty has been passed on to a higher branch of government unless there was clear indication that the job to be done was beyond the limitations of the individual or his own association of citizens. Even now, lower political subdivisions resent the interference of higher political subdivisions.

Traditionally, the individual citizen has clung to the right to take care of his own needs. When he was personally incapable, he enlisted the assistance of his family and neighbors. Only when those possibilities were exhausted did he look to a political subdivision to meet his needs.

Voluntary and sectarian agencies are considered to be citizen organizations of the most primary nature. They are the first group efforts initiated by individual citizens to meet common needs. They therefore precede in the order of existence the large governmental agencies currently engaged in the same type of work. We believe as Americans and as Catholics that voluntary and sectarian agencies have a right to exist and that it is the responsibility of government to protect these rights. Wherever a need is to be met we believe that we are entitled to meet it ourselves, unless by its very nature it demands a base of interest much greater than any individual voluntary or sectarian agency is able to command.



HOUSING

Public housing was developed as a federal program in order to make adequate homes available to families with limited incomes. The development of the program has not kept pace with this noble philosophy. By reason of the low earning limitations which have been placed upon eligible wage earners, many housing projects have become a placement resource to city and county relief agencies. Fractional families are very numerous in public housing projects. Families where the husband and father is out of the picture are typical of the residents of these units. As a result of this unnatural concentration of fractional families, numerous social problems are resulting. The social service which these families receive is, most times, minimal and incidental.

Two approaches to this problem are recommended:

- A. Increase social service to residents of housing projects, covering all facets of counseling, rehabilitation, recreation and vocational guidance.
- B. Change income limitations so as to make these projects available to middle income families. The regular increase in the average wage has been more than balanced by the increase in the cost of living. As a result, wage earners of the middle income and lower middle income groups still need the kind of assistance which public housing could provide. If this were accomplished, whole and complete families would be the rule rather than the exception in housing projects. Thus, a normalcy of family life would become common. The delinquency rates among children and immorality among adults would be reduced sharply.

It is felt that tenants of public housing projects should be given an opportunity of using their payments as a means of building up an equity in the properties. This would serve as a phase of home ownership among the lower and middle income groups. Such tenants would have the opportunity and the obligation of helping to maintain the property. Preservation of the property and the money invested therein would be achieved. A more resourceful type of person would be typical of project populations and a natural local leadership would be developed to handle some of the social problems arising. We believe that housing projects now, and in the future, should be erected according to such architectural plans as would make it possible to develop individual ownership with all of the resulting benefits.

WORKING MOTHERS

The absence of the mother from the home made necessary by her employment for a normal work week contributes directly to the weakening of the family structure and the lessening of her important role as a mother. It is a frequent factor in a cause of emotional disturbance in children and in juvenile delinquency among teen-agers. It creates within the children a subnormal attitude towards the home. It leaves the home as an unsupervised area and time period within the daily lives of the children.

A work obligation makes the mother absent from the home at times when a child customarily expects her to be present. The emotional stability of a child, we are told, depends upon the normalcy of the important phases of its life. The very young child feels comfortable about moving out into the community or the school experience because he is secure in the knowledge that his mother is regularly present and available at home when he returns. Routine absence denies the child this security.

Daily absence to maintain a job necessitates the transfer of routine household duties to times which should be "family time." Instead of being free to develop the fine phases of family life, the mother is concerned with cleaning or ironing or other typical household duties.

The exacting conditions under which women must work places an undue strain upon her health and nervous reserve when, in addition to this tiring job, she must also perform the full-time job of maintaining her home. This nervous strain and pressure impairs her ability to devote herself to the task of loving, consoling and soothing her children. It reduces to a perfunctory status her duty, her companionship and affection to her husband. It reduces the leisurely and loving task of making a house into a home to a hurried, hectic pressure job.

A mother who is out of the home for a period of each working day shifts the status of prior importance from home and family over to a goal apart from them. No matter how important or desirable this other goal may be, it is secondary in time and in importance to her role as wife and mother, homemaker, counselor and supervisor.

It is our belief that industry and commerce should not consider the wife and mother of small children as a potential man power resource. If additional help is needed it should be obtained by a realigning of job responsibilities. Many man hours are lost by reason of current practices in the labor market. If some recovery of these lost man hours could be reclaimed it would reduce the tendency to bring working mothers into the labor market.

DEPENDENCY PETITIONS PRESERVED AS A JUDICIAL MATTER

There is a continuing discussion in the field of child welfare about the place of the judiciary in the care of children. Recommendations have been made by certain child welfare interests that county welfare boards be given broad powers of decision in the disposition of children's cases. Recommendation has been made that the courts deal solely with judicial matters and that all other aspects of the care of children be reserved to the welfare department.

In the American tradition great emphasis has been placed upon the protective character of the judicial process. No decision regarding the life, liberty or pursuit of happiness of individual citizens can be made without due process of law.

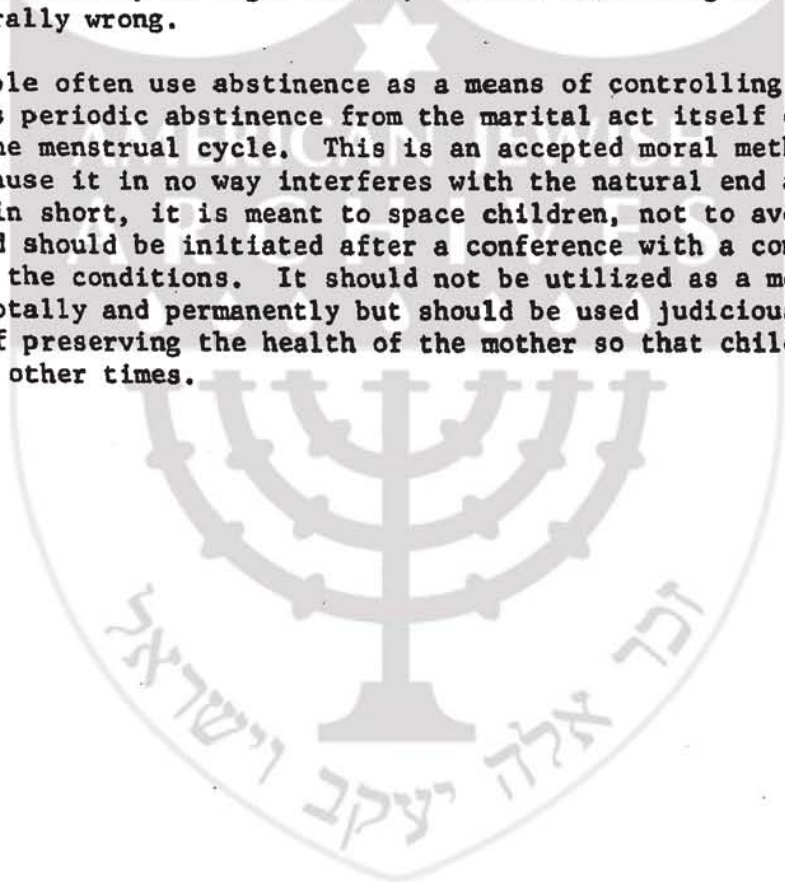
It is our position that the best interest of children will be preserved if this American tradition is upheld. If the court feels that additional services, under its direction, are necessary in order to insure the legality of its decision and the preservation of the legal rights of each child, it is our belief that such services should be supported.



BIRTH CONTROL

The Catholic position on the subject of birth control is based upon Her allegiance to the Natural Law. This term is used to describe the practice of carrying out sexual relations in such a way as to prevent conception. The Church condemns such practices as gravely contrary to the Natural Law. Artificial birth control is contrary to the Natural Law because it is a frustration of the proper end of the sexual act, which is procreation. The physical expression or consummation of love, the increase of affection by the mutual enjoyment one of another are also objects of the act, but only proximate objects. To pursue such is good, but at the same time, to avoid deliberately the ultimate end of the act, for the due attainment of which the proximate objects were ordained as a means, is unnatural, contrary to right reason, conduct unbecoming rational beings, and so is morally wrong.

Catholic people often use abstinence as a means of controlling birth. This is understood as periodic abstinence from the marital act itself on days that are related to the menstrual cycle. This is an accepted moral method of spacing children because it in no way interferes with the natural end and completion of the act, in short, it is meant to space children, not to avoid having them. Such a method should be initiated after a conference with a confessor who will advise as to the conditions. It should not be utilized as a means of avoiding conception totally and permanently but should be used judiciously by couples as a means of preserving the health of the mother so that children can be born more perfectly at other times.



STERILIZATION

Sterilization is most commonly understood as an operation which renders one incapable of producing offspring. The science of eugenics aims at improving the well-being of the race by studying the facts which affect bodily and mental health. This science encourages the increase of the beneficial and the elimination of the harmful. At times under this banner sterilization has been recommended, particularly for those who are mental defectives, criminals and certain addicts. The Church has nothing but praise for the aims of eugenics and has no objection to the positive methods which this science proposes. She cannot approve such negative methods as birth control or compulsory sterilization of degenerates.

It is the teaching of the Church that every human being enjoys a natural right to his physical integrity. No law of the land can be understood to supercede this basic natural right. While the Church agrees that we must do everything to improve the race, we cannot achieve this worthy goal by the employment of unnatural, immoral or illegal methods.

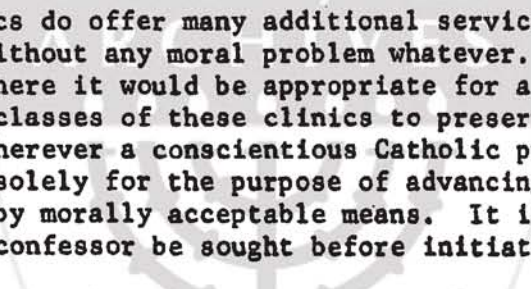


MATERNAL HEALTH CLINICS

Maternal health clinics are located in most American communities. Their proposal is to conduct programs and devise methods of improving the health of mothers. No one can object to such a stated purpose. Catholics, generally, are advised to avoid contact with these clinics because the methods of achieving the goal are most often contrary to the Church's position on artificial birth control, sterilization and similar matters. It is a case of the end not justifying the means.

AMERICAN JEWISH

Maternal health clinics do offer many additional services to mothers which Catholics could use without any moral problem whatever. For this reason, there will be cases where it would be appropriate for a Catholic mother to use the programs and classes of these clinics to preserve her own health and that of her child. Wherever a conscientious Catholic proposes to use these clinics it should be solely for the purpose of advancing and maintaining the health of the mother by morally acceptable means. It is further recommended that the advice of a confessor be sought before initiating service from maternal health clinics.



PSYCHIATRY AND RELIGION IN THE CARE OF CHILDREN AND YOUTH

The use of psychiatry in dealing with the emotional problems of children does not involve any direct opposition to principles of Catholic faith. Through the years of the development of this science of psychiatry, there have been many authors and exponents, who, by their personal approach to psychiatry, have stood in opposition to the teachings of the Church. The science of psychiatry as practiced by men of sound morals and strong faith presents no threat to Catholic children or their families.

In the development of this science, Sigmund Freud is pointed to as its founder. Much credit should be given to him for the development of the catalogue of psychic reactions and methods of treating them. However, we differ with Doctor Freud in the extreme sexual implication which he attaches to most of man's behavior. We are similarly opposed to psychiatry which would operate on the basis of denying God's existence. As Catholics we would avoid those practitioners who might still cling to the discredited techniques of prescribing sinful and immoral actions as part of a therapy. It will be reasonable to say that there is still a small segment of the profession which would so practice psychiatry.

The growth of the number of Catholic psychiatrists in America is quiet proof of the usefulness of this technique to Catholics in looking for a solution to the emotional problems of children and youth. Under the auspices of many dioceses, psychiatric clinics are being developed. In such clinics a profitable use of the examination, diagnosis and treatment according to psychiatric standards is being used.

Psychoanalysis is one of the methods of psychiatry which is defined as a technique for discovering motives and springs of action which do not ordinarily come into consciousness. The suppression of experiences and motives is said to result in a psychosis which often brings about a disorganization of the conscious life of the patient. The aim of psychoanalysis is to remedy this psychosis by bringing the contents of the "unconscious" to the full conscious notice of the individual. The use of psychoanalysis demands extreme caution. It should never be employed except under expert advice and only by highly skilled practitioners of unimpeachable moral character. Its greatest effectiveness is in the psychotic conditions of adults. It is not recommended broadly as a technique for emotionally disturbed children. The types of clinical examinations which are now available in the average child guidance clinic are sufficient to discover motives and attitudes of children and it is not deemed necessary that the deep and incisive techniques of psychoanalysis are necessary.

LOBOTOMIES

A decade or more ago this surgical separation of the pre-frontal lobes of the brain was used frequently and enthusiastically by psychiatrists in the treatment of violent mental patients. More recently, the practice has become reduced. The introduction of additional drugs in the treatment of mental disorders has reduced the practice of surgery in this connection.

Morally, there was, and is, no prohibition against this practice. The result of the surgery is a reduction in the patient's memory of the immediate and distant past. This background of experience so necessary for good judgments is lost and has the effect of reducing the patient's prudence. Catholic hospital codes do, however, include such operations as proper surgical activity for a Catholic institution. Currently, such operations are permitted but only as a last resort to eliminate the violent behavior of certain mental patients where all other psychiatric techniques have been unsuccessful.

WHITE HOUSE CONFERENCE ON CHILDREN AND YOUTH

Permanent Address: 330 Independence Avenue, S. W., Washington 25, D. C.
March 27-April 1, Press Headquarters:

Madison Room, Sheraton-Park Hotel, Columbia 5-2000.

LEO ROSTEN

Monday, March 28, 1960

Forum VII Speaker

Mr. Rosten is Special Editorial Adviser to LOOK Magazine and a Faculty Associate, Columbia University. He has been a visiting lecturer in Political Science at Yale and a senior staff member of the Rand Corporation. During World War II, he was Deputy Director of the Office of War Information, Special Consultant to the Secretary of War, and Chief of the Motion Picture Division of the National Defense Advisory Commission.

An author, editor, social scientist, he has a Ph.D. from the University of Chicago and has studied at the London School of Economics.

"Walk East on Beacon," "The Dark Corner," and "Sleep, My Love" are the best known of his twelve movies. The Education of Hyman Kaplan and Return, the first published 23 years ago and the other last year, are two of his many books.

Leo Rosten
Editorial Advisor; Author
LOOK Magazine

Home: 180 E. 79 Street
New York City, N. Y.

Golden Anniversary



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Ephraim R. Gomberg

May 11, 1960

Rabbi Marc H. Tanenbaum
Executive Director
Synagogue Council of America
140 West 42nd Street
New York, New York

Dear Marc:

There was no more exacting task during the Golden Anniversary White House Conference on Children and Youth than yours. The widespread approval of the Conference process and content was a tribute to the time, energy and skill you gave to your assignment.

Although words cannot do justice to our appreciation for your helpfulness, you will certainly want to know that these sentiments are but a modest reflection of the many comments and communications we have received from those who participated in the Conference.

Sincerely,

Mrs. Rollin Brown
National Chairman

Ephraim R. Gomberg
Executive Director

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noCY

NATIONAL
COMMITTEE

FOR CHILDREN AND YOUTH

Associations Building 1145 19th St. N.W.
Washington 6, D.C.

MRS. ISABELLA J. JONES, Director

July 19th

Dear Rabbi Tanenbaum:

Enclosing following:

Statement by Eva Grant

Speech by Dr. Leo Bartemeier

Bio-sketch on Leo Rosten (did not furnish copy of speech)

Hope these will aid in your preparations for testifying at Senator Dodd's request.

Be sure to drop in and see us while you're in D. C. on the 27th.

Sincerely yours,



Enclosures - 3

P.S. Perhaps you can contact Mr. Rosten - as his home address is NYC - and he can reconstruct what he said.

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Established to follow up the 1960 White House Conference on Children and Youth

THE AMERICAN JEWISH COMMITTEE
PRELIMINARY AND TENTATIVE DIGEST
STUDY AMONG YOUTH OF THE PSYCHOLOGICAL AND INTERGROUP RELATIONS
ASPECTS OF RECENT DESECRATIONS

Conducted by Research Center
New York School of Social Work

C O N T E N T S

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Study Among Youth of the Psychological and Intergroup Relations
Aspects of Recent Desecrations

Conducted by Research Center
New York School of Social Work

Preliminary and Tentative Digest

CHAPTER I

Background

The Research Center of the New York School of Social Work, at the request of AJC, with the backing of the Commission on Intergroup Relations of New York City, conducted an inquiry into the phenomenon of "swastika incidents" following the desecration of a synagogue in Cologne, Germany, on Christmas eve, 1959. The period chosen for study was a nine-week interval from late December 1959 through February 1960. During this period, 643 incidents occurred in the United States, although estimates of the total number of incidents occurring ranged considerably higher. The two states with the highest number of reported incidents were California and New York State. Hypotheses appearing in newspapers and other media attempted to explain the meaning of the swastika daubings as follows:

This was a fad

These were attention-getting antics on the part of irresponsible youth

The acts were ordinary vandalism

The youngsters involved were acting out a rebellion against adult society as a whole

The acts were imitative

The swastika daubings were organized by a small but fanatic Nazi-inspired element

Communist elements were responsible for the acts, by using disaffected and delinquent youth to create disorder

Latent ethnic prejudice was triggered by the swastika symbol

The study took about six months. No prior theoretical assumptions were made as to the presence of anti-Semitism, or to the meaning of the behavior.

Three basic questions were posed as a framework for the study:

- 1) Why did the boys engage in this type of activity?
Why did it take the form of daubing swastikas?
- 2) What supports for the behavior of these boys could be identified among friends, family, school or other segments of the boy's society. Does the boy's environment sanction this kind of activity?
- 3) Does this behavior have any significance in terms of relationship between ethnic and religious groups?

CHAPTER II

Characteristics of the Study Population

The study was limited to a group of 44 male children and youth (there were no adults, and no females) in New York City (all those apprehended) and a nearby community, with supplementary exploration of a third city studied for comparative purposes.

Of the 44 children, 21 were between the ages of 9 and 16
13 between the ages of 16 and 21
10 between the ages of 10 and 15
apprehended as a group in a community
not far from New York City.

The children, parents and other members of the family; friends; school personnel; professional staff in intergroup relations agencies, and court officials were interviewed.

Previous Court Records

33 (75%) had no prior court appearance
6 (13.6%) had one or more
The court records of five boys were not known.

Ethnic Characteristics

- 41 (93.2%) are white
 - 20 (48.8%) of Irish descent
 - 9 (21.9%) of Italian descent
 - 3 (7.3%) of German descent
 - (nationality origins of 9 (22%) unknown)
- 2 (4.5%) Negro
- 1 (2.3%) Puerto Rican.

Religious Affiliation

- 36 (81.8%) Roman Catholic
 - All the Catholic youngsters were attending, or had at one time attended parochial schools.
- 4 (9.1%) Protestant
- 3 (6.8%) Jewish
- Religion of 1 child is unknown.

Socio-economic Status

All but one of the wage-earners in the families of the children had occupations of skilled, semi-skilled, or laborer occupations. One was a teacher.

The families of the young adult group had a generally higher socio-economic status than the children's group. A physician, a skilled mechanic, the owner of a small business were among the occupations of the fathers.

Neighborhoods

Most of the boys did not live in economically depressed areas. The majority lived in areas of moderate income, although there is a difference between the children's group and the young adult group in this respect. 86% of the young adults lived in areas whose median yearly income was at least \$3783, while only 20% of the children lived in such areas. (A similar finding was reported in Philadelphia.)

Thus, the youngsters did not come from areas with the highest probability of producing delinquents.

CHAPTER III

Description of Acts

For the purposes of the study, the acts were classified as: wanton vandalism - the kind that occurs simply as play activity of children, and represents a desire for fun and excitement; and vindictive vandalism - either personalized or minority group directed; and which arises as an expression of antagonism, or group tensions.

44 individuals were involved in 18 different incidents.

Of these:

16 were involved in the defacement or destruction of property

1 incident involved a Nazi-oriented group conspiring to assault Jews

1 involved three youths who gave the Nazi salute and threatened to assault Jews meeting in Union Square.

Seven incidents were classified as vindictive vandalism, seven as wanton vandalism, and two were not classified.

Description of Groups Involved

Only one of the 18 incidents involved a youngster acting alone.

9 of the incidents involved groups of two or three boys

3 involved groups numbering four or five

5 incidents involved groups numbering 7 to 10

The study describes the groups involved as play groups, neighborhood cliques, and gangs, although the character of the group may change from one to the other type. The acts ranged from mischief and undirected destructiveness (wanton vandalism), to planned activity (vindictive vandalism), directed to Jewish targets. The analysis suggests that the more cohesive the group - the more they are of the gang-type; the less of the play group type - the more are they likely to engage in vindictive vandalism towards minority groups.

What cues and stimuli "triggered-off" the incidents? Evidence shows that the following elements played a part:

- newspaper and television publicity of the desecrations
- phonograph records, books, movies and magazine stories about Nazi horrors
- younger boys imitating behavior of older boys

What predisposed individuals to direct their behavior against particular targets?

- social distance between Christian boys and Jews - as individuals and as a group
- strong anti-Semitic behavior on the part of parents
- vandalism directed against certain buildings in a neighborhood is an accepted "community practice" of boys
- minority groups and their institutions are considered as "legitimate targets for aggression" without fear of censure by members of the dominant group.

CHAPTER IV

Psycho-Social Characteristics of Apprehended Children and Youths

Summary of total group of children (9-15 years)

- majority were of "average" intelligence
- about half were considered in need of psychiatric examination
- half had "adequate" fathers
- half had made "good school adjustments"
- majority came from physically intact homes with both mother and father present
- large majority had no prior delinquency records.

No difference existed, in terms of intelligence or prior delinquency record, between children involved in wanton vandalism of the play type, and those involved in vindictive vandalism of the anti-Semitic type. In other areas, marked differences were apparent.

Children committing wanton acts:

1. Few were considered emotionally disturbed
2. Most had "adequate" fathers
3. Most made good school adjustments

4. Most lived in "good" family settings
5. None came from "broken homes"

Children committing vindictive acts:

1. Most were considered emotionally disturbed, and requiring psychiatric examination
2. Most had "inadequate" fathers
3. Most made "poor" school adjustments
4. Most lived in families with "poor" relationships
5. Half came from "broken homes"

The children involved in vindictive acts show far more personal and social pathology, which cannot, however, be said to have caused the behavior. Where such behavior existed, the likelihood of pathology was high.

Evidence of Anti-Semitic Motivation of Children (based on 30 cases)

- 2/3 involved in acts against "Jewish" targets; half of these were involved in direct expressions of anti-Semitism
- 1/3 involved in acts against "non-Jewish" targets; one-third of these involved in direct expressions of anti-Semitism
- about 1/4 involved in non-anti-Semitic acts, directed against "non-Jewish targets."
- Few of the children in New York City could be said to have been involved in clearly anti-Semitic acts.

Summary of Psycho-Social Characteristic of Youths (16-21 yrs. of age)

- Intelligence was at least equal to - or superior to - the younger children studied
- some made "good" academic adjustments
- some came from "broken homes"
- more youths than children had prior delinquency records
- majority of incidents involving youths were clearly anti-Semitic in motivation

CHAPTERS V & VI

Reactions to the Incidents

Parents

Parental reaction was one of varying degrees of defensiveness, embarrassment, and rejection of the acts. Parents usually indicated that they did not believe that the youngsters were motivated by any anti-religious or anti-Semitic feelings by a belief in Nazism. They tended to view the incidents as juvenile pranks, mischief, or play. In court, parents most commonly rationalized; some expressed shame, shock and surprise.

In the city where a neo-Nazi group was studied, parents were aware that the children had painted swastikas before their apprehension for synagogue desecrations. Here, too, parents would not openly approve of the behavior, but most tended to excuse or condone the incidents. There was no indication that parents ever clearly indicated to their children that swastika-daubings were not consistent with American ideals.

Judges and Court Personnel

Judges reflected concern with the incidents as such, but also with the wider community and political implications. In a number of cases, judges took the unusual step of committing children to Youth Court, even prior to the hearing. Four Jewish judges publicly stated that they viewed Catholic parochial school attendance and the boys' Catholic background as possible factors.

Some probation officers viewed the action of judges as harsh and unusual, and believed that because of the public interest in the events, an effort was being made to demonstrate how these cases

were being handled. The boys themselves indicated their surprise at the severity of the action.

Probation officers tended to identify with the boys, and the consensus of their opinion was that the boys were not stimulated by any adults, and that they had no ideological or Nazi-type motives.

Clergy

Because there were so many boys who were Catholic, and who attended parochial schools, and since many of the targets were Jewish institutions, rabbis and priests were drawn into several public situations. During a sermon, one rabbi reviewed the relationships of Christians and Jews, and said that Catholic children were more likely than Protestant children to have negative attitudes towards Jews, and that the teaching of the Crucifixion was a key factor. The statement, which received publicity in the local press, caused serious community reaction. The priest of the local Catholic church responded sharply in a letter to the editor, charging that the rabbi's statement was unjust and inadvisable.

In one incident, the Catholic priest who served as principal of a parochial school, expelled one boy. In other cases, boys attending Catholic parochial schools, reported to their probation officers that the teachers expressed strong disapproval of their behavior. On the other hand, several of the boys attending public school said that their teachers and principals reacted almost not at all.

No Protestant ministers were involved in the cases under review, although in public hearings and statement, Protestant clergy expressed their condemnation of the act.

Police Department

In New York City, the Police Commissioner considered the incidents as serious, and placed his force on a special alert to guard against further occurrences. On a neighborhood level, police officers shared this view. Police felt that they had to be tough, and tried to bring in every child involved in an act. In the actual apprehension, however, police were frequently sympathetic to the boy if they thought he might get a "raw deal." The general feeling was that many of these boys were caught in a net of circumstances, and that in another period of time, they would probably not have been picked up at all.

In one city studied for comparative purposes, there were no apprehensions by police, although 53 incidents were reported.

Press

In the three cities under review, newspapers gave extensive coverage to the incidents in the form of news stories, pictures, and editorial comment. When local incidents were reported in the two smaller cities, and when controversial statements as to the alleged role played by religious teaching and parochial school attendance were made, the newspapers gave even fuller coverage, to the distress of some liberal Catholics and others.

CHAPTER VII

Study of a Nazi-Oriented Group

Two of the incidents studied were committed by neo-Nazi groups: one consisted of young people 16-21 years of age; the second of youngsters all under 16 years. The latter group was given intensive

study, and the following characteristics are noted as being particularly significant.

- The group was developed and operated by the youngsters themselves, without control of parents or other adult figures.
- Boys had a collection of Nazi equipment, and the trappings of a Nazi group, with a "fuehrer", Nazi salute, etc. Their activity consisted of desecrations of religious institutions.
- Two Irish Catholic boys were leaders, and brought to the group the "lore of Nazism." These two boys were attracted by Nazi "strength" and German "superiority." Both boys have serious personality problems including fear, loss of virility, sadistic impulses.
- The families of most of the boys in the group experienced an unusual amount of social and personal deprivation - desertion and death of fathers, alcoholism, and mental illness.
- The group had no political aspirations. Activities were largely "adventure" - hikes, playing "pirates" and "soldiers", building of a club house. The Nazi military equipment gave color to the behavior.
- The group changed from a "play group" with little cohesion to a Nazi-oriented "semi-gang", with a "Fuehrer", a Nazi code, military language, and equipment.
- Although the group painted swastikas before the Cologne incident, they did not get the idea of painting swastikas and anti-Semitic slogans on synagogues until after they had seen TV and newspaper reports of similar incidents.
- The two leaders were strongly prejudiced against Jews, and openly antagonistic toward Negroes. The others gave different reasons for participating in the acts: because others were doing it, to get a "promotion" in the group and other reasons.

Tentative Conclusions

(This section is in the process of being written by the study group. We have only an outline available at this time.)

1. The New York City children's group is by and large not anti-Semitic. A small percentage are, however,

truly anti-Semitic in behavior. The study indicates that anti-Semitic vindictive behavior was performed by children who associated in closely knit groups, more cohesive than those in which wanton impulsive behavior occurred. The incidents were the work of groups of children and were dependent partially on mutual support, and the prospect of commendation, rather than on the psychological needs of the individual child. Group leaders showed more pathology and strain in family and school adjustments.

2. On the whole, the incidents were performed by non-delinquent youngsters living in non-delinquent neighborhoods.
3. The New York City young adults, by contrast to the children, were in general anti-Semitic, were conscious of their acts, and understood the nature of their behavior.
4. For the vast majority of the groups, the influence of the mass media seemed to be critical in triggering-off their behavior. Where anti-Semitism was in the child's background, this kind of publicity fell on particularly receptive soil.
5. All the children's cases fell in the lower-middle-class to middle-class areas. The young adult group was in somewhat higher socio-economic areas and income brackets.
6. Most children in the group were Irish-Catholic from lower-middle-class areas.
7. Because the sample is small, one cannot make generalizations with regard to religion. One should note that the white Catholic child population in New York City is about 70%

of the total white child population, and when one compares the Catholic proportion in the study sample to the white Catholic population in New York City, the gap closes somewhat. (The study staff will include more precise population figures in the next draft.)

8. Intelligence is clearly not a factor in predicting possible offenders. Psycho-pathology tends to be present to a more substantial degree where the act was more extreme, and where the boy is a leader of a group.
9. Pre-conditions enhancing the probability of vandalistic behavior related to desecrations include:

- Social distance between majority and minority groups
- Strong status needs among peers
- Absence of a virile male figure in the life of the boy
- Presence of a cohesive friendship group
- Absence of adult supervision in recreation
- Evidence of sadistic and other pathological personality traits
- Unsatisfactory performance in school
- Strained family relationships
- Stimulus of the mass media

Note

Not included in the outline of conclusions, but raised in a meeting of the study staff and some AJC staff, were two important comments.

1. The study staff felt that they had, in this study, tapped into a so-called "hard core" group of Irish-Catholic, nationalistic, anti-Semitic, and anti-Negro people. The observation was made that anti-Semitism was more likely to occur in the Catholic population in certain segments of lower-middle-class, Irish, second-generation families, particularly where there is intense nationalism in the background. There is evidence that strong Irish nationalism, and strong identity with Irish causes

is still alive in sections of the city in which second-generation Irish-American families live.

2. It is sometimes difficult and unwise to study a phenomenon of this kind purely from a clinical point of view. It was the observation of the study staff that the anti-Semitic element was "washed out" in the psychiatric interviews, and by probation officers, who directed their attention almost exclusively to the individual needs of the child, and not to the political motivations, if any.

The study staff are including in the final draft, a breakdown by neighborhood of all of the incidents registered with the Police Department in New York City, in an effort to identify the possible religious and ethnic character of the targets. This information will be correlated with the number of apprehensions that occurred in these areas.

Recommendations of the Study Staff

1. There is need for education about Nazism and the meaning of the Nazi symbol. However, it is not likely that education will have much effect in preventing anti-Semitic behavior, or the use of the Nazi symbol among children and youth whose psychological needs and family background lend themselves to anti-Semitic feeling.
2. For such children psychological treatment should be available.
3. Group work activity would seem to be of help with many children lacking a strong male adult identification model.

4. An effort to diminish the virility image of the Nazi should be made through various media.
5. The mass media must use restraint in reporting incidents of this kind.
6. Intergroup relations agencies should seek common ways of eliminating strain between religious groups.
7. An effort should be made to screen more carefully those children brought into court, so that those who are not truly anti-Semitic and are obviously non-vindictive, would avoid the damaging effects of going through police and court procedures.

