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### **MS-4850: Daniel Jeremy Silver Papers, 1972-1993.**

Series III: The Temple Tifereth-Israel, 1946-1993, undated.

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The Wonderful World of Children - What's Wrong With It, 1960.



THE WONDERFUL WORLD OF CHILDREN --  
WHAT'S WRONG WITH IT

The Temple  
February 14, 1960

Rabbi Daniel Jeremy Silver

This Spring, thousands of our fellow citizens will convene in our Capitol for the White House Conference on Children and Youth. This Conference is a unique and unusual and quite praiseworthy feature of American life. Every ten years, our President convenes the citizens of our country to discuss what is, after all, our most basic and vital national resource - the state of our youth. Each community assesses the services which it is tendering to its young people, services which ought to be tendered, and a giant inventory is compiled in Washington. And out of this inventory the local communities and the government and the individual citizens plan what ought to be done to make this country an even better and more wonderful world for our children. The first of these decennial conferences was convened by President Theodore Roosevelt in the year 1910. At that first conference some very elemental legal and economic problems had to be faced and met. And if one wishes to know how far we have progressed in making this country a paradise for our young people, one has only to look back at fifty years of accomplishment. The first problem which faced this first conference was the problem of child labor. Economic want had forced many in the laboring classes to send their children into the mines and the factories at an early age. In England in the nineteenth century it was not at all unusual for the children of the poorer classes to work in the mines and in the fields and in the factories seven days a week, twelve to sixteen hours a day from the ages of seven, eight, and nine years. And even in America in the year 1910, a year many



I am sure, who are here this morning can remember, even in 1910 twelve percent of all the workers in our textile factories were under fifteen years of age, and eight percent of all who mined our coal were under sixteen. So great progress had to be made in establishing minimum standards of schooling, in seeing to it that parents were not forced by economic necessity to put their children out into the vocational field before it was necessary, and this has been the pre-eminent concern of our country from that day to this, and it is a concern which we have met rather successfully. Today less than one percent of those under sixteen are employed on a full time basis, and these largely from our newer immigrant groups and from the migratory workers. None of them are employed in our basic industries or resources. Our higher standard of living, trade unionization, the establishment of the United States Children's Bureau with supervisory capacities to oversee this program, the establishment by <sup>the</sup> several states of minimum standards for education, the requirement that a child must be in school until he is sixteen. All of these factors have contributed virtually to eliminate child labor from our scene -- that greatest of all blights which grade out the sunlight of childhood. Child labor was born out of poverty. But poverty contributed to blight the sunlight of childhood in more than this way. Raised in a slum, surrounded by poverty and misery, by disease and by filth, living in homes where both of the parents had to work because of economic necessity, children of the poorer classes were obviously not enabled to enjoy much of life's golden youthful opportunity. So the second major concern of these White House Conferences has been the general concern with raising the standard of living of all of our people, with seeing to it that economic need does not force any child into a life of penury, misery, coarseness, and want. And here, too, much has been done. Federal programs of aid to dependent children, social security programs, unemployment insurance, unemployment compensation, urban renewal and public housing programs, private programs of direct aid to needy families, private programs of vocational guidance,



of scholarship, and the like, all these have contributed to making it possible for every child to share basically in the blessing and the prosperity that is America. Few children in America today are forced to cut their school radically short. Few are blighted by poverty and lack the basic necessities of life. But much here remains to be done. If the standard of living from that fifty percent of the American people who were in our lowest income brackets in 1910 is now four times what it was in that day, it still remains true that only two years ago, during the late recession, teachers from the school one block from our Temple had to come here to plead with us to get shoes and clothing that their young students might come to school. Many parents still live on the edge of poverty. A hundred and thirty-two thousand, five hundred young people in the State of Ohio are receiving State aid, and with the spiraling cost of inflationary living, the dollars which they receive must be stretched further and further until they hardly cover the necessities of life. And if we are determined that every child must be raised in a decent, clean home and decent, fine surroundings then our nation must bestir itself even more, to eradicate poverty and the misery that it breeds.

But here, too, the record of accomplishment of the last fifty years is a dramatic one, one in which we can, as Americans, take great pride. If the record of our country in combatting poverty and in outlawing child labor has been a dramatic and substantial one, none has been more dramatic and praiseworthy than our battle against ill health among our children. In 1910 thirty percent of our children never received a physical examination, never saw a doctor in all of their childhood. Epidemics were endemic. There were few pediatric clinics and these were often not available to the children. Many schools lacked rudimentary clinics. Most schools lacked a physical hygiene and personal hygiene program. Largely, today this has totally been eradicated. All of our schools have clinics staffed by competent nurses and doctors. There are annual and semi-annual physical examinations. There are diagnostic tests for sight and for hearing, and remedial



programs have been developed for our children in these respects. Each of the schools has a physical fitness program, a mental hygiene program. A great deal of work has been done through the schools and through the P.T.A.'s in teaching the basic elements of hygiene to all of our families. Immunization has largely been successful against many of our childhood wasting diseases, and as medical science improves, these programs will be continued and enlarged. Here, above all, American science and American "know-how" and American generosity have contributed to a great achievement.

The child death rate - infant mortality - has dropped <sup>from</sup> more than one hundred and ten per thousand in 1910 to less than twenty-nine per thousand in 1950. No longer need a child suffer from a curable disease and be bent and broken and crippled for life. Something remains to be done, largely in the area of serious crippling disease, birth abnormalities, serious hearing and sight defects, osteopathic defects which often require a great deal more in terms of monetary help than a family is able to tender. But increasingly our schools are undertaking programs for the handicapped child, and as we look forward to the next decade that we look forward with confidence ~~at~~ this area of public health will equally be met.

This is the record of accomplishment which the inventory of American childhood will lay before our government and our people this Spring. But will the record be one only of achievement? Will there be no negatives? Are there no sobering challenges, no crises which face America as we think of our youth? Yes, there are. There is one index which has plunged downward as all the other indices of health, mental, physical, emotional, economic, have gone upward. That is the index of delinquent behavior. In the last twenty years, since the end of the Second World War, delinquency has almost tripled in proportion to our population. This year six hundred thousand cases of delinquent behavior involving one half of a million young people will be brought before the courts of our land, It can safely be predicted today that out of every ten children passing their tenth



birthday this year, one of these children will be before the courts on a charge of delinquency before he is seventeen years of age. This is a sobering and dramatic sight. Delinquency is no longer limited to the center city, to the slum. It encompasses all the areas of our community - our suburbs, our exurbs, our urban and semi-rural areas. It is rising, as a matter of fact, more swiftly in our rural areas today than in the city itself. Not only is it rising, but there are other statistics which concern us. Sixty percent of those who are committed by the States to serve various sentences for delinquent behavior graduate into some form of adult crime. And according to a survey made by the State of Ohio in 1956, fifty-five percent of those who are committed need not have been committed if there had been adequate child guidance and therapy clinics and personnel in their own community. There is an almost absolute lack - a dearth, a vacuum of competent personnel and agencies to deal with delinquent behavior. According to the Ohio report which will be submitted to Washington, twenty-three of the thirty-three probation offices of the juvenile courts in our State are undermanned. All of the youth bureaus in our State are undermanned. Hardly a beginning has been made in sending recreation officers, youth leaders, group workers, case workers into high delinquency areas to cope with these problems. Now, why is this so? This is so because of two other problems which face us when we think of youths. One is a crisis of costs and the other a crisis of personnel. We have lived for twenty years in a highly prosperous country, but our country has been undergoing inflation, and whereas some of us can, by virtue of exertion, effort, keep pace in our income with this inflation, this is not possible of lower income families or of our charitable and public agencies. Their dollars are stretched thinner and thinner until they break. Actually, our Community Fund in Cleveland receives less dollar per individual served and per service offered than it did in 1945. Actually less dollar per child served by our juvenile courts, our probation bureaus and our child guidance centers is available today than was available in 1945. The sums



have gone up, but because of our population explosion the service must be extended, and because of the rising costs of living the service costs more.

This problem, as tax-payers and as contributors to private charities, we shall have to meet with greater generosity, and I am sure that we will meet this crisis. But the ~~problem~~ of personnel cannot be solved as simply. There is not an agency in our community - our schools, nor our libraries, nor our recreation services, nor our family service associations, nor our welfare federations, nor our courts as far as they deal with case workers and group workers - that has not a "Help Wanted" sign hanging prominently from its walls. There are simply less people today to do these very essential jobs than there were twenty, thirty, forty years ago, and our population has doubled and trebled in that time. Now why is this so? It is so because our economy is based on financial success. It is so largely because a child who desires to be a teacher is met by his parent with "How can you make a living?" when the answer is an obvious one: "You can make a living, and you can enjoy a fulfilling life, but you must recognize that you will have to cut down on your desires, restrict your impulse buying, set a little bit lower the standards of housing and of community and of purchases which you make for yourselves, and perhaps - certainly - the satisfaction which will come to you by being of service will far outweigh the restrictions that you will have to put upon yourselves as to the material possessions that you can acquire." This is a problem for our whole culture. Our culture is a business culture, and it will have to again become a culture which deals with human beings as much as it deals with material commodities. And until it does we will be faced with this crisis of personnel. We will have to - yes - increase the wages which are offered to all of these workers, but more important even than that, we will have to give status in our own eyes and in the eyes of our community to these professions. These are not people to be looked down on, to be sympathized with, to be patronized. Rather, these are the true champions of democracy who, more than any other group



in our society, are giving of themselves, placing themselves in the forefront of the fight, the struggle to achieve a fine and blessed land of free people.

Which brings me to the larger problem of delinquency itself. Delinquency cannot be solved, as we all recognise, simply by voting more money, by giving more charity and by finding more people to work and to combat it directly. Delinquency is, rather, a problem which affects our whole society. The eminent European sociologist Emil Durkheim says that delinquency rises in so far as a society disintegrates. He calls this the principle of anomie. When there is a gap between what a society says it believes and what it shows it believes in practice, when there is this disorientation, this lack of equilibrium between our protestations, our professions of faith, and our acts, our proofs of faith, then the child growing in this society is forced to make a decision between the values he sees his parents adopt, the values he sees succeed in his community, and the values which his church or his culture claims ought to be his. He is asked to be a schizophrenic personality, to live in two worlds, to accept a burden of responsibility which he knows is not accepted by all those whom he respects and whom he sees succeeding about him. And out of this disorientation of the youthful personality, out of his inability to know exactly what is expected of him - the conventional moralities which are mouthed, or the conventional immoralities which are practiced - the child becomes antisocial in his behavior, delinquent, and that pattern of aggressive activity sets in which leads him often into our courts. Now, if Durkheim is correct, if the rise in the level of delinquency coincides with a breakdown in the fabric of one's culture and one's value, this is the most damning criticism which can be made of our American way of life at this point in our history. For the rise in delinquent behavior is dramatic, and, if we are honest with ourselves, does it not coincide with the breakdown of morals during the Second World War, with the lack of moral indignation which has been part and parcel of our political and national way of life ever since? Haven't we been



ingenious beyond belief in explaining and exculpating everyone who has set personal interest above the social welfare? Haven't we found every reason to claim that the schools are to be educating our children, the churches and synagogues, the recreational societies, the Scouting and youth organizations and the like, and at the same time haven't we made our homes cafeterias and hotels and nothing more? Haven't we indulged our every whim at the same time that we have asked our children to consecrate themselves and to dedicate themselves to ideals, democracy, freedom, liberty, which we in our lives have shown little allegiance to?

This, then, is our challenge. The problem of delinquency is a challenge which must be met in every American home and by every American family, and I am pleased that the White House Conference on Children and Youth is making its opening program one which is concerned with the ethical and spiritual values of family life.

I should like to quote to you from the fine summation of this problem which will be presented in Washington by our own State:

"There must be greater emphasis on the strengthening of the ethical and moral values of the American family, the community and the nation.

"Our children need to have a greater opportunity to develop a set of cultural and moral values which will enable them to live in their community with relative stability, sense of purpose and personal satisfaction.

"Where do children get their ideals. From the people with whom they live and learn - principally from their parents, from their teachers, from their religious leaders and others. Obviously the behavior of these people is the most significant to the child.

"The teaching office of the parents is considered the basis of providing such opportunities to their children. Parents are the first and natural teachers of their children. The child needs the example of high moral standards in his parents behavior - a model, a model for his own future.

"If the parents have ideals, - if they live with them - the impact and value will be registered in their children. The failure or neglect of some adults to adhere to firm moral



values, to teach these in the home, deprives children and youth of effective support where it is needed the most.

"These moral values and others - respect for people, for lawful authority, for learning, for excellence - all need to be taught to a greater degree by parents in the family setting. The teaching office of the parents must be maintained and further strengthened. Children and youth hardly can be expected to live by values any nobler or more consistent than those of their parents or the rest of the adult community.

"Religious morality is important to society as well as the individual. Morality and the advancement of religious principles therefore have civic and social implications which should be the concern of all citizens. These should have a prominent place in community thought and community programs. The behavior of adults and the moral climate of the community must conform more to the traditional moral and spiritual ideals of our religious faiths. The mass media - radio, television - newspapers, magazines - entertainment - should reflect a greater social responsibility in extending and perpetuating basic values in our society. This is essential if our children and youth are to incorporate sound values into their lives.

This, then, my friends, is our challenge and our problem, and like the problems of child labor and public health and poverty, it cannot be met by an economic or legal crash program. And yet I submit to you that the moral gap which exists in our society between what we know our society ought to be and our homes ought to be, and what we recognize that they are, is as detrimental to the long-range security of our nation as is the missile gap which exists between us and the Soviet Union. Unfortunately, protestations at a national level will do little unless each of us is willing, is sympathetic, is ready to accept a new discipline in his life. For delinquency begins with us -- with what we do, and what we say, and what we practice, and how we act as parents, and how we act as leaders in our community. And if we want a new sense of responsibility among our young people, let us begin by accepting a new sense of responsibility among ourselves.

Remember the line from the Book of Proverbs that I read this morning? "Where there is no vision the people perish." Where there is no vision society



begins to fractionalize, to disintegrate and to break apart. We again need a vision. Our children need to sense that vision in us, the adults whom they revere and whom they love and whom they pattern their lives after. And if you would doubt this, if you would doubt the effect which a lack of vision in us, a lack of sense of nobility in the parents, I would submit to you answers which were given impromptu to Mr. Art Linkletter on a nationally broadcast program some months ago.

He asked some ten-year-olds what was the difference between youth, between middle age and old age. The Bible says, <sup>see visions, the old men shall</sup> "The young men shall/dream dreams."

These ten-year-olds said:

"When you're young, you have school troubles. When you're middle aged, you have husband trouble. When you're old, you have heart trouble."

Another:

"When you're young, you're in the way of your parents. When you're middle aged, you're in the way of your wife. When you're old, you're in everybody's way."

"When you're young," another said, "you learn all about school. When you're middle aged, all you do is worry about payments. When you're old, you're good for nothing but baby sitting." /

I know of no more damning criticism of our American lack of vision, of our American home, than these impromptu words of our own young people. What must they see in their homes which makes them old beyond their years, cynical when they ought to be full of vision? Coarseness, banality, meanness. Not dignity and pride. What bickering there must be in their homes when there ought to be a consideration of the opportunities of life, what quarreling when they ought to sense the magnificence of the beauty of the world in which they live. Another young child, a five year old, was asked on this same program how old she was, and she said, "Five", and she was asked how old she would like to be, and the answer was, "Nine thousand." "Nine thousand years old - isn't that an old age for such a young girl? Why would you like to be nine thousand?" "Because I'd be dead." "Why would you like to be dead?" "Being dead it would be so peaceful. I wouldn't



have to hear my mother and father quarreling all the time."

We must give our young people life, not death. A vision, not a frustration. To give our young people these we must find them again in our lives. We will find them as we commit ourselves to values, and if this White House Conference on Children and Youth of 1960 does nothing else, I pray, and I am sure that you join me in the prayer, that it will spark and catalyze a new commitment on the part of our American people, something which has always been very precious in our country's heritage, a moral tradition, a sense of spiritual fineness which has somehow been wanting and lacking in our society in the past generation.





When you're young, you have school troubles. When you're middle aged, you have husband trouble. When you're old, you have heart trouble.

When you're young, you're in the way of your parents. When you're middle aged, you're in the way of your wife. When you're old, you're in everybody's way.

When you're young, you learn all about school. When you're middle aged, all you do is worry about payments. When you're old, you're good for nothing but baby sitting.





The White House Conference on Children & Youth is a unique and exciting feature of American life. Every decade citizens everywhere join in a general commitment to identifying the needs of our children and the manner in which these needs are being met by the local communities & the federal govt.

To those who regard this as a hopelessly materialistic matter - a selfish quest for an insubstantial and unending need - such interest in their requirements - is simply among the nation. It is the way of saying that our children can not be summed up by the federal budget or by an inventory of national wealth but that at last we are people - & that we are a people who are actually concerned with the welfare of all & that we are not content with any more success & more confusion.

It is not to be surprised that the result of the White Conference is finding. The record of American concern for her children is a proud accomplishment.

When Pres. Roosevelt summoned the first of these national conferences in 1910 some very elementary economic & legal programs were proposed. Not so much of these were then called children's rights. At the time a child's & family & family law were young. There was an element of the child's rights in the children's rights movement & doubt, in England 100 yrs. ago children of 7 & 8 were sent into the mines & mills to work 12 & 14 hours a day 7 days a week. In America 50 yrs. ago some 70% of our & child age children were completely illiterate. 10 yrs. of a century, in some & child's minds were humanely and severely illiterate. In 1910 12% of the employees of our nation were more children 16 to 15 yrs. old and some 4% of the nation were under 16.

much had to be done & much was done. A U.S. Children's Bureau was established & a national program was begun to assist in compliance with Federal Child Welfare & Labor Legislation. Dependents were sent to families who had sent their children to work <sup>out of</sup> economic necessity. The several states began to legislate & enforce minimum standards of schooling. The nation's attention was attracted to the conditions of child's intellectual growth - so that it was likely to be well trained & virtuous & intelligent in the child's future life. This was the place.



To-day, the community day, under our practice, some knowledge  
of child labor laws and just particularly among the children of negroes  
workers & new immigrants - the mission schools & parents things - in poor  
and distant school towns, I have my own administrative somewhat helpfully  
but the picture is one of immense progress & confidence that eventually  
our children will be covered <sup>the influence of</sup> the education & service - the opportunity to  
not a unity to the level of their capacity & the opportunity to <sup>have</sup> healthy  
thoroughly into adult status.

~~There must be clear cooperation in the schools, especially in the~~  
~~approach~~

What about schools & parents? Here the committee has taken joint  
stock in the fact, in 1910 the standard of living for the <sup>economically</sup> lowest 50% of  
our population was 1/4 of what it is to-day. There was little help at the  
way of education, better housing, medical care, clothing and so on for  
coming out of such a miserable state. The back door way you were not  
an unknown nation. The first W.C. Conference initiated the legislation  
which established in the so-called Middle Income Group - the first  
federal educational program designed to enable parents to feed,  
clothe, & educate their children. Social legislation has provided of  
rapid steps minimum wage laws, unemployment insurance, Federal  
Aid to Dependent Children, Social Security which has been provided  
by an extension of common charitable relief - Community Chest -  
United Negro College Fund - Family Income Program - Thrift & Savings  
Fund & so forth. More living and home concerned ourselves with  
providing adequate housing & health care and the spread of Public Health  
Programs, National Research Program, Home Improvement Loan Program  
& the like.

More research is to be done. Dependent child program suffer under inflationary  
pressure. That was in 1910 132,500 children receiving aid and it is my  
guess it needs to be supplemented, many still live on the edge of poverty.  
Just two years ago <sup>from the records</sup> teachers from the elementary school one block west  
of our building approached for shelter - a small building with a school  
at night as well as day school. Our various projects  
already are extending housing here & getting teachers the most pressing  
sorts of our share.

But the picture here too is one of accomplishment & progress - and



and its Committee can be proud of this immediate and confident ~~and~~  
all Committee members are pledged to its fulfillment.

50 years ago a unusual problem facing that first W. House Conference was the health of our children. Few diseases had been eradicated, epidemics were endemic, immunization programs few & far between, little was known about especially many diseases that plagued our children, to make that knowledge of the elementary rules of hygiene. Characterized for children of that time were rare & often uncharacteristic steps.

In no case has American accomplishment been reported  
 anywhere, in 1964 the first mortality rate was  $150/1000$  in 1930  
 $65/1000$  in 1950  $22/1000$ . Amniocentesis programs against small pox,  
 diphtheria, typhoid, and no polio have been largely successful, school  
 health units completed measles & annual physical exam there are  
 regular school routines as are X-ray pictures, clean by glass sections, physical  
 fitness program, cleaned facilities & a healthier nation has achieved  
 10 times faster than the growth of a population. The life span has increased  
 by almost 20 yrs. Hereditary effort has been expanded, grafting achievement  
 have been recorded & the system is a record of control and can be passed.  
 What remains to be done - of course, to completely improve what has been done -  
 but a goal to develop such program of living & care & much help  
 to rehabilitate & develop the disabled & the maimed. Thousands of the  
 10,000 children every year - & thousands can find opportunities &  
 congenital malformations, severe learning defects, epilepsy, & numerous  
 forms. The present facilities ~~offer~~ such a neurological care are open  
 for beyond a further more. Legislation will be needed - & can sure it  
 will be developed to assist <sup>help</sup> leading to such children. We can be confident  
 working for just reward & that these malformations have no remedy it will  
 not be ~~imagined~~.

A huge spectrum marketplace of "the fight against child labor, poverty,  
+ unethical dealers. 2000+ American record shows that loss of  
hopeless — but the W.H.C. will not be without its ruling  
challenges & work.

One view of child welfare has not improved - still we can  
understand the reasons behind the increase. But the way with  
it has multiplied in a geometrical fashion. The only way we can  
safely predict the trend of any 10 children who is calculating  
his 10<sup>th</sup> birthday <sup>parents</sup> needs to be compared <sup>parents</sup> with the average







delinquent behavior tacitly approves of certain aspects of it. Is it any wonder that the ~~standards~~ <sup>standards</sup> of the larger group have such a tenuous hold on many of these children? Their experience has shown them that the adult world, such as they know it accepts the law with many reservations - ~~we should be any different?~~

There is finally a relationship between the rise of juvenile delinquency and nationwide tensions due to the threat of war or vast economic dislocation. War, or the fear of war, corrodes our whole national fabric more than we are usually willing to admit. Tensions are created in each of our lives which will reflect themselves in our personalities and in our relationships to those about us. It is no happenstance that it was only with World War II that the delinquency curve started spiralling to dizzy heights - nor was it by chance that after dropping off rapidly in the first post war years it began its present stratospheric ascent with the beginning of the cold war and intensified its rate of climb during Korea. People take out the bitterness ~~WHICH THEY CAN NOT EXPRESS OPENLY~~ <sup>and the impotencies that they feel</sup> and that they take means of expressing ~~openly~~ <sup>loudly</sup> in their homes or with their friends and ~~often~~ <sup>often</sup> their children, who have after all amazingly sensitive HiFi emotional receptors, react to these uncertainties and insecurities. Why should they be asked to adjust to a world their parents find so distressing? ~~What happy future can he see for himself if he accepts the community?~~ All about him values and hopes have gone by the board and the child faced with demands that he adjust to the chaotic and <sup>be</sup> uncertain finds that he can not do so - ~~finds that~~ <sup>he is</sup> perhaps the most pathetic victim of mankind's ultimate madness.

What then is the answer to this problem? As long as men and groups of men seem ~~convinced~~ <sup>convinced</sup> to prove the ~~hypothesis~~ <sup>hypothesis</sup> that man is irredeemable there will be no final answer. ~~There is, of course, no single remedy--and~~ <sup>even in a world based on good will</sup> certainly breast beating or the channeling of our own inadequacies into rash acts of hostility ~~against these youngsters who have the misfortune of getting caught in a particularly sensational sortie--such acts will get us nowhere.~~ Sporadic get tough policies are as short sighted as they are ineffective. I



would however suggest that if we keep in mind basic principles we shall be able for our own and at least in our own neighborhood to do some real work of value. The principle I would suggest to you was developed by the noted European Sociologist Emile Durkheim-he labels it ANOMIE- By anomie Durkheim means any occurrence of social disorganization which allows the hold of standards of individual conduct to be broken down. Delinquency, he believes reflects the extent of this anomic-disintegrative factor. Put in other terms a child can not be expected to adjust successfully to a situation where the environmental, moral educational, religious, gang, and parental pressures do not honestly and consistently teach and reflect a similar body of standards. As an example: a child is taught that our society bases itself on certain moral principles rooted in the Bible: he needs then to be able to feel that his parents in their home life-towards him- abide by these maxims and that the outside world also is regulated in this way. If he does not find this to be true he develops anxieties-frustrations-which if sufficiently extreme or if encouraged by external pressures from some gang-can spill over into anti-social behavior. Thus a home which preaches the conventional moralities but which is regulated by the conventional immoralities is by its ambivalence creating those very anxieties within its child which may lead him eventually to adopt anti social behavior patterns. (Paraphratically, it is for the same reason that religious school education not paralleled by parental involvement can only be a source of difficulty to all concerned. It creates tensions in the child which must either express themselves negatively towards his parents or towards his religion. In either case no one is the better for it) So, what Durkheim has said means that above all else a child needs to know that at least his parents and those he admires live up to those selfsame values they themselves have internalized in his <sup>in his unconscious</sup> ~~super-~~ego-else he is torn by feelings of guilt and inadequacy which in certain cases may lead to behavior which must be punished by society.

Durkheim would say also that the world outside the home is important though perhaps in not such a critical degree. Religious institutions which

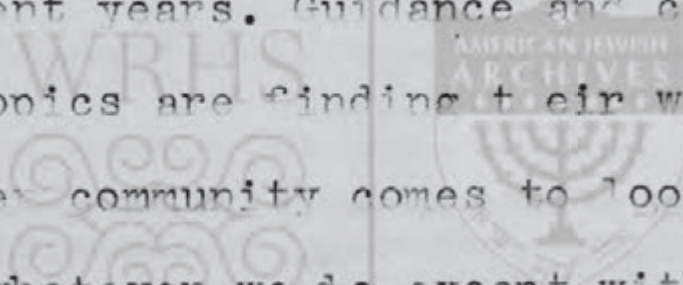


have become death cults instead of life directing agencies, schools which fear to teach basic ideas, a press which spews for daily a phantasmagoria of sadistic sensationalism, comics, televisions and radio which are impressing on the child's mind anti-social hero types whom he idealize and make derivative in his gang--all these compound the present social disorganization/ and hence contribute to the delinquency problem

The problem of delinquency takes us back then when we search for a solution to all the basic problems of our social life. If nothing else it should shake us loose from any indifference ~~showing us as it does that all~~ to social change and make us begin to take a more active role in all the agencies and committees interested in all facets of civic releveloment. The answer to delinquency must be a total answer, You can see that from only one field-religion-What does ~~the arrangements of religionist, educators, social scientists should not be~~ increased religious training offere a child--morality lessons will not help him through his adjustment years. Guidance and concern-eyes- they will help- and increasingly such topics are finding their way into our synagogue programs--but until the larger community comes to look on religion as a total/way of life-a commitment- whatever we do except with the few- will be inadequate

The same is true with the schools, the playgrounds, with all social institutions. Alone they are helpless. The answer must begin with the home- with the parents-who must again realize that parenthood is a hard demanding responsibility-the Talmud speaks of it as  $\int.176 \times 63$  the trouble we accept for the privilege of raising children. As intelligent parents we should equip ours lves with an understanding of growing children and their problems-here books, family service counsellors, religious advisers can be our school teachers. As intelligent parents we should learn to make use of all the institutions and services which our community offers to help guide us along the way and soothe out the rough spots: clinics, so social service agencies, specialized recreational programs, schools and their special staffs, counsellors, therapists, medical centers. It is a shame that many of these groups are understaffed an under payed-but the greater sh

and is  
is being  
demanded  
in order  
to get  
under the  
sense  
of relief  
time





shame is that so few parents know of and make use of the services available - until it is too late.

We should apply ourselves then to an intelligent and consistent pattern of child care - this is our largest task - but we should realise also that any real answer to this problem involves the changing and redirecting of many social forces. If our concern with delinquency is sincere then in addition to our own children we should be interested in the welfare of all children and should be doing our best for all civic and national institutions concerned with improving our schools, enlarging our playgrounds, extending the areas in which treatment can be provided, ~~eradicating~~ slums and so on.

Let me close by saying that though delinquency should be to each of us a matter of grave concern, <sup>it should not be</sup> ~~but not~~ a cause for fright. It is at present a dangerous fact in our community's life but not a disastrous one. Let us not react to the sensationalism of the press - irrationally - unexpected harshening of discipline in the home will only compound our problem. Let us ~~merely~~ <sup>become intelligently aware of the nature of the problem & of the role we must play</sup> ~~increase our intelligent concern with the problem and begin to do and to be~~ <sup>and use all the literature available for guidance</sup> ~~in accordance with the knowledge that where there is love and there is understanding~~ God has given the child <sup>an amazing</sup> ~~resiliency~~ <sup>which permits him to grow gradually despite</sup> ~~to overcome~~ the many mistakes both he and his parents are bound to make. Let us remember ~~above all else~~ <sup>the</sup> ~~the~~ charge which the author of Ecclesiastes places on us - ~~the obligation and the~~ <sup>promise</sup> ~~promise~~.

Concern yourself with your child, that he may give you peace of mind and bring delight to your heart.







2. It is much something that a dog does of itself.

Recently I was reading an excellent very light "The Secret Wonders of Life" or "How to Enjoy Your Childhood in spite of them". By in large I do not approve of Little's' commencing to attack himself of making 5 or 6 year old - 2 years, their further and father to the laughter of a student audience - but if it is not good I shall receive it in good humor.

When did you get that number  
My mother pushed me over the wall  
What did you mean for that appearance  
To me for.

The conclusion that caught my attention - a remark of a 10 year old  
A.L. asked the group of 4 to replace the difference between boys, young,  
middle aged & old

Here are the 3 of his answers

When you are young you have school problems. When you are  
middle aged, you have household problems. When you are old  
you have none.

When you are young, you are in the way of your parents. When  
you are middle aged you are in the way of your wife. When  
you are old you are in the way of your wife.

When you are young, you are always a fool. When you are  
middle aged, all you do is worry about your youth. When  
you are old, you are good for nothing but to worry.

When you are young you can stand on your hands. When  
you are middle aged you know how to do it. When you are  
old you are laughing all the time because you are unable  
to do it.

A.L. humor - I'd. just mean - 2-4 weeks in hospital.  
You are a great dream, however - "The young man shall  
see mine" - then I believe, the pair - kind of wish.